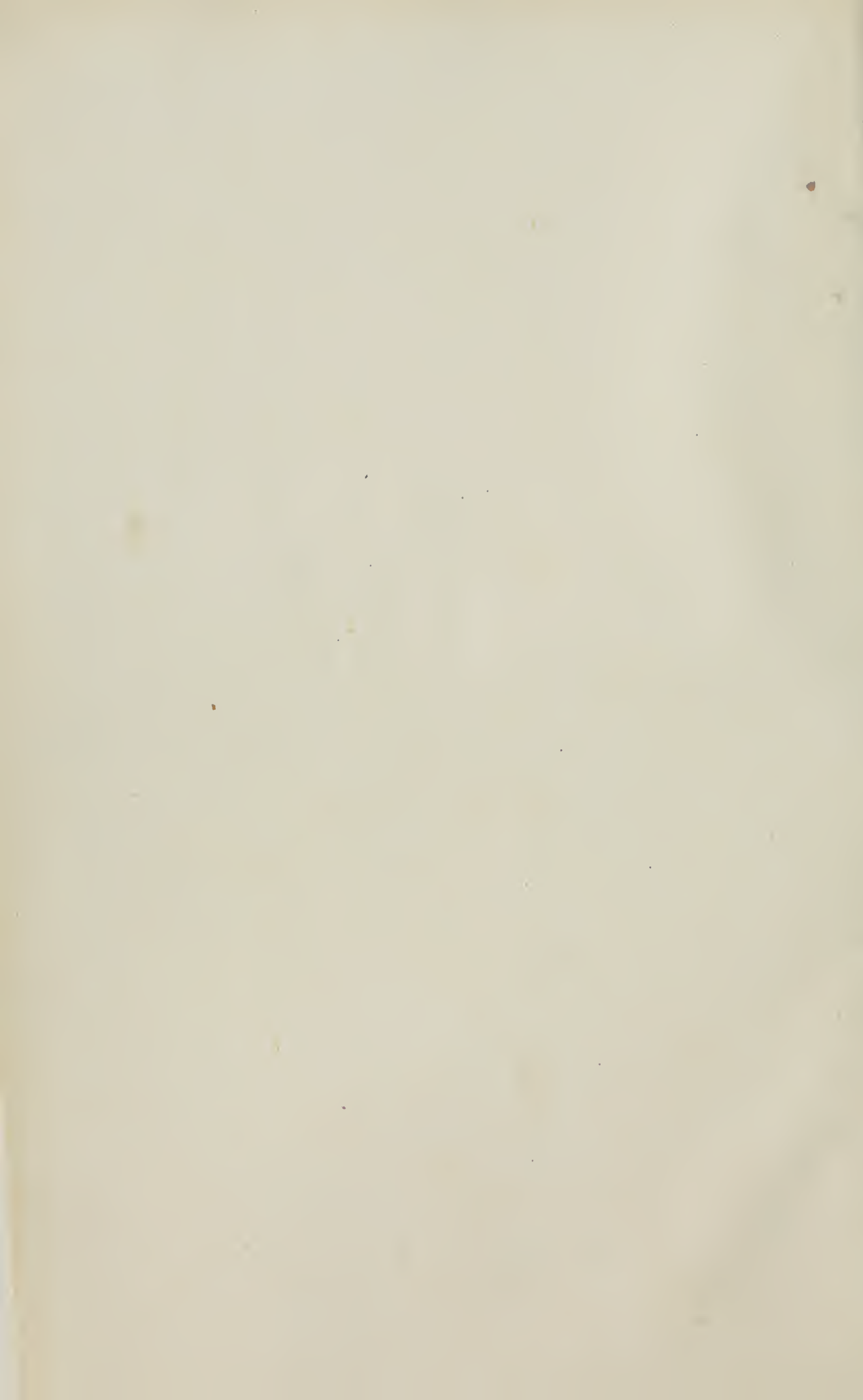


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THE LIVES OF
THE FATHERS, MARTYRS,
AND OTHER PRINCIPAL SAINTS.

COMPILED FROM,
Original Monuments and other Authentic Records.

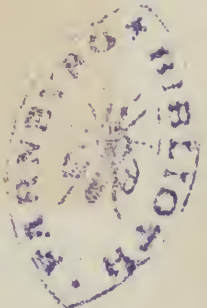
ILLUSTRATED WITH THE REMARKS OF
Judicious modern Critics and Historians.

BY THE REV. ALBAN BUTLER.



Be ye as the living stones, built up into a spiritual house, a holy temple, in the Lord.

BALTIMORE:
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Butler's Lives of the Saints.

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Volume IV.

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The "Lives of the Saints," by the Rev. Alban Butler, being a work of acknowledged merit, full of sound instruction, and abounding in edification, originally published by the Metropolitan Press, and now re-published by John Murphy & Co., I hereby approve of, and recommend it to the faithful.

Given under my hand, at Baltimore, this 13th day of March, 1854.

*✠ Francis Patrick,
Archbishop of Baltimore.*

OCTOBER I.

ST. REMIGIUS, CONFESSOR.

ARCHBISHOP OF RHEIMS.

From his ancient life now lost, but abridged by Fortunatus; and his life compiled by archbishop Hincmar, with a history of the translation of his relics. See also St. Gregory of Tours, l. 2; Fleury, l. 29, n. 44, &c.; Ceillier, t. 16; Rivet, Hist. Littér. de la Fr. t. 3, p. 155; Suysken the Bollandist, t. 1 Octob. p. 59, 187.

A. D. 533.

ST. REMIGIUS, the great apostle of the French nation, was one of the brightest lights of the Gaulish church, illustrious for his learning, eloquence, sanctity, and miracles. An episcopac of seventy years, and many great actions, have rendered his name famous in the annals of the church. His very birth was wonderful, and his life was almost a continued miracle of divine grace. His father Emilius, and his mother Cilinia, both descended of noble Gaulish families, enjoyed an affluent fortune, lived in splendor suitable to their rank at the castle of Laon, and devoted themselves to the exercise of all Christian virtues. St. Remigius seems to have been born in the year 439.* He had two brothers older than himself, Principius, bishop of Soissons, and another whose name is not known, but who was father of St. Lupus, who was afterward one of his uncle's successors in the episcopal see of Soissons. A hermit named Montanus foretold the birth of our saint to his mother; and the pious parents had a special care of his education, looked upon him as a child blessed by heaven, and were careful to put him into the best hands.

His nurse Balsamia is reckoned among the saints, and is honored at Rheims in a collegiate church which bears her name. She

* The chronology of this saint's life is determined by the following circumstances: historians agree that he was made bishop when he was twenty-two years old. The saint says, in a letter which he wrote in 512, that he had then been bishop fifty-three years, and Saint Gregory of Tours says that he held that dignity above seventy years. Consequently he died in 533, in the ninety-fourth year of his age; was born in 439, and in 512 was seventy-five years old.

had a son called Celsin, who was afterward a disciple of our saint, and is known at Laon by the name of St. Soussin. St. Remigius had an excellent genius, made great progress in learning, and, in the opinion of St. Apollinaris Sidonius, who was acquainted with him in the earlier part of his life, he became the most eloquent person in that age.¹ He was remarkable from his youth for his extraordinary devotion and piety, and for the severity of his morals. A secret apartment in which he spent a great part of his time in close retirement in the castle of Laon, whilst he lived there, was standing in the ninth century, and was visited with devout veneration when Hincmar wrote. Our saint earnestly thirsting after greater solitude, and the means of a more sublime perfection, left his father's house, and made choice of a retired abode, where, having only God for witness, he abandoned himself to the fervor of his zeal in fasting, watching, and prayer. The episcopal see of Rheims* becoming vacant by the death of Bennagius, Remigius, though only twenty-two years of age, was compelled, notwithstanding his extreme reluctance, to take upon him that important charge; his extraordinary abilities seeming to the bishops of the province a sufficient reason for dispensing with the canons in point of age. In this new dignity, prayer, meditation on the holy

¹ L. 9, ep. .

* The origin of the episcopal see of Rheims is obscure. On Sixtus and Sinicius, the apostles of that province, see Marlot, l. 1, c. 12, t. 1, Hist. Metrop. Rhem.; and chiefly Dom Dionysius de Ste. Marthe, Gallia Christiana Nov. t. 9, p. 2. Sixtus and Sinicius were fellow-laborers in first planting this church; Sinicius survived and succeeded his colleague in this see. Among their disciples many received the crown of martyrdom under Rictius Varus, about the year 287, namely Timotheus, Apollinaris, Maurus a priest, Macra a virgin, and many others whose bodies were found in the city itself, in 1640 and 1650, near the church of St. Nicasius; their heads and arms were pierced with huge nails, as was St. Quintin under the same tyrant; also St. Piat, &c. St. Nicasius is counted the eleventh, and St. Remigius the fifteenth archbishop of this see.

scriptures, the instruction of the people, and the conversion of infidels, heretics, and sinners were the constant employment of the holy pastor. Such was the fire and unction with which he announced the divine oracles to all ranks of men, that he was called by many a second St. Paul. St. Apollinaris Sidonius¹ was not able to find terms to express his admiration of the ardent charity and purity with which this zealous bishop offered at the altar an incense of sweet odor to God, and of the zeal with which by his words he powerfully subdued the wildest hearts, and brought them under the yoke of virtue, inspiring the lustful with the love of purity, and moving hardened sinners to bewail their offences with tears of sincere compunction. The same author, who, for his eloquence and piety, was one of the greatest lights of the church in that age, testifies² that he procured copies of the sermons of this admirable bishop, which he esteemed an invaluable treasure; and says that in them he admired the loftiness of the thoughts, the judicious choice of the epithets, the gracefulness and propriety of the figures, and the justness, strength, and closeness of the reasoning, which he compares to the vehemence of thunder; the words flowed like a gentle river, but every part in each discourse was so naturally connected, and the style so even and smooth, that the whole carried with it an irresistible force. The delicacy and beauty of the thoughts and expression were at the same time enchanting, this being so smooth, that it might be compared to the smoothest ice or crystal upon which a nail runs without meeting with the least rub or unevenness. Another main excellency of these sermons consisted in the sublimity of the divine maxims which they contained, and the unction and sincere piety with which they were delivered; but the holy bishop's sermons and zealous labors derived their greatest force from the sanctity of his life, which was supported by an extraordinary gift of miracles. Thus was Saint Remigius qualified and prepared by God to be made the apostle of a great nation.

The Gauls, who had formerly extended their conquests by large colonies in Asia, had subdued a great part of Italy, and brought Rome itself to the very brink of utter destruction,* were at length reduced under the Roman yoke by Julius Cæsar, fifty years before the Christian era. It was the custom of those proud conquerors, as St. Austin observes,³ to impose the law of their own lan-

guage upon the nations which they subdued.* After Gaul had been for the space of about five hundred years one of the richest and most powerful provinces of the Roman em-

* The Gauls became so learned and eloquent, that among them several seemed almost to rival the greatest men among the Romans. Not to mention Virgil, Livy, Catullus, Cornelius Nepos, the two Plinies, and other ornaments of the Cisalpine Gaul; in the Transalpine, Petronius Arbiter, Terentius Varro, Roscius, Pompeius Trogus, and others, are ranked among the foremost in the list of Latin writers. How much the study of eloquence and the sacred sciences flourished in Gaul when the faith was planted there, appears from St. Martin, St. Sulpitius Severus, the two SS. Hilaries, St. Paulinus, Salvian of Marseilles, the glorious St. Remigius, St. Apollinaris Sidonius, &c.

Dom Rivet proves (Hist. Lit. t. 1) that the Celtic tongue gave place in most parts to the Roman, and seems long since extinct, except in certain proper names, and some few other words. Sanuel Bochart, *the father of conjectures* (as he is called by Ménage), in his *Phaleg*, derives it from the Phœnician. Borel (Pref. sur les Recherches Gauloises) and Marcel (Hist. de l'Origine de la Monarchie Française, t. 1, p. 11), from the Hebrew. The latter ingenious historian observes that a certain analogy between all languages shows them to have sprang from one primitive tongue; which affinity is far more sensible between all the western languages. St. Jerom, who had visited both countries, assures us that in the fourth age the language was nearly the same that was spoken at Triers and in Galatia (in Galat. Pref. 2, p. 255). Valerius Andræas (in Topogr. Belgic. p. 1) pretends the ancient Celtic to be preserved in the modern Flemish; but this is certainly a bastard dialect derived from the Teutonic, and no more the Celtic than it was the language of Adam in Paradise, as Goropius Becanus pretended. The received opinion is, that the Welch tongue, and that still used in Lower Brittany (which are originally the same language) are a dialect of the Celtic, though not perfectly pure; and Tacitus assures us that the Celtic differed very little from the language of the Britons (Vita Agricola, c. 11) which is preserved in the Welch tongue.

Dom Pezron, in his *Antiquities of the ancient Celtes*, has given abundant proofs that the Greek, Latin, and Teutonic have borrowed a great number of words from the Celtic, as well as from the Hebrew and Egyptian. M. Bullet, royal professor of the university of Besançon, has thrown great light on this subject; he proves that the primeval Celts, and Scytho-Celts, have not only occupied the western regions of Europe, but extended themselves into Spain and Italy; that in their progress through the latter fine country, they met the Grecian colonies who were settled in its southern provinces; and that having incorporated with one of those colonies on the banks of the Tyber, the Latin tongue had in course of time been formed out of the Celtic and Greek languages. Of this coalition of Celts and Grecians in ancient Latium, and of this original of the Latin language, that learned antiquary has given unexceptionable proofs, and confirms them by the testimony of Pliny and Dionysius of Halicarnassus.

In its original the Celtic, like all other eastern tongues, after the confusion at Babel, was confined to between four and five hundred words, mostly monosyllables. The wants and ideas of men being but few in the earliest times, they required but few terms to express them by; and it was in proportion to the invention of arts, and the slow progress of science, that new terms have been multiplied, and that signs of abstract ideas have been compounded. Language, yet in its infancy, came only by degrees to the maturity of copious expres-

¹ L. 8, c. 14. ² L. 9, ep. 7. ³ De Civ. l. 19, c. 7.

* See D. Brezillac, a Maurist monk, *Histoire des Gaules, et des Conquêtes des Gaulois*, 2 vols. 4to. printed in 1752; and Cæsar's *Commentaries De Bello Gallico*, who wrote and fought with the same inimitable spirit. Also *Observations sur la Religion des Gaulois, et sur celle des Germains*, par M. Fréret, t. 34 des *Mémoires de Littérature de l'Académie des Inscriptions*, An. 1751.

pire, it fell into the hands of the French; but these new masters, far from extirpating or expelling the old Roman or Gaulish inhabitants, became, by a coalition with them, one

sion, and grammatical precision. In the vast regions occupied by the ancient Celts, their language branched out into several dialects; intermixture with new nations on the continent, and the revolutions incident to time, produced them; and ultimately these dialects were reduced to distinct tongues, so different in texture and syntax, that the tracing them to the true stock would not be easy, had we not an inerrable clue to lead us in the multitude of Celtic terms common to all. The Cumaraeg of the Welch and Gaelic of the Irish, are living proofs of this fact. The Welch and Irish tongues preserved to our own time in ancient writings, are undoubtedly the purest remains of the ancient Celtic. Formed in very remote periods of time, and confined to our own western isles, they approached nearer to their original than the Celtic tongues of the continent; and, according to the learned Leibnitz, the Celtic of Ireland (a country the longest free from all foreign intermixture) bids fairer for originality than that of any other Celtic people.

It is certain that the Irish Celtic, as we find it in old books, exhibits a strong proof of its being the language of a cultivated nation. Nervous, copious, and pathetic in phraseology, it is thoroughly free from the consonantal harshness, which rendered the Celtic dialects of ancient Gaul grating to Roman ears; it furnishes the poet and orator very promptly with the vocal arms, which give energy to expression, and elevation to sentiment. This language, in use at present among the common people of Ireland, is falling into the corruptions which ever attend any tongue confined chiefly to the illiterate vulgar. These corruptions are increasing daily. The Erse of Scotland is still more corrupt, as the inhabitants of the Highlands have had no schools for the preservation of their language for several ages, and as none of the old writings of their bards and senachies have been preserved. The poems therefore published lately by an able writer under the name of Ossian, are undoubtedly his own, grafted on traditions still sung among his countrymen, and similar to the tales fathered on Oisín, the son of Fin-mac-Cumhal, sung at present among the common people of Ireland. It was a pleasing artifice. The fame of composition transferred to old Ossian, returned back in due time to the true author; and criticism, recovered from the surprise of an unguarded moment, did him justice. The works of Ossian, if any be composed, have been long since lost, not a trace remains; and it was soon discovered that the Celtic dialect of a prince, represented by Mr. Macpherson as an illiterate bard of the third century, could not be produced in the eighteenth, and that a publication of those poems in modern Erse would prove them modern compositions. For further observations on the ancient Celtic language, and on the poems of Ossian, we refer the reader to O'Connor's excellent Dissertations on the history of Ireland, Dublin, 1766.

Bonamy (Diss. sur l'Introduct. de la Langue Latine dans les Gaules, Mémoires de l'Acad. des Inscriptions, tom. 24) finds fault with Rivet for making his assertion too general, and proves that the Franks kept to their own old Teutonic language for some time at court, and in certain towns where they were most numerous; and always retained some Teutonic words even after the Latin language of the old inhabitants prevailed; but he grants, that out of thirty French words it is hard to find one that is not derived from Latin. Rivet would probably have granted as much; for he never denied but some few French words are of Teutonic extraction; or that the Franks for some

people, and took up their language and manners.* Clovis, at his accession to the crown, was only fifteen years old; he became the greatest conqueror of his age, and is justly

time retained their own language amongst themselves, though they also learned usually the old Latin language of the Gauls, amongst whom they settled, which is evidently the basis of all the dialects spoken in France, except of that of Lower-Brittany, and a considerable part of the Burgundian; yet there is every where some foreign alloy, which is very considerable in Gascony, and part of Normandy. Even the differences in the Provençal and others are mostly a corrupt Latin.

* The Franks or French have been sought for by different authors in every province of Germany, and by some near the Palus Mæotis; but the best writers now agree with Spener, the most judicious of the modern German historians (Notit. Germ. antiqu. t. 1), that the Franks were composed of several German nations, which entered into a confederacy together to seek new settlements and defend their liberty and independency; from which liberty, according to some, they took the name of Franks, unknown among the German nations when Tacitus wrote; but the word Frenk or Frank signified in the old German tongue *Fierce* or *Cruel*, as Bruzen de la Martinière observes in his additions to Puttendorf's Introduction to Modern History, t. 5. The Franks are first mentioned by the writers of the Augustan History in the reign of Gallien. From Eumenius's panegyric in praise of Constantine, the first book of Claudian upon Stilico, and several passages of Apollinaris Sidonius, it appears that they originally came chiefly from nations settled beyond the Elbe, about the present duchies of Sleswick, and part of Holstein. This opinion is set in a favorable light in a dissertation printed at Paris in 1748 and in another wrote by F. Germon, published by F. Griffet, in his new edition of F. Daniel's History in 1755. F. Germon places them in the countries situated between the Lower Rhine, the Maine, the Elbe, and the Ocean, nearly the same whence the English Saxons afterward came; after their first migrations probably some more remote nations had filled the void they had left. Among the Franks there were Bructeri, Cherisci, Caticci, and Sicambri; but the Sali and Ripuarii or Ansuari, were the most considerable; the latter for their numbers, the former for their riches, nobility, and power, says Martinière and Messieurs de Boispreaux and Sellius, in their *Histoire Générale des Provinces Unies* (in 3 vols. 4to. 1757). Leibnitz derives the name of Salians from the river Sala, and thinks the Salic laws, so famous among the French, were originally established by them. F. Daniel and M. Gundling warmly contend that they are more modern, framed since the conversion of the Franks to Christianity. De Boispreaux and Sellius will have the laws to be as ancient as Leibnitz advances; but acknowledge that the preface to them is of Christian original; perhaps changed, say they, by Clovis after his baptism.

The Franks settled first on the Eastern banks of the Rhine, but soon crossed it; for Vopiscus places them on both sides of that river. The country about the Lower Rhine, from Alsace to the Germanic Ocean, is the first that was called France, and afterward distinguished by the name of Francia Germanica or Vetus, afterward eastern France, of which the part called Franconia still retains the name. (See Eccard at length in *Francia Orientalis*, and d'Anville, p. 18). Peutinger's map (or the ancient topographical description of that country, published by Peutinger of Ausberg, but composed in the latter end of the fourth century) places France on the right hand bank or eastern side of the Rhine. The Franks chose their kings by lifting them upon a shield in the army. The names

styled the founder of the French monarchy. Even whilst he was a pagan he treated the Christians, especially the bishops, very well, spared the churches and honored holy men,

of the first are Pharamund, Clodion, Merovæus, and Childeric. In Merovæus the crown became hereditary, and from him the first race of the French kings is called Merovingian. F. Daniel will not allow the names of these four kings before Clovis, to belong to the history of the French monarchy, being persuaded that they reigned only in old France beyond the Rhine, and possessed nothing in Gaul, though they made frequent excursions into its provinces, for plunder. This novelty gave offence to many, and is warmly exploded by Du Bos, Dom Maur, Le Gendre, and others. For it is evident from incontestable monuments produced by Bosquet and others, that the French Franks from Pharamund began to extend their conquests in Belgic Gaul, though they sometimes met with checks. Henault observes they had acquired a fixed settlement about the Rhine in 287, which was confirmed to them by the emperor Julian in 358; that under king Clodion in 445, they became masters of Cambrai and the neighboring provinces as far as the river Somme in Picardy. Their kings seem to have made Tournay for some time their residence. At least the tomb of Childeric was discovered at Tournay, in 1653, with undoubted marks, some of which are deposited in the king's library at Paris. (See the *Sieur Chifflet's* relation of this curious discovery, and *Mabillon's Dissertation* on the Ancient Burial-places of the kings of France).

It is an idle conceit of many painters, with Chifflet, to imagine from the figures of bees found in this monument, that they were the arms of France above seven hundred years before coat-armory was thought of, which was a badge of noble personages first invented for the sake of distinction at the tilts and tournaments. A swarm of bees following a leader was a natural emblem for a colony seeking a new settlement. Some think the fleur-de-lis to have been first taken from some ill-shaped half figures of bees on old royal ornaments. (See *Addition aux Dissertations concernant le Nom Patronimique de l'Auguste Maison de France*, showing that it never had a name, but in each branch that of its appanage or estate. Amsterdam, 1770, with a second *Diss. Extrait concernant les Armes de la Maison de France*). The figure of the lis in the arms of France seems borrowed from the head of the battle-axe called Francisque, the usual weapon of the ancient Franks; for it perfectly resembles it, not any of the flowers which bear the name of lis or iris; though some reduce it to the Florentine iris, others to the March lily. (See their figures in the botanists). On the tomb of queen Fredegundes in the abbey of St. Germain-des-Prés, fleur-de-luces or de-lis, are found used as ornaments in the crown and royal robes; and the same occurs in some other ornaments, as we find them sometimes employed in the monuments of the first English Norman kings, &c. (See *Montfaucon, Antiquités de la Monarchie Française*, t. 1, p. 31). But Philip Augustus, or rather Lewis VII, was the first that took them for his coat of arms; and Charles VI reduced their number to three. According to *Le Gendre*, Clodion began to reign over the Franks in 426, Merovæus in 446, Childeric in 450, and his son Clovis I or the Great in 481. The Romans sometimes entered into treaties with them, and acknowledged them their allies. The king of the Franks, probably Childeric, with his army, joined Actius against the Huns, and was a powerful succor to him in the entire overthrow which he gave to Attila in 481.

Clovis conquered all Gaul, except the southern provinces, which were before seized, part by the Burgundians, and part by the Goths. The western empire was extinguished in 476, when the city

particularly St. Remigius, to whom he caused one of the vessels of his church, which a soldier had taken away, to be returned, and because the man made some demur, slew

of Rome and all Italy fell into the hands of Odoacer, king of the Turcilingi and the Heruli, who marched thither out of Pannonia. Nevertheless, Syagrius, son of the Roman governor Ægidius in Gaul, still kept an army on foot there, though without a master, there being no longer any Roman emperor. Clovis, who passed the first five years of his reign in peace, marched against him in 486, defeated him in a great battle near Soissons, and afterward, in 489, caused his head to be cut off. Extending his conquests, he possessed himself of Tongres in 491, and of Rheims in 493, the same year in which he married St. Clotildis. After the battle of Tolbiac in 496, he subdued the whole country as far as the Rhine; and in 497 the Roman army about the Loire, and the people of Armorica, who were become independent and had received new colonies from Britain, submitted to him. In 507 he vanquished and slew Alaric, king of the Visigoths, with his own hands, in a single combat at the head of the two armies near Poitiers, and conquered all the provinces that lie between the Loire and the Pyreneans; but being discomfited by Theodoric before Arles in 509, he left the Visigoths in possession of Septimania, now called Languedoc, and the neighboring provinces, and the Burgundians, possessed of those territories which they had seized one hundred years before. The abbé Dubos (*Histoire Critique de l'Etablissement de la Monarchie Française dans les Gaules*, 2 vols. quarto) endeavors to prove that the Franks became masters of the greatest part of Gaul, not as invaders, but by alliances with the Romans. It is certain they gained the friendship of most of the old inhabitants, pretending they came only to rescue and protect them in their liberties; and their government was more mild and desirable than that of the Goths or Burgundians, to whom the Gauls must have otherwise been left a prey. Neither did the Franks extirpate the conquered Gauls, but mixed with them, and even learned their language. Nor did they deprive the old inhabitants of their private estates, except in some particular cases; these forfeited estates given to the Franks were called Salic lands, and subject to the Salic law, by which all contests about them were to be determined by a combat of the parties and their friends. The other estates enjoyed by the Franks consisted of civil benefices, after the Roman custom, from which that word was applied to ecclesiastical livings. These benefices were governments, lucrative dignities, or estates conferred only for the life of the grantee. Under the second race of kings in France many powerful persons made these benefices hereditary in their families, in imitation of the Lombards, from whom fiefs and the feudatory laws (things unknown among the Romans) were derived. By these fiefs the kingdoms of Italy, Germany, and France were extremely weakened; the kings in France began from the twelfth century to recover such alienations, and abolish all petty sovereignties in their dominions; a great project, which was not entirely completed till within our memory.

Many additions were made to the Salic laws by several ancient French kings, so that the primitive articles are not to be distinguished. The most famous point is the exclusion of females from the succession to the crown, on which see the learned dissertation of abbé Vertot, upon the origin of the Salic law, inserted in *Mémoires de l'Acad. des Inscrip. et Belles Lettres*, t. 2. The most curious editions of the Salic laws, divided into several chapters, are that of Fr. Pithou at Paris in 1602, with a glossary of obscure terms and Teutonic words; that of Melchior Goldast, in his *Collectio*

him with his own hand. St. Clotildis, whom he married in 493, earnestly endeavored to persuade him to embrace the faith of Christ. The first fruit of their marriage was a son, who, by the mother's procurement, was baptized, and called Ingomer. This child died during the time of his wearing the white habit, within the first week after his baptism. Clovis harshly reproached Clotildis, and said: "If he had been consecrated in the name of my gods, he had not died; but having been baptized in the name of yours, he could not live." The queen answered: "I thank God, who has thought me worthy of bearing a child whom he has called to his kingdom." She had afterward another son, whom she procured to be baptized, and who was named Chlodimir. He also fell sick, and the king said in great anger: "It could not be otherwise; he will die presently in the same manner his brother did, having been baptized in the name of your Christ." God was pleased to put the good queen to this trial; but by her prayers this child recovered.¹ She never ceased to exhort the king to forsake his idols, and to acknowledge the true God; but he held out a long time against all her arguments, till, on the following occasion, God was pleased wonderfully to bring him to the confession of his holy name, and to dissipate that fear of the world which chiefly held him back so long, he being apprehensive lest his pagan subjects should take umbrage at such a change.

The Suevi and Alemanni in Germany assembled a numerous and valiant army, and under the command of several kings, passed the Rhine, hoping to dislodge their countrymen the Franks, and obtain for themselves the glorious spoils of the Roman empire in Gaul. Clovis marched to meet them near his frontiers, and one of the fiercest battles recorded in history was fought at Tolbiac. Some think that the situation of these German nations, the shortness of the march of Clovis, and the route which he took, point out the place of this battle to have been somewhere in upper Alsace.² But most modern historians agree that Tolbiac is the present

¹ S. Greg. Turon. Hist. l. 2, c. 26, 27, 28, 29, 30.

² See Henschenius, ad 6 Febr. in S. Vedasto; and F. Barre, Hist. d'Allemagne, t. 1, sub fine.

Constitutionum Imperialium, t. 3, p. 15, at Offenbach, in 1610; another beautiful one at Antwerp in 1649, with an excellent glossary compiled by Godfrey Wendelin; another at Paris, with the notes of the great magistrate, Jerom Bignon, together with the formularies of Marculcus; another by Baluze, with the capitulars of Charlemagne, who caused the Salic law to be revised; that of Eccard, together with the law of the Ripuarians; and lastly, that in Schitter's Thesaurus Antiquitatum Teutonicarum, in 1727. On the Original Constitution of the Government of the Franks, see F. Griffet, *Mélanges Historiques et Critiques*, t. 1, p. 1, Diss. against Boulainvilliers et Gourcy, *Quel fut l'état des Personnes en France sous la première et seconde Race de nos Rois?* 1769.

Zulpich, situated in the duchy of Juliers, four leagues from Cologne, betwixt the Meuse and the Rhine; and this is demonstrated by the judicious and learned d'Anville.¹ In this engagement the king had given the command of the infantry to his cousin Sigebert, fighting himself at the head of the cavalry. The shock of the enemy was so terrible, that Sigebert was in a short time carried wounded out of the field, and the infantry was entirely routed, and put to flight. Clovis saw the whole weight of the battle falling on his cavalry; yet stood his ground, fighting himself like a lion, covered with blood and dust, and encouraging his men to exert their utmost strength, he performed with them wonderful exploits of valor. Notwithstanding these efforts, they were at length borne down, and began to flee and disperse themselves; nor could they be rallied by the commands and entreaties of their king, who saw the battle upon which his empire depended quite desperate. Clotildis had said to him in taking leave: "My lord, you are going to conquest; but in order to be victorious, invoke the God of the Christians; he is the sole Lord of the universe, and is styled the God of armies. If you address yourself to him with confidence, nothing can resist you. Though your enemies were a hundred against one, you would triumph over them." The king called to mind these her words in his present extremity, and lifting up his eyes to heaven, said, with tears: "O Christ, whom Clotildis invokes as Son of the living God, I implore thy succor. I have called upon my gods, and find they have no power. I therefore invoke thee; I believe in thee. Deliver me from my enemies, and I will be baptized in thy name." No sooner had he made this prayer than his scattered cavalry began to rally about his person; the battle was renewed with fresh vigor, and the chief king and generalissimo of the enemy being slain, the whole army threw down their arms, and begged for quarter. Clovis granted them their lives and liberty upon condition that the country of the Suevi in Germany should pay him an annual tribute. He seems to have also subdued and imposed the same yoke upon the Boioarians or Bavarians; for his successors gave that people their first princes or dukes, as F. Daniel shows at large. This miraculous victory was gained in the fifteenth year of his reign, of Christ 496.

Clovis, from that memorable day, thought of nothing but of preparing himself for the holy laver of regeneration. In his return from this expedition, he passed by Toul, and there took with him St. Vedast, a holy priest who led a retired life in that city, that he might be instructed by him in the faith during his journey; so impatient was he to fulfil his vow of becoming a Christian, that the least

¹ D'Anville, *Etats formés après la Chute de l'Empire Romain en Occident*, 4to. 1771.

wilful delay appeared to him criminal. The queen, upon this news, sent privately to St. Remigius to come to her, and went with him herself to meet the king in Champagne. Clovis no sooner saw her, but he cried out to her: "Clovis has vanquished the Alemanni, and you have triumphed over Clovis. The business you have so much at heart is done; my baptism can be no longer delayed." The queen answered: "To the God of hosts is the glory of both these triumphs due." She encouraged him forthwith to accomplish his vow, and presented to him St. Remigius as the most holy bishop in his dominions. This great prelate continued his instruction, and prepared him for baptism by the usual practices of fasting, penance, and prayer. Clovis suggested to him that he apprehended the people that obeyed him would not be willing to forsake their gods, but said he would speak to them according to his instructions. He assembled the chiefs of his nation for this purpose; but they prevented his speaking, and cried out with a loud voice: "My Lord, we abandon mortal gods, and are ready to follow the immortal God, whom Remigius teaches." Saint Remigius and Saint Vedast therefore instructed and prepared them for baptism. Many bishops repaired to Rheims for this solemnity, which they judged proper to perform on Christmas-day, rather than to defer it till Easter. The king set the rest an example of compunction and devotion, laying aside his purple and crown, and, covered with ashes, imploring night and day the divine mercy. To give an external pomp to this sacred action, in order to strike the senses of a barbarous people, and impress a sensible awe and respect upon their minds, the good queen took care that the streets from the palace to the great church should be adorned with rich hangings, and that the church and baptistery should be lighted up with a great number of perfumed wax tapers, and scented with exquisite odors. The catechumens marched in procession, carrying crosses, and singing the Litany. St. Remigius conducted the king by the hand, followed by the queen and the people. Coming near the sacred font, the holy bishop, who had with great application softened the heart of this proud barbarian conqueror into sentiments of Christian meekness and humility, said to him: "Bow down your neck with meekness, great Sicambrian prince; adore what you have hitherto burnt; and burn what you have hitherto adored." Words which may be emphatically addressed to every penitent, to express the change of his heart and conduct, in renouncing the idols of his passions, and putting on the spirit of sincere Christian piety and humility. The king was baptized by St. Remigius on Christmas-day, as Saint Avitus assures us.¹ St. Remigius afterward

baptized Alboflada, the king's sister, and three thousand persons of his army, that is, of the Franks, who were yet only a body of troops dispersed among the Gauls. Alboflada died soon after, and the king being extremely afflicted at her loss, St. Remigius wrote him a letter of consolation, representing to him the happiness of such a death in the grace of baptism, by which we ought to believe she had received the crown of virgins.¹ Lantilda, another sister of Clovis, who had fallen into the Arian heresy, was reconciled to the Catholic faith, and received the unction of the holy chrism, that is, says Fleury, confirmation; though some think it only a rite used in the reconciliation of certain heretics. The king, after his baptism, bestowed many lands on Saint Remigius, who distributed them to several churches, as he did the donations of several others among the Franks, lest they should imagine he had attempted their conversion out of interest. He gave a considerable part to St. Mary's church at Laon, where he had been brought up; and established Genebald, a nobleman skilled in profane and divine learning, first bishop of that see. He had married a niece of St. Remigius, but was separated from her to devote himself to the practices of piety. Such was the original of the bishopric of Laon, which before was part of the diocese of Rheims. St. Remigius also constituted Theodore bishop of Tournay in 487; Saint Vedast bishop of Aras in 498, and of Cambrai in 510. He sent Antimund to preach the faith to the Morini, and to found the church of Terouenne. Clovis built churches in many places, conferred upon them great riches, and by an edict invited all his subjects to embrace the Christian faith. St. Avitus, bishop of Vienne, wrote him a letter of congratulation, upon his baptism, and exhorts him to send ambassadors to the remotest German nations beyond the Rhine, to solicit them to open their hearts to the faith.

When Clovis was preparing to march against Alaric, in 505, St. Remigius sent him a letter of advice how he ought to govern his people so as to draw down upon himself the divine blessings.² "Choose," said he, "wise counsellors, who will be an honor to your reign. Respect the clergy. Be the father and protector of your people; let it be your study to lighten as much as possible all the burdens which the necessities of the state may oblige them to bear; comfort and relieve the poor; feed the orphans; protect widows; suffer no extortion. Let the gate of your palace be open to all, that every one may have recourse to you for justice; employ your great revenues in redeeming captives," &c.* Clovis, after his victories over the Visi-

¹ In App. Op. S. Greg. Tur. p. 1326; et apud Marlot, Hist. Eccl. Rhemens.

² Conc. t. 4, p. 1402.

¹ Fleury, l. 30. n. 46, &c.; Avitus, ep. 166, &c.; Suysken, Sæc. 7, p. 80.

* We have two other letters of Saint Remigius extant, wrote to fellow-bishops, in all four, not five,

goths, and the conquest of Toulouse, their capital in Gaul, sent a circular letter to all the bishops in his dominions, in which he allowed them to give liberty to any of the captives he had taken, but desired them only to make use of this privilege in favor of persons of whom they had some knowledge.¹ Upon the news of these victories of Clovis over the Visigoths, Anastasius, the eastern emperor, to court his alliance against the Goths, who had principally concurred to the extinction of the western empire, sent him the ornaments and titles of Patrician, Consul, and Augustus; from which time he was habited in purple, and styled himself Augustus. This great conqueror invaded Burgundy, to compel king Gondebald to allow a dower to his queen, and to revenge the murder of her father and uncle; but was satisfied with the yearly tribute which the tyrant promised to pay him. The perfidious Arian afterward murdered his third brother; whereupon Clovis again attacked and vanquished him; but, at the entreaty of Clotildis, suffered him to reign tributary to him, and allowed his son Sigismund to ascend the throne after his death. Under the protection of this great monarch St. Remigius wonderfully propagated the gospel of Christ by the conversion of a great part of the French nation; in which work God endowed him with an extraordinary gift of miracles, as we are assured not only by Hincmar, Flodoard, and all other historians who have mentioned him, but also by other incontestable monuments and authorities. Not to mention his Testament, in which mention is made of his miracles, the bishops who were assembled in the celebrated conference that was held at Lyons against the Arians in his time, declared they were stirred up to exert their zeal in defence of the Catholic faith by the example of Remigius, "Who," say they,² "hath every where destroyed the altars of the idols by a multitude of miracles and signs." The chief among these prelates were Stephen bishop

¹ Conc. t. 4, p. 1402; Du Chesne, Hist. Francor. Script. t. 1, p. 836; and Append. Op. St. Greg. Turon. p. 1327.

² Conc. t. 4, p. 1318; Spicileg. t. 5, p. 110.

as Baillet mistook. The Testament of St. Remigius, even without the interpolations found in some copies, is rejected by Rivet, &c., though it is judged genuine by Mabillon, Du Cange, and Ceillier, and was known to Hincmar and Flodoard. The churches of Rheims, Laon, Arras, and others enjoy to this day the lands which are by it bequeathed to them. St. Remigius gave to the church of Rheims a silver chalice, ornamented with several images, and on it he caused three verses to be engraved, which express the Catholic doctrine concerning the blessed eucharist.

"Hauriat hinc populus vitam de sanguine sacro
Injecto æternus quem fudit vulnere Christus.
Remigius reddit Domino sua vota sacerdos."

Hincmar. in Vita Remigii.

This chalice was sold in Hincmar's time for the ransom of captives taken by the Normans.

of Lyons, St. Avitus of Vienne, his brother Apollinaris of Valence, and Eonius of Arles. They all went to wait upon Gondebald, the Arian king of the Burgundians, who was at Savigny, and entreated him to command his Arian bishops to hold a public conference with them. When he showed much unwillingness, they all prostrated themselves before him, and wept bitterly. The king was sensibly affected at the sight, and kindly raising them up, promised to give them an answer soon after. They went back to Lyons, and the king returning thither the next day, told them their desire was granted. It was the eve of St. Justus, and the Catholic bishops passed the whole night in the church of that saint in devout prayer; the next day at the hour appointed by the king, they repaired to his palace, and, before him and many of his senators, entered upon the disputation, Saint Avitus speaking for the Catholics, and one Boniface for the Arians. The latter answered only by clamors and injurious language, treating the Catholics as worshippers of three Gods. The issue of a second meeting, some days after, was the same with that of the first; and many Arians were converted. Gondebald himself, some time after, acknowledged to Saint Avitus that he believed the Son and the Holy Ghost to be equal to the Father, and desired him to give him privately the unction of the holy chrism. St. Avitus said to him: "Our Lord declares, *Whosoever shall confess me before men, him will I confess before my Father*. You are a king, and have no persecution to fear, as the apostles had. You fear a sedition among the people, but ought not to cherish such a weakness. God does not love him, who, for an earthly kingdom, dares not confess him before the world."¹ The king knew not what to answer; but never had the courage to make a public profession of the Catholic faith.* St. Remigius by his zealous endeavors promoted the Catholic interest in Burgundy, and entirely crushed both idolatry and the Arian heresy in the French dominions. In a synod he converted in his

¹ S. Greg. Tur. Hist. l. 2, c. 34.

* In the Gombette law, framed by this Gondebald, king of Burgundy, art. 45, the first mention is made of duels, to which men were commanded to refer those contests which they refused to determine by oaths. The Lombard laws in Italy authorized the same, but only with a buckler and clubs, *cum fustibus et clypeo*. This execrable practice became more pernicious when more dangerous weapons were used, and it was usurped by private authority; and though it was of barbarous extraction, unknown to all civilized nations most renowned for true valor (as the Jews, Greeks, and Romans), and itself the basest as well as the most horrible and unnatural crime, it has been able, by maxims equally shocking to reason and religion, to pass, by a false prostitution of those names, for a test of courage, and a point of honor; especially since the challenge sent by Francis I of France to the emperor Charles V, whom he could no longer face with an army, as Spelman takes notice.

old age, an Arian bishop who came thither to dispute against him."¹ King Clovis died in 511. St. Remigius survived him many years, and died in the joint reign of his four sons, on the 13th of January in the year 533, according to Rivet, and in the ninety-fourth year of his age, having been bishop above seventy years. The age before the irruption of the Franks had been of all others the most fruitful in great and learned men in Gaul; but studies were there at the lowest ebb from the time of St. Remigius's death, till they were revived in the reign of Charlemagne.² The body of this holy archbishop was buried in St. Christopher's church at Rheims, and found incorrupt when it was taken up by archbishop Hincmar in 852. Pope Leo IX, during a council which he held at Rheims in 1049, translated it into the church of the Benedictine abbey, which bears his name in that city, on the 1st of October, on which day, in memory of this and other translations, he appointed his festival to be celebrated, which, in Florus and other calendars, was before marked on the 13th of January. In 1646 this saint's body was again visited by the archbishop with many honorable witnesses, and found incorrupt and whole in all its parts; but the skin was dried, and stuck to the winding-sheet, as it was described by Hincmar above eight hundred years before. It is now above twelve hundred years since his death.³

Care, watchings, and labors were sweet to this good pastor, for the sake of souls redeemed by the blood of Jesus. Knowing what pains our Redeemer took, and how much he suffered for sinners, during the whole course of his mortal life, and how tenderly his divine heart is ever open to them, this faithful minister was never weary in preaching, exhorting, mourning, and praying for those that were committed to his charge. In imitation of the good shepherd and prince of pastors, he was always ready to lay down his life for their safety; he bore them all in his heart, and watched over them, always trembling lest any among them should perish, especially through his neglect; for he considered with what indefatigable rage the wolf watched continually to devour them. As all human endeavors are too weak to discover the wiles, and repulse the assaults of the enemy, without the divine light and strength, this succor he studied to obtain by humble supplications; and when he was not taken up in external service for his flock, he secretly poured forth his soul in devout prayer before God for himself and them.

¹ Conc. t. 4, p. 1572, from Hincmar. and Floard, c. 16.

² See Hist. Littér. de la Fr. t. 1, 2, 3.

³ Gall. Chr. Nov. t. 9, p. 13, 220.

ST. BAVO, ANCHORET, PATRON OF GHENT.

THIS great model of penance, called Allowin, surnamed Bavo, was a nobleman, and native of that part of Brabant called Hasbain, at present comprised in the territory of Liege. After having led a very irregular life and being left a widower by the death of his wife, he was moved to a sincere conversion to God by a sermon which he heard Saint Amand preach. The apostolical man had no sooner finished his discourse, but Bavo followed him, and threw himself at his feet, bathed in a flood of tears. Sobs expressed the sorrow and emotions of his heart more eloquently than any words could have done, and it was some time before his voice was able to break through his sighs. When he had somewhat recovered himself, he confessed himself the basest and most ungrateful of all sinners, and earnestly begged to be directed in the paths of true penance and salvation. The holy pastor, who saw in his unfeigned tears the sincerity of his compunction, was far from flattering him in the beginning of his work, by which his penance would have remained imperfect; and whilst he encouraged him by the consideration of the boundless mercy of God, he set before his eyes the necessity of appeasing the divine indignation by a course of penance proportioned to the enormity of his offences, and of applying powerful remedies to the deep wounds of his soul, that his inveterate distempers might be radically cured, his vicious inclinations perfectly corrected and reformed, and his heart become a new creature. By these instructions Bavo was more and more penetrated with the most sincere sentiments of compunction, made his confession, and entered upon a course of canonical penance.* Going home, he distributed all his movables and money among the poor, and having settled his affairs, retired to the monastery at Ghent, where he received the tonsure at the hands of St. Amand, and was animated by his instructions to advance daily in the fervor of his penance, and in the practice of all virtues. "It is a kind of apostasy," said that prudent director to him, "for a soul which has had the happiness to see the nothingness of this world, and the depth of her spiritual miseries, not to raise herself daily more and more above them, and to make continual approaches nearer to God."

Bavo considered that self-denial and penance are the means by which a penitent must punish sin in himself, and are also one part of the remedy by which he must heal his perverse inclinations and carnal passions. He therefore seemed to set no bounds to the ardor with which he labored to consummate

* "Post pœnitentiæ confessionem annis tribus præter 40 dierum abstinentiam," &c. (See the original author of his life)

the sacrifice of his penance by the baptism of his tears, the compunction and humiliation of his heart, the mortification of his will, and the rigor of his austerities. To satisfy his devotion, Saint Amand after some time gave him leave to lead an eremitical life. He first chose for his abode a hollow trunk of a large tree, but afterward built himself a cell in the forest of Malmedun near Ghent, where wild herbs and water were his chief subsistence. He returned to the monastery of St. Peter at Ghent, where St. Amand had appointed Saint Floribert the first abbot over a community of clerks, says the original author of our saint's life. With the approbation of St. Floribert, Bavo built himself a new cell in another neighboring wood, where he lived a recluse, intent only on invisible goods, in an entire oblivion of creatures. He died on the 1st of October, about the year 653, according to Mabillon, but according to Henschenius, 657;¹ Perier rather thinks in 654. The holy bishop St. Amand, the abbot Saint Floribert, with his monks, and Domlinus the priest of Turholt were present at his glorious passage, attending him in prayer. The example of his conversion moved sixty gentlemen to devote themselves to an austere penitential life. By them the church of St. Bavo was founded at Ghent, served first by a college of canons, but afterward changed into a monastery of the holy Order of St. Benedict. It was again reduced to its primitive state, being secularized by pope Paul III, in 1537, at the request of the emperor Charles V, who, building a citadel in that part, three years after, transferred the canons to Saint John's, which from that time possesses the relics, and bears the name of Saint Bavo. When the bishopric of Ghent was erected by Paul IV, in 1559, at the petition of king Philip II, this church was made the cathedral. Cornelius Jansenius, author of a learned Concordance or Harmony of the Gospels, and other works, was nominated the first bishop. He is not to be confounded with the famous Cornelius Jansenius, bishop of Ipres. An arm of St. Bavo is kept in a silver case at Haerlem, of which church he is the titular saint and patron, in the same manner as at Ghent. See the life of St. Bavo, written in the eighth century, published by Mabillon, sæc. 2 Ben. Another compiled by Theodoric, abbot of St. Tron's, in the 10th century, is extant in Surius, to wit of equal authority. See also the history of many miracles, wrought by his relics, in three books; among the moderns, Le Cointe, ad an. 649; Pagi, in Critica in Annal. Baron. ad an. 631, n. 13; Batavia sacra, p. 27; Ant. Sanderus, Rerum Gandavensium, c. 4, p. 241; this author gives us the history of the church of St. Bavo, now the cathedral, l. 5, p. 390; Perier the Bollandist, from p. 198 to 303, t. 1 Octob.

¹ Henschenius, in Comment. prævio ad vitam S. Amandi, n. 93, ad diem 6 Febr.

S. PIAT, APOSTLE OF TOURNAY, M.

St. PIAT or PIATON, a zealous priest, came from Italy, being a native of Benevento, to preach the gospel in Gaul, probably about the same time with St. Dionysius of Paris, and his companions. Penetrating as far as Belgic Gaul, he converted to the faith the country about Tournay, and was crowned with martyrdom, as it seems, under the cruel governor Rictius Varus, about the year 286, about the beginning of the reign of Maximian Hercules, who then marched into Gaul. His body was pierced by the persecutors with many huge nails, such as were used in joining beams or rafters, and are described by Galloni and Mamachi among the instruments of torture used by the Romans. St. Piat seems to have suffered torments at Tournay, the capital, but to have finished his martyrdom at Seclin. This martyr's body was discovered in the seventh century at Seclin, pierced with these nails, by St. Eligius of Noyon, as St. Owen relates in his life of St. Eligius. He was before honored there, or Saint Eligius would not have sought his body in that place. It is enshrined in the collegiate church which bears his name at Seclin, a village between Lille and Tournay, the ancient capital of the small territory called Medenentensis, now Melantois; and he is honored as the apostle and patron of that country. In the invasions of the Normans, the relics of SS. Bavo, Wandrille, Aubert, Wulfran, Wasnulf, Piat, Bainus, Winnoc, and Austreberte were conveyed to Saint Omer, and there secured forty years, according to the chronicle of the Normans in Duchesne, an. 846. Those of St. Piat were in another invasion conveyed to Chartres, and part still remains there in a collegiate church of canons, which bears his name. Fulbert of Chartres has left us a hymn in his honor. The body of St. Eubertus or Eugenius, his companion and fellow-martyr, is kept in the great collegiate church of St. Peter at Lille, which was founded and richly endowed by Baldwin of Lille, earl of Flanders, in 1066. See Tillemont, t. 14; Molanus, in Calend. Flandr.; Stilting, t. 1 Octob. p. 1—26, who gives his most ancient Acts, since interpolated in two editions. See also Ado; Usuard; Georgi, &c.

ST. WASNULF, OR WASNON, C.

THE Scots from Ireland and North Britain, not content to plant the faith in the isles of Orkney, in the Hebrides or Western islands, and in other neighboring places, travelled also into remote kingdoms, to carry thither the light of the gospel. Thence came Saint Mansuetus, the first bishop of Toul in Lorraine, St. Rumold, patron of Mechlin, St.

Colman, M. &c. Several Scottish monasteries were founded in Germany by eminent monks who came from that country, as at Vienna in Austria, at Strasburg, Eichstadt, Nuremberg, Constance, Wurtzburg, Erfurth, two at Cologn, and two at Ratisbon.* Out of these only three remain at present in the hands of Scottish Benedictine monks, those at Erfurth and Wurtzburg, and that of Saint James at Ratisbon. In the seventh century St. Vincent, count of Haynalt, invited many holy monks from Ireland and Scotland, then seminaries of saints, into the Netherlands. Among these Saint Wasnulf was the most renowned. He was a Scottish priest and preacher (not a bishop, as some moderns pretend), and finished his course about the year 651, at Condé, where his body still reposes in a collegiate church endowed with twenty-four canonries: In his apostolical labors he illustrated that country with miracles, says Baldericus, or rather the anonymous author of Chron. Camer. l. 2, c. 42. See Molanus, in Nat. Sanct. Belgii, 1 Oct.; Miræus; and the Bollandists, t. 1 Oct. p. 304.

ST. FIDHARLEUS OF IRELAND, A.

THE Irish calendars commemorate on this day St. Fidharleus, abbot of Raithen, who departed to our Lord in 762. See Colgan, MSS.

ON THE FIRST SUNDAY OF OCTOBER.

THE FESTIVAL OF THE ROSARY.

THIS festival † was instituted to implore the divine mercy in favor of the church and of all the faithful, and to thank the Almighty for the protection he has afforded them, and

* See the life of St. Alto, the 5th of September.

† In thanksgiving for the great victory gained at Lepanto, on the 7th of October, the first Sunday of the month, in 1571, St. Pius V instituted an annual commemoration under the title of St. Mary de Victoriâ. Gregory XIII, in 1573, changed this title into that of the Rosary, and granted an office of the same to all churches in which there was an altar bearing the title of our Lady of the Rosary. Clement X extended this festival to all churches subject to the Spanish monarchy. The army of the emperor Charles VI having defeated the Turks near Temeswar, on the feast of our Lady ad Nives in 1716, and those infidels having raised the siege of Corcyra the same year on the octave of the Assumption, Clement XII made the office of this festival general.

As for the use of beads, the ancient anchorites and others frequently counted the number of their prayers by little stones, grains, or other such marks; as is clear from Palladius's Lausiack History, from Zozomen, &c. (See Benedict XIV, De Canoniz. par. 2, c. 10, n. 11). Those who could neither read nor recite the Psalter by heart, supplied this by a frequent repetition of the Lord's Prayer; and the many illiterate persons performed, at all the canonical hours of prayer, regular devotions, corresponding to those of the Psalter recited by the clergy and many others. When the number of *Our Fathers* was told by studs fastened on the belts which

for the innumerable benefits he has conferred upon them, particularly for his having delivered Christendom from the arms of the Infidels by the miraculous victory of Lepanto in 1571,¹ through the patronage and intercession of the Mother of God, implored with extraordinary fervor in the devotion of the Rosary. To the same means pope Clement XI acknowledged the church to be indebted for the wonderful victory which prince Eugene of Savoy obtained over the Turks near Belgrade in 1716. Upon which account his Holiness caused one of the five standards which were taken from the infidels, and which was sent him by the emperor, to be hung up in the Dominicans' church of the Rosary in Rome. At that time the infidels, with an army of two hundred thousand men, held the Christian army, as it were, besieged

¹ See the life of St. Pius V, vol. i, p. 573.

people then wore, these prayers were reckoned by so many belts. (See the council of Cealchyth in 816. Conc. t. 7, p. 1489). The ordinary use of the angelical salutation in this manner was not so ancient (See Mabillon, sæc. 5 Ben. n. 127; Theophilus Raynaudi, t. 7, in Dypticis Marianis, p. 231). Erimannus, in the twelfth age, mentions a lady who recited every day sixty angelical salutations (l. De restaurat. S. Martini Tornac. ap. Dacher. Spicileg. t. 12, p. 414). B. Alanus de Rupe recommends the Hail Mary, and calls it an ancient devotion. (See Trithemius, de Script.; et Sixtus Sinens. Bibl. Sanct. v. Alanus; et Benedict XIV, De Canoniz. l. 4, par. 2, c. 10, n. 11).

St. Albert of Crespin and Peter the Hermit are mentioned, long before St. Dominic, to have taught those among the laity who could not read the Psalter, to say a certain number of *Our Fathers* and *Hail Marys* in lieu of each canonical hour of the church-office; but the method of reciting fifteen decades or tens of the angelical salutation, with one *Our Father* before each decade, in honor of the principal mysteries of the Incarnation, including two peculiar to the Blessed Virgin, is ascribed to St. Dominic. The Bollandists dispute problematically whether this saint instituted or only propagated the practice of the Rosary, in order to restore the assiduous use of prayer, and to stir up the devotion of the people to the mystery of the Incarnation, which was then impiously blasphemed in Languedoc by the Albigenes and other heretics; but that St. Dominic was the first institutor of this devotion, called the Rosary, is affirmed by several popes in a great number of bulls and briefs, and is proved by the constant tradition of that Order, and by several other convincing proofs produced by F. Echard (Bibl. Script. Ord. Prædic. t. 1, p. 352; t. 2, p. 271). See also Malvenda (Annales, not to be cited.), Justinus Miecoviensis (De Litanis, l. 1, c. 1, n. 1, p. 125), Monelia (Diss. de Origine Rosarii, Romæ, an. 1825), and principally Benedict XIV (De Festo Rosarii, l. 2, c. 10, Op. t. 12, p. 523), who nevertheless observe that the works of Luminosi of Aposa, Austin Anelli, and Galvini Bragia are certainly adulterated, though Touron lays great stress upon their testimonies (Vie de S. Domin. c. 14), misled by the authority of the author of a dissertation on this subject printed at Ferraria in 1735, under the title of Vindiciæ, by Alex. Machiar. It is a just remark of Spinelli (l. De Mariâ Deiparâ, c. 39, n. 5) that this repetition of one hundred and fifty angelical salutations was instituted by St. Dominic, in imitation of the hundred and fifty Psalms; on which account the Rosary has been often called the Psalter of the Blessed Virgin.

near Belgrade, and had a garrison of twenty thousand men in that strong city, then the bulwark of their empire. The isle of Corfu was also beleaguered by an army of forty thousand of the same infidels. The victory of the Christians was followed by the taking of Belgrade, and the deliverance of Corfu, and also the preservation of all Germany and Italy, which were next threatened.

The Rosary is a practice of devotion, in which, by fifteen *Our Fathers*, and one hundred and fifty *Hail Marys*, the faithful are taught to honor our divine Redeemer in the fifteen principal mysteries of his sacred life, and of his holy Mother. It is therefore an abridgment of the gospel, a history of the life, sufferings, and triumphant victory of Jesus Christ, and an exposition of what he did in the flesh, which he assumed for our salvation. It ought certainly to be the principal object of the devotion of every Christian always to bear in mind these holy mysteries, to return to God a perpetual homage of love, praise, and thanksgiving for them, to implore his mercy through them, to make them the subject of his assiduous meditation, and to mould his affections, regulate his life, and form his spirit by the holy impressions which they make on his soul. The Rosary¹ is a method of doing this, most easy in itself, and adapted to the slowest or meanest capacity; and, at the same time, most sublime, and leading to the exercise of all the highest acts of prayer, contemplation, and all interior virtues. These are admirably comprised in the divine prayer which our Lord himself vouchsafed to teach us, which pious persons who penetrate the spirit of each word in those holy petitions, can never be weary in repeating, but must recite every time with new fervor, and with more ardent sentiments of love and piety. To obtain mercy and all graces, no prayer certainly can be offered to God more efficacious or pleasing than that which was indited, and is put into our hearts and mouths by his divine Son, our blessed Redeemer himself. Neither can any acts of humility, compunction, love, or praise be thought of more sublime. All other good prayers are but paraphrases or expositions of this. It is more especially agreeable and honorable to God, and beneficial to us, when it is offered in honor of the most holy mysteries of our redemption, to pay the homage of our love and thanksgiving for them, and to implore God's tender mercy, love, and compassion by the same. To honor explicitly each mystery, some express it in the prayer, as adding to the name Jesus in the *Hail Mary, who 'was born, crucified, &c., for us;'* but this is better done by representing to God in our minds the mysteries implied in those words. Thus, in repeating *Our Father, &c.*, we bear in mind, by whose decree his eternal Son was born in a stable, or sweated blood in his agony,

&c.; at *Hallowed be thy name*, we add in thought, 'particularly for his son's nativity, crucifixion,' &c.

The Angelical Salutation is often repeated in the Rosary, because, as it contains a form of praise for the Incarnation, it best suits a devotion instituted to honor the principal parts of that great mystery. Though it be addressed to the Mother of God, with an invocation of her intercession, it is chiefly a praise and thanksgiving to the Son, for the divine mercy in each part of that wonderful mystery. The Holy Ghost is the principal author of this holy prayer, which the archangel Gabriel, the ambassador of the Blessed Trinity in the most wonderful of all mysteries, began, St. Elizabeth, another organ of the Holy Ghost, continued, and the church finished. The first and second parts consist of the sacred praises which were bestowed on the Blessed Virgin by the archangel Gabriel,¹ and by St. Elizabeth inspired by the Holy Ghost.² The last part was added by the church, and contains a petition of her intercession, styling her Mother of God, with the general council of Ephesus, against the blasphemies of Nestorius.

We add to the angel's salutation the name of this holy Virgin, this being a name of veneration and sweetness to every devout Christian. The word *Miriam* or *Mary* is expounded by St. Jerom, from different etymologies, to signify, in Hebrew, a Star of the sea, or Bitter sea, and in Chaldaic, *Lady*.³ Both the names *Lady* and *Sea-star* admirably agree to her who is the glorious queen of heaven, and our star and patroness in the stormy sea of this world. Other Hebrew women had borne this name, as the sister of Moses; but in them it was only a shadow; in the Mother of God it expressed the sublime dignity of her sacred person. We are not to pass over as insignificant those words of the evangelist, *And the name of the virgin was Mary*.⁴ For her very name is not without a mystery, and ought to be to us most amiable, sweet, and awful. "Of such virtue and excellency is this name, that the heavens exult, the earth rejoices, and the angels sound forth hymns of praise when Mary is named," says St. Bernard.⁵ That devout client of Mary and holy father observes⁶ that she is truly the star which arose from Jacob, and which, being placed above this wide tempestuous sea, shines forth by the merits and example of her life. "O you," goes on that devout father, "who find yourself tossed in the tempests of this world, turn not your eyes from the brightness of this star, if ye would not be overwhelmed by storms. If the winds of temptations rise; if you fall among the rocks of tribulations; look up at the star, call on *Mary*. If you are

¹ Luke i, 28.

² Ib. i, 42.

³ S. Hieron. l. De Nomin. Hebraic. ed Bent. t. 2, p. 62.

⁴ Luke i. ⁵ Hom. 2 super Missus est. ⁶ Ibid.

¹ See the life of St. Dominic, vol. iii, p. 206.

tossed by the waves of pride, ambition, detraction, jealousy, or envy, look up at the star, call on *Mary*. If anger, covetousness, or lust beat on the vessel of your soul, look up on *Mary*. If you begin to sink in the gulf of melancholy and despair, think on *Mary*. In dangers, in distresses, in perplexities, think on *Mary*, call on *Mary*; let her not depart from your mouth, let her not depart from your hearts; and that you may obtain the suffrage of her prayers, never depart from the example of her conversation. Whilst you follow her, you never go astray; whilst you implore her aid, you never sink in despair; when you think on her, you never wander; under her patronage, you never fall; under her protection, you need not fear; she being your guide, you are not weary." Such are the sentiments of confidence, devotion, and respect with which the name of *Mary* ought always to inspire us. Out of veneration it has been sometimes an established custom in certain places that no women should take the name of *Mary*. When Alphonsus VI, king of Castile, was about taking a young Moor to wife, he made it a condition that she should not, at her baptism, take that name. Among the articles of marriage stipulated between *Mary* of Nevers and *Uladislas*, king of Poland, one was, that, laying aside the name of *Mary*, she should be called *Aloysia*. From the time that *Casimir* I, king of Poland, upon marrying *Mary*, daughter of the duke of Russia, obliged her to change that name, it became a custom in Poland that no woman should bear the name of *Mary*; ¹ though this is now changed, and, on the other hand, many adopt it with humility, out of devotion to this powerful advocate and patroness.

Next to this holy name, the words of the salutation come to be considered. *Hail* is a word of salutation, congratulation, and joy. The archangel addressed it with profound reverence and awe to this incomparable and glorious virgin. It was anciently an extraordinary thing if an angel appeared to one of the patriarchs or prophets, and then he was received with great veneration and honor, being by nature and grace exalted above them; but when the archangel *Gabriel* visited *Mary*, he was struck at her exalted dignity and pre-eminence, and approached and saluted her with admiration and respect. He was accustomed to the lustre of the highest heavenly spirits; but was amazed and dazzled at the dignity and spiritual glory of her whom he came to salute Mother of God, whilst the attention of the whole heavenly court was with ravishment fixed upon her. With what humility ought we worms of the earth and base sinners to address her in the same salutation! The devout *Thomas à Kempis* gives of it the following paraphrase: ² "With awe,

reverence, devotion, and humble confidence do I suppliantly approach you, bearing in my mouth the salutation of the angel, humbly to offer you. I joyfully present it to you, with my head bowed out of reverence to your sacred person, and with my arms expanded through excessive affection of devotion; and I beg the same may be repeated by all the heavenly spirits for me a hundred thousand times, and much oftener; for I know not what I can bring more worthy your transcendent greatness, or more sweet to us who recite it. Let the pious lover of your holy name listen and attend. The heavens rejoice, and all the earth ought to stand amazed, when I say, *Hail Mary*. Satan and hell tremble when I repeat, *Hail Mary*. Sorrow is banished, and a new joy fills my soul, when I say, *Hail Mary*. My languid affection is strengthened in God, and my soul is refreshed when I repeat, *Hail Mary*. So great is the sweetness of this blessed salutation, that it is not to be expressed in words, but remains deeper in the heart than can be fathomed. Wherefore I again most humbly bend my knees to you, O most holy Virgin, and say, *Hail Mary, full of grace*.—O, that, to satisfy my desire of honoring and saluting you with all the powers of my soul, all my members were converted into tongues and into voices of fire, that I might glorify you, O Mother of God, without ceasing! And now, prostrate in your presence, invited by sincere devotion of heart, and all inflamed with veneration for your sweet name, I represent to you the joy of that salutation when the archangel *Gabriel*, sent by God, entered your secret closet, and honored you with a salutation unheard-of from the beginning of the world, saying, *Hail, full of grace*, our Lord is with you; which I desire to repeat, were it possible, with a mouth pure as gold, and with a burning affection; and I desire that all creatures now say with me, *Hail*," &c.

In the like sentiments of profound respect and congratulation with the angel, we style her, *Full of grace*. Though she is descended of the royal blood of *David*, her illustrious pre-eminence is not derived from her birth, or any other temporal advantages, but from that prerogative in which alone true excellency consists, the grace of God, in which she surpasses all other mere creatures. To others, God deals out portions of his grace according to an inferior measure; but *Mary* was to be prepared to become mother of the author of grace. To her, therefore, God gave every grace and every virtue in an eminent degree of excellency and perfection. *Mary* "was filled with the ocean of the Holy Ghost poured upon her," says venerable *Bede*.¹ It was just, that the nearer she approached to the fountain of grace, the more abundantly she should be enriched by it; and, as God was pleased to make choice of her for his

¹ See *Theoph. Raynaud*, in *Dypticis Marianis*, Op. t. 7, punct. 2, n. 12; and *Benedict XIV*, l. De Festis, Sect. De Festo nominis *Mariæ*, Op. t. 10, p. 519.

² Sol. c. 23.

¹ In *Mat. c. 1*

Mother, nothing less than a supereminent portion of grace could suit her transcendent dignity. The church therefore applies to her that of the Canticles: *Thou art all fair, and there is no spot in thee.*¹ In those words, *Our Lord is with thee*, we repeat with the angel another eulogium, consequent of the former. God, by his immensity or omnipotence, is with all creatures, because in him all things have their being. He is much more intimately with all his just, inasmuch as he dwells in them by his grace, and manifests in them the most gracious effects of his goodness and power; but the Blessed Virgin being full of grace, and most agreeable in his eyes above all other mere creatures, having also the closest union with Christ as his Mother, and burning with more than seraphic charity, she is his most beloved tabernacle, and he favors her with the special effects of his extraordinary presence, displaying in her his boundless munificence, power, and love.

The following praise was given to her in the same words, both by the archangel Gabriel and Saint Elizabeth: *Blessed art thou amongst women.* Mary is truly called above all other women, she having been herself always preserved from the least stain of sin, and having been the happy instrument of God in converting the maledictions laid on all mankind into blessings. When Judith had delivered Bethulia from temporal destruction, Ozias, the prince of the people, said to her: *Blessed art thou, O daughter, above all women upon the face of the earth.*² And *The people all blessed her with one voice*, saying, *Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people.*³ How much more emphatically shall we from our hearts pronounce her blessed above all women, who brought forth Him who is the author of all manner of spiritual and eternal blessings to us! She most justly said of herself, in the deepest sense of gratitude to the divine goodness: *Behold from henceforth all generations shall call me blessed.*⁴ By bestowing these praises on Mary, we offer principally to God a profound homage of praise for the great mystery of the Incarnation. The pious woman mentioned in the gospel, who, upon hearing the divine doctrine of our Redeemer, cried out with admiration: *Blessed is the womb that bore thee, and blessed are the breasts which gave thee suck,*⁵ meant chiefly to commend the Son. In like manner the praises we address to Mary in the angelical salutation are reflected in the first place on her divine Son, from whom, and by whom alone she is entitled to them; for it is for his gifts and graces, and for his sake, that we praise and honor her. On which account this prayer is chiefly an excellent doxology

for the great mystery of the Incarnation. Whence, having styled the Mother blessed above all women, we pronounce the Son infinitely more blessed, saying, *And blessed is the fruit of thy womb.* He is the source and author of all her graces and blessings; she derives them only from him; and to him we refer whatever we admire and praise in her. Therefore, in an infinitely higher sense of praise, love, and honor, and in a manner infinitely superior to her, we call him blessed for ever by God, angels, and men; by God, as his well-beloved Son, and in his divinity, co-equal and co-eternal with the Father; by the angels, as the author of their being, grace, and glory, inasmuch as he is their God; by men, in his Incarnation, as the repairer of their losses and their Redeemer. We, considering attentively the infinite evils from which he has delivered us, the pains and labors which he sustained for us, the ransom which he has paid with his precious blood to redeem us, the everlasting and infinite advantages which he has purchased for us, with the boundless felicity of heaven, the excess of his goodness, love, and mercy, and his infinite majesty and perfections, we, I say, bearing all this in mind, ought, in a spirit of love and praise, ever to call her blessed through whom we receive this so great a Saviour; but him infinitely more blessed both for his own adorable sanctity, and for all the graces of which he is the source to us.

The most holy and glorious name of Jesus which is added to this doxology, is a name of unspeakable sweetness and grace; a name most comfortable and delightful to every loving soul, terrible to the wicked spirits, and adorable with respect to all creatures; so that at its very sound every knee, in heaven, earth, and hell shall bend, and every creature be filled with religious awe, and profound veneration and respect. The last part of this prayer is a supplication. The prayer of the blessed spirits in heaven consists chiefly in acts of adoration, love, praise, thanksgiving, and the like. We, in this vale of tears and miseries, join sighs even to our hymns of praise and adoration. So extreme are our spiritual miseries and wants, that we never present ourselves in prayer before Almighty God, but we make it one part of our addresses to implore his mercy and graces with the greatest earnestness possible, and the deepest sense of our wants. It is in this sincere feeling of our sinful necessities, and the most humble and earnest cry of our heart that the fervor and very soul of our prayer consists. God knows, and with infinite tenderness compassionates the depth of our wounds, and the whole extent of our numberless and boundless spiritual miseries. But our insensibility under them provokes his just indignation. He will have us sincerely to feel and to acknowledge the weight of our evils; our extreme spiritual poverty and total insufficiency, the baseness of our guilt, the rigor of

¹ Cant. iv, 7. See S. Thomas, *Expositio Salut. Angelicæ*, inter opusc.

² Judith xiii, 23.

³ Ib. xv, 10.

⁴ Luke i, 48.

⁵ Luke xi, 27.

his judgments, the frightful torments of an unhappy eternity which we deserve for our sins, and the dangers from ourselves and the invisible enemies with which we are surrounded. He requires that we confess the abyss of miseries in which we are sunk, and out of it raise our voice to him with tears and groans, owning our total dependence on his mercy and infinite goodness. If a beggar ask an alms of us, his wants make him eloquent; he sums them all up to move us to compassion; sickness, pains, hunger, anguish of mind, distress of a whole family, and whatever else can set off his miseries in the most moving manner. In like manner, when we pray, we must feel and lay open before our heavenly Father our deep wounds, our universal indigence, inability, and weakness, and, with all possible earnestness, implore his merciful succor. We must beg that God himself will be pleased to form in our hearts such continued sincere desires, that he inspire us with so deep a sense of all our miseries, and teach us to display them before him in such a manner as will most powerfully move him to pity and relieve us. We have recourse to the angels and saints to beg their joint intercession for us. For this we address ourselves in the first place to the Blessed Virgin, as the refuge of the afflicted and sinners. In this prayer we repeat her holy name to excite ourselves to reverence and devotion. By calling her Mother of God, we express her most exalted dignity, and stir up our confidence in her patronage. For what cannot she obtain for us of a God, who was pleased himself to be born of her! We at the same time remember, that she is also spiritually *our* mother; for, by adoption, we are brothers and co-heirs of Christ. She is to us a mother of more than maternal tenderness; incomparably more sensible of our miseries, and more ready to procure us all mercy and assistance than carnal mothers can be, as in charity she surpasses all other mere creatures. But, to call her Mother, and to deserve her compassion, we must sincerely renounce and put an end to our disorders, by which we have too often trampled upon the blood of her Son.

These words, *Holy Mary, Mother of God*, are a kind of preface to our petition, in which we humbly entreat her to pray for us. We do not ask her to *give* us grace; we know this to be the most precious gift of God, who alone can bestow it on us. We only desire her to *ask* it for us of her Son, and to join her powerful intercession with our unworthy prayers. We mention our quality of sinners, to humble ourselves in the deepest sentiments of compunction, and to excite her compassion, by laying our extreme miseries and necessities before her, which this epithet of sinners expresses beyond what any created understanding can fathom. Mary, from her fuller and more distinct knowledge of the evil of sin, and the spiritual miseries of a soul infected with it, forms a much more distinct

and perfect idea of the abyss of our evils than we can possibly do, and in proportion to them, and to the measure of her charity, is moved to compassionate us under them. But we must mention our sins with sincere sentiments of contrition and regret; for the will which still adheres to sin provokes indignation, not compassion, in God, and in all the saints who love sovereignly his sanctity and justice. How dare impenitent sinners present themselves before God with their hands yet stained, as it were, with the adorable blood of his Son, which they have spilt, and which they still continue, in the language of St. Paul, to trample upon? We must therefore mention our guilt with the most profound sentiments of confusion and compunction. In proportion to their sincerity and fervor we shall excite the pity and mercy of God, and the tender compassion of his Mother. Mary, having borne in her womb the Author of grace and mercy, has put on the bowels of the most tender compassion for sinners. By this mention of our quality of sinners, we sufficiently express what it is that we beg of God, namely, the grace of a perfect repentance, the remission of all our sins, and strength to resist all temptations to sin. We ask also for all graces and virtues, especially that of divine charity. All this is sufficiently understood by the very nature of our request, without being expressed; for what else ought we to ask of God through the intercession of her who is the mother of the Author of grace? We beg this abundance of all graces, both at present, because we stand in need of it every moment of our lives; and for the hour of our death, that great and most dreadful moment, which must be a principal object in all our prayers. The whole life of a Christian ought to be nothing else but a constant preparation for that tremendous hour, which will decide our eternal lot, and in which the devil will assail us with the utmost effort of his fury; and our own weakness in mind and body, the lively remembrance of our past sins and other alarming circumstances and difficulties, will make us stand in need of the strongest assistance of divine grace, and the special patronage of her who is the protectress of all in distress, particularly of her devout clients in their last and most dangerous conflict. *Amen*, or *So be it*, expresses an earnest repetition of our supplication and praise. As the heart, in the ardor of its affections, easily goes far beyond what words can express, so neither is it confined by them in the extent and variety of its acts. In one word it often comprises the most perfect acts of faith, hope, charity, adoration, praise, and other such virtues. Thus, by *Amen*, it with ardor repeats all the petitions and acts of the Lord's Prayer and Angelical Salutation. Some devout persons have made this short but energetical and comprehensive word one of their most frequent aspirations to God, during the course of the day;

meaning by it to assent to, confirm, and repeat, with all possible ardor and humility, all the hymns and most perfect acts of profound adoration, humility, love, praise, zeal, thanksgiving, oblation of themselves, total resignation, confidence in God, and all other virtues, which all the heavenly spirits offer to God, with all their power and strength, and with the utmost purity of affection, without intermission, to eternity. In these acts we join by the word *Amen*, and desire to repeat them all with infinite fervor, were it possible, for ever; and with them we join the most sincere sentiments and acts of compunction, and a particular humility, condemning ourselves as infinitely unworthy to join the heavenly choirs, or faithful servants of God, in offering him a tribute of praise; most unworthy even to pronounce his most holy name, or mention any of his adorable perfections, which defiled lips and faint divided affections rather profane and depreciate than praise and honor.

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OCTOBER II.

THE FEAST OF THE HOLY  
ANGEL GUARDIANS

AMONGST the adorable dispensations of the divine mercy in favor of men, it is not the least that he has been pleased to establish a communion of spiritual commerce between us on earth and his holy angels, whose companions we hope one day to be in the kingdom of his glory. This communion is entertained on our side by the religious veneration with which we honor them as God's faithful, holy, and glorious ministering spirits, and beg their charitable succor and intercession with God; on their side by their solicitude and prayers for us, and the many good offices they do us. The providence of God always infinitely wise, infinitely holy, and infinitely gracious, vouchsafes to employ superior created beings in the execution of his will in various dispensations towards other inferior creatures. According to St. Thomas, when he created the angels, he enlightened the lowest amongst them by those that are supreme in those glorious orders of spirits. It is clear, in the holy scriptures, that those blessed spirits which we call angels (as much as to say God's messengers), receive this very name from their office, in being employed by him in frequently executing his commissions in our favor and defence. That he does this on many occasions, both general and particular, has been abundantly shown elsewhere from the testi-

mony of the holy scriptures.<sup>1</sup> One of the most merciful appointments of God relating to this economy established by him between the blessed angels and men, is, that he commissions chosen high spirits to be particular guardians to each of us. In this providence are displayed the infinite majesty, wisdom and power of God, and the excess of his goodness towards his creatures; also a deep foundation is laid of the greatest charity and the highest mutual joy in each other between the angels and the elect for all eternity in their happy society of heaven.

That particular angles are appointed and commanded by God to guard and watch over each particular person among his servants, that is, all the just, or such as are in the state of grace, is an article of the Catholic faith, of which no ecclesiastical writer within the pale of the church, in any age, ever entertained the least doubt. That every man, even among sinners and infidels, has a guardian angel, is the doctrine of the most eminent among the fathers, and so strongly supported by the most sacred authority, that it seems not to be called in question, especially as to all the faithful. The psalmist assures us,<sup>2</sup> *He hath given his angels charge over thee, to keep thee in all thy ways.* And in another place,<sup>3</sup> *The angel of the Lord shall encamp round about them that fear him, and he shall deliver them.* The patriarch Jacob prayed his good angel to bless his two grandsons, Ephraim and Manasses:<sup>4</sup> *The angel that delivereth me from all evils bless these boys.* Judith said:<sup>5</sup> *His angel hath been my keeper, both going hence, abiding there, and returning from thence.* Christ deters us from scandalizing any of his little ones, because their angels always behold the face of God, and, with zeal and indignation, will demand vengeance of God against any by whose malice precious souls, which were their wards, have perished.<sup>6</sup> Upon which passage St. Hilary writes;<sup>7</sup> "It is dangerous to despise one whose cries and prayers are carried up to the eternal and invisible God by the gracious ministry of angels." So certain and general was the belief of a guardian angel being assigned to every one by God, that when Saint Peter was miraculously delivered out of prison, the disciples, who, upon his coming to them, could not at first believe it to be him, said, *It is his angel.*<sup>8</sup> That St. Michael was the protector of the Jewish nation, or of the people of God, and that countries or collective bodies of men have, at least several, their tutelar angels, is

<sup>1</sup> See on the two festivals of St. Michael, May 8 and Sept. 29. Also Instruction Pastorale de M. Jean Joseph de la Bastie, Evêque de S. Malo, Sur les Saints Anges, ann. 1758.

<sup>2</sup> Ps. xc, 11.

<sup>3</sup> Gen. xlvi, 16.

<sup>4</sup> Judith xiii, 20. See Exod. xxiii, 20.

<sup>5</sup> Matt. xviii, 10.

<sup>6</sup> S. Hilar. in Matt, xvii.

<sup>7</sup> Acts xi, 15

clear from holy scripture.<sup>1</sup> So unanimous and so express is the doctrine of the fathers, in asserting and illustrating this article of the Catholic faith concerning guardian angels, that it would require a volume to copy their testimonies. The devils, with implacable envy and malice, study to compass our eternal ruin, both by stratagems and open assaults.\* God is pleased to oppose to their

<sup>1</sup> Dan. xi, 1; xii, 1, &c.

\* The existence of evil spirits is manifest from experience, and from natural arguments drawn from the operations in demoniacs, from some examples among the heathenish oracles, and from various other effects. Mr. Seed, in his discourse *On the Nature and Being of Evil Spirits*, and many other Protestant theologians of note, insist much upon this proof, that many have experienced dreams and temptations of such an extraordinary nature, and concerning subjects of which before they had no knowledge, and of which their imagination could not by itself have produced any species or images, that the ideas or effects must be excited by some external spirit, who by their nature must be an evil one. This argument is not only allowed but strongly urged by several famous deists for the belief of evil spirits. But it is from the divine revelation that we learn the origin and qualities of these invisible enemies. By this we are informed that the devils fell from a state of justice and sanctity, in which they were created, by their own malice and sin; and that their crime was pride, to which, enamored of their own perfections, they consented in thought, and which is called the beginning of all sin (Ecclus. x, 15). The prince of the apostate angels is sometimes called Lucifer. Some theologians and interpreters have thought that he was chief of all the angelical choirs, and that he was meant under the figure of Behemoth, who is called, according to the Seventy and Vulgate, *the beginning of the ways of God* (Job xl, 14). Dazzled with his own exalted state and beauty, he said within himself: *I will be like to the Most High* (Isai. xiv, 12). *His heart was puffed up with his beauty, and in it he lost his wisdom* (Ezech. xxviii, 17). For, according to several learned fathers, Isaias compares the haughtiness of the king of Babylon, and Ezechiel that of the king of Tyre, to the pride of Lucifer, which they thence take occasion to describe. The apostate angel was followed in his revolt or sin by a great part of the heavenly host, who were in a moment hurled down from their seats, and condemned to hell (2 Pet. ii, 4; Jude 6). Whilst some were immediately confined to those dungeons, others are left more at large till the day of judgment; and in the mean time their torments seem less grievous (Matt. viii, 29, 31, &c. See Petavius, Tr. de Angelis).

These fiends are called the princes of darkness, of the air, and of the world (Ephes. ii, 1, 2; vi, 12; Matt. xii, 22; Luke ix, 1). They differ in their ranks in a kind of hierarchy, and some are worse than others (Matt. xii, 24; Ephes. vi, 12, &c.). Their prince is called Belial, that is, the evil one; or rather (according to St. Jerom's interpretation of the word, 3 Kings xii, 13) the Rebel. Also Satan, or the Enemy, and Beelzebub, from the chief idol of the Accaronites. The rage, malice, and envy of the devils against man, and their enmity to all good are implacable; and their natural subtilty and strength are exceeding great, as appears from the perfection of their being, which is purely spiritual, and from examples where God suffered them more remarkably to exert their power. They hurried the swine into the lake, killed the seven first husbands of Sara, have slain armies in one night, have often disturbed nature, and stirred up tempests which struck whole provinces with ter-

efforts his good angels, by making them our defenders. If Almighty God permits the devils various ways to assail and tempt us, and, both by wiles and open violence, to endeavor to draw us into eternal ruin, will he

ror, and ravaged the whole world. Satan makes his attacks upon men by putting on all shapes: sometimes by craft, or by snares and stratagems, as the old serpent; sometimes by disguises, transforming himself into an angel of light, and assuming the air of piety; sometimes by open assaults and violence, as the roaring lion and noon-day devil. What did he not do against holy Job? *There is no power on earth which can be compared with him* (Job. xli, 24). But he is restrained and confined by God's command, nor can he spread his snares, or tempt men but by divine permission; for which he sometimes obtains a special leave, as in the cases of Job (chap. 1), and St. Peter (Luke xvii, 31, 32). The devils watch to entice men to sin (1 Pet. v, 8; Ephes. vi, 16, &c.). We have examples of this in the temptations of Eve, Achab, &c. They are sometimes suffered to deceive false prophets, and wicked men (3 Kings xxii, 21). They accuse men before the judgment-seat of God (Zach. iii, 1, 2, &c.).

The devils are sometimes permitted by God to exert their natural power and strength on natural agents by moving second causes, in producing distempers in human bodies, raising storms, and causing other physical evils in the world, as appears from such effects being sometimes ascribed in the holy scriptures to these wicked spirits (See Calmet, Dis. sur les Mauvais Anges). Before Satan was bound, or his power curbed by the triumph of Christ over him, and the spreading of the happy light and influence of the gospel throughout the world, the empire which the devils exercised on earth was much greater than since that time. But it is most certain that the devils are sometimes permitted by God to continue in some degree the mischievous influence of their malice against men various ways, against which the church has instituted and always practised exorcisms and blessings. With regard to effects of magic and possessions of the devils, through prayer and the other arms of piety and religion are to be always employed against our invisible enemies; yet such extraordinary effects are not to be easily supposed; superstition, credulity, and imposture are to be guarded against; and natural distempers, such as certain species of madness, extraordinary palsies, epilepsies, or the like, are not to be construed into effects of enchantments or possessions, which are not to be presumed upon ridiculous compact and signs (such as are mentioned in many popular pretended examples related by Delrio, &c.), nor upon vulgar prejudices and notions of the manner in which such things are done, but must be made apparent by circumstances which are preternatural, or beyond the ordinary course of nature. By clear proofs it is manifest that God sometimes permits corporal possessions (in which the devil seizes on some of the corporeal organs or senses in a human body) and obsessions (in which he represents certain images as present to the eyes or imagination with an invincible obstinacy), and that these have been more or less frequent in different times and places. This is confirmed by the testimony and experience of all ages and of all nations, even to the remotest Indies, and John Clerc observes (Bibl. Universelle, t. 15, c. 4). Such facts both the Old and New Testament manifestly evince (See Laurence Clark, in his *Life of Christ*, against Woolstone, p. 474; and the *Dissert.* on the obsessions and possessions of devils, prefixed to the Gospels in the new Latin and French bible, with dissertations, t. 10, p. 590). Further proofs of the reality of demoniacs are reserved for a particular disquisition.

not allow his good angels to exert their zeal for his honor, and their charity for us? No sooner had Lucifer and his adherents set up the standard of their revolt from God, but St. Michael and all the good angels entered upon a war against them, and, executing the sentence which God passed upon them, expelled them out of their blessed abodes. Man being created to fill up the places of these apostates, Lucifer, with his associates, is permitted by God to spread his snares, and exert the efforts of his malice against us, that in these trials we may give proof of our fidelity, and may purchase, by victories and triumphs, that bliss for which we are created. Satan thus effects the ruin of innumerable souls, and the Holy Ghost gives us this warning: *The devil is come down unto you, having great wrath.*<sup>2</sup> And such is his arrogance, that he trusteth that Jordan, that is, the whole race of mankind, may flow into his mouth, and be swallowed up by him.

The good angels, out of the same zeal with which they continue their war against these wicked spirits, come to our relief, according to the order established by divine providence. And God, out of his infinite tenderness and compassion for us, commands his highest spirits to watch over and to guard us. O my God! what is man, that thou shouldst take such care of him, and give him for his governors the sublime princes of thy heavenly court, the assistants of thy throne! What am I but a worm of the earth, a slave to it, and to this body of filth, sin, and corruption? Must an angel, a creature so noble, so pure and holy, attend on me? "O wonderful condescension! O excess of goodness and love!" cries out St. Bernard.<sup>2</sup> "*He hath given his angels charge over thee.*"<sup>3</sup> Who is he that hath given this charge? To whom, and of whom hath he given this order? And what is its import? Let us seriously consider and weigh every part of this mystery? Who is he that hath given this charge? The Lord of angels, whom they obey. The supreme majesty of God hath laid a command upon the angels, and his own angels, those sublime, those happy spirits, who approach so near his divine majesty, his own domestics; and it is the care of thee that by this sacred command he hath intrusted to them. What art thou? Is not man rottenness, corruption, and the pasture of worms? But what dost thou think he hath commanded them concerning thee? *That they guard thee; that they keep thee in all thy ways.* Nor do they loiter; they even *bear thee up in their hands*, as it were, *lest thou dash thy foot against a stone.*" Shall we not praise such a goodness? We are also to consider the watchful attention of these blessed spirits over us. They most readily and most carefully execute every order of God, and embrace his will in every

thing with the utmost ardor, and with their whole strength. With what diligence then do they watch over us, who are committed to them by the strict charge and appointment of God himself!<sup>1</sup>

A second motive or inducement which exceedingly endears us to their protection, is their compassion and charity for us. They consider that we are shortly to be their companions in eternal bliss, and are at present by grace and the divine adoption their brethren, their dear fellow-members in God, dear to him who is their God and our God, and precious in his sight, being purchased by him at the infinite price of his incarnation, passion, and death. They, on the other side, see the miseries of sin into which we are fallen, the dangers which surround us, and the infinite evils under which we groan. Their compassion is the more tender, as their charity is the more perfect and more pure, and as they are seated nearer to the infinite source or fountain of charity. They see the snares which the devils lay to entrap us, and they remember the cause of God, and the sacred war in which they are engaged against those his enemies. They therefore earnestly exert themselves in defeating their projects, and in protecting us: "For they love their fellow-citizens, by whom they long to see their breaches and ruins repaired," as the devout author of the Soliloquies of the Soul, among the works of St. Austin,<sup>2</sup> and with him Hugh of St. Victor write. "Therefore they watch over and guard us with great care and diligence in all places, and at all hours, assisting us, providing for our necessities with solicitude; they intervene between us and thee, O Lord, conveying to thee our sighs and groans, and bringing down to us the desired blessing of thy graces. They walk with us in all our ways; they go in and out with us, attentively observing how we converse with piety in the midst of a perverse generation; with what ardor we seek thy kingdom and its justice, and with what fear and awe we serve thee. They assist us in our labors, they protect us in our rest, they encourage us in battle, they crown us in victories, they rejoice in us when we rejoice in thee, and they compassionately attend us when we suffer or are afflicted for thee. Great is their care of us, and great are the effects of their charity for us. They love him whom thou lovest; they guard him whom thou beholdest with tenderness; but they forsake those from whom thou withdrawest thyself, and they hate them that work iniquity, because they are hateful to thee. If we fall from good, we give joy to the devils, and rob the angels of theirs. When we do well, we afford a triumph to the angels, and we vanquish and contristate the devils. Make us, O Father, always bring

<sup>1</sup> Apoc. xii, 12.

<sup>2</sup> Serm. in Ps, xc, p. 862. <sup>3</sup> Ps. xc, 11.

<sup>1</sup> Ps. xc, 11.

<sup>2</sup> Cap. 27, Op. S. Aug. t. 6, Append. p. 86, ed Ben.

joy to thy holy spirits. Rehearsing these thy benefits, I praise and thank thee. Thou hadst bestowed on us whatever is contained within the circumference of the heavens; and, as if all this was little, thou wouldst add what is above the heavens, giving us thy angels to serve us, ministering spirits for them who receive the inheritance of salvation. May all thy angels praise thee, may all thy works glorify thee, and all thy saints bless thee for ever! How high is the honor by which thou hast so greatly exalted and enriched us!"

St. Bernard<sup>1</sup> observes that we owe to our Guardian Angel "great reverence, devotion, and confidence; reverence," says he, "for his presence, devotion for his charity, and confidence in his watchfulness. Penetrated with awe, walk always with circumspection, remembering the presence of angels to whom you are given in charge in all your ways. In every apartment, in every closet, in every corner, pay a respect to your angel. Dare you do before him what you durst not commit if I saw you?" In another place, he thus urges the same motive:<sup>2</sup>—"Consider with how great respect, awe, and modesty, we ought to behave in the sight of the angels, lest we offend their holy eyes, and render ourselves unworthy of their company. Wo to us if they who could chase away our enemy be offended by our negligence, and deprive us of their visit. We must shun what grieves them, and practise that which gives them delight, as temperance, chastity, voluntary poverty, prayer with fervor and tears. Above all things, the angels of peace expect in us unity and peace. Should not they be most delighted with that in us which represents the form of their own holy city, that they may admire a new Jerusalem, or heaven on earth? On the contrary, nothing so much provokes them as scandals and dissensions, if they discern any in us." St. Basil enlarges upon the same argument to recommend to virgins the strictest modesty in all places. "Let the virgin, when she is alone," says he,<sup>3</sup> "fear and respect, first, herself and her own conscience; then, her guardian angel, who is always with her; *Their angels always see the face of my Father.*"<sup>4</sup> A man ought not to contemn the face of the angel to whose care his soul is intrusted, especially a virgin, whose paranymphe he is appointed, and the guardian of her fidelity to her spouse. Above all, she must respect her spouse himself, who is always with her, and together with him the Father and the Holy Ghost; not to mention the infinite multitudes of the angels, and the blessed souls of the holy fathers; for though they are not visible to our carnal eyes, they behold us with their incorporeal sight. If the virgin fears the eye of others,

much more must she the sight of these who are so holy and excellent, and so much greater than any men. She dreads particularly the eyes of the multitude; now, it being impossible she should escape the observation of this so great and holy a multitude, she will be careful never to do any thing unbecoming her state."

We must not only respect, but gratefully and devoutly love and honor our tutelary spirit. He is a faithful guardian, a true friend, a watchful shepherd, and a powerful protector. He is a high spirit of heaven, and a courtier of the immortal king of glory; yet his tender charity, goodness and compassion move him, through the divine appointment, to employ his whole power in guarding and defending us. He often protects our bodies, as the devils have sometimes power to hurt them. But what does not he do for our souls! He instructs, encourages, secretly exhorts, and reproves us; he defends us against our enemy, often discovers his stratagems, averts many dangers, and comforts and supports us in our trials, and in the terrible hour of our death. He invisibly performs for us the offices which that angel who led the Jews into the promised land, did for them, and which Raphael performed to the younger Toby, in his journey to Rages; for he is our good and sure guide through the dangers of this life to eternal glory. What return shall we make by gratitude, confidence, respect, and obedience to this our faithful Raphael, our good angel! what praise and thanks do not we owe to God for so inestimable a benefit! Toby, reflecting on the great favors he had received from the angel Raphael, his faithful conductor, said to his father, "What shall we give him? or what can be worthy of his benefits? He conducted me, and brought me safe again; he received the money for me, he caused me to have my wife, and he chased from her the evil spirit; he gave joy to her parents; myself he delivered from being devoured by the fish; thee also he hath made to see the light of heaven, and we are all filled with all good things through him. What can we give him sufficient for these things?"<sup>1</sup> That holy family, seeing the immense goodness and condescension of God in the benefits conferred upon them by his angel, "falling prostrate on their faces for three hours, blessed God."<sup>2</sup> Ought not we to imitate their gratitude? "In God," says St. Bernard,<sup>3</sup> "let us affectionately love the angels, these glorious spirits which are to be one day our companions in glory, and co-heirs, and are at present appointed our tutors and guardians by our Father. Let us be devout, let us be grateful to such protectors; let us love them, let us honor them as much as we are able," &c.

We likewise ought to place a confidence in the protection of our good angel. St. Ber-

<sup>1</sup> Serm. 12 in Ps. xc.

<sup>2</sup> Serm. 1 in festo S. Michael. n. 5.

<sup>3</sup> L. De Verâ Virginit. n. 740.

<sup>4</sup> Matt. xviii, 10.

<sup>1</sup> Tob. xii, 21.

<sup>2</sup> Tob. xii, 22.

<sup>3</sup> In Ps. xc.

nard writes in the same place as follows: "Though we are so weak, and our condition so low, and though so long and dangerous a way lies before us, what can we fear under so great guardians? As often as any tribulation or violent temptation assails you, implore your guardian, your guide, your assistant in tribulation and in all times of need." To deserve his protection, we must, above all things, fly sin. Even venial sin troubles him. "As smoke chases away bees, and stench doves, so the ordure of sin driveth away the angel, the keeper of life," says St. Basil.<sup>1</sup> Impurity is a vice particularly abominable to holy spirits; and sins of scandal make the angels of the little ones whom we scandalize demand vengeance against us. God says; *Behold I will send my angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Respectfully observe him, and hear his voice, and do not think one to be contemned; for he will not forgive when thou hast sinned, and my name is in him. But if thou wilt hear his voice, and do all that I shall speak, I will be an enemy to thy enemies, and will afflict them that afflict thee; and my angel shall go before thee, and shall bring thee into the place which I have prepared.*<sup>2</sup>

#### SAINT THOMAS, BISHOP OF HEREFORD, C.

OUR island once saw the happy days when prayer and contemplation were the delight even of courts, the camp, and the shop; when Christian humility and true poverty of spirit sat on the thrones of kings, chastity flourished in palaces, and princes had no other interest of state but the glory of God, no other ambition than to delate his kingdom, nor any greater happiness than to espouse their daughters to Christ crucified, in the rigors of solitude and severe penance. The beauty of this holy vineyard in the church excited the envy of the devil, who, like a furious wild boar, sought to lay it waste. Tepidity in the divine service and sloth opened him the door; pride, ambition, luxury, and the love of the world and of pleasure soon gained ground, and miserably changed the face of this paradise. Wars, oppression, and desolation were the scourges by which God in his mercy sought to bring back an ungrateful people to their duty before he cast them off. He still raised up many holy pastors and patterns of virtue who labored by word and example to stem the tide of iniquity. Amongst these shone most eminently St. Thomas Cantelupe, some time high-chancellor of England, and bishop of Hereford. He was most nobly born, being eldest son to William lord Cantelupe, one of the greatest generals, that England ever produced; who, by the total overthrow of the

barons and of the French, fixed the crown on the head of king Henry III, and was lord high steward of the kingdom, which dignity, on account of the exorbitance of its power, has been since suppressed, and is now only exercised occasionally in the trials of peers. The Cantelupes were Normans, who came over with the Conqueror, and received from him great estates and honors, which they exceedingly increased, becoming, by marriages, heirs of the Strongbows, and marshals earls of Pembroke, of the Fitz-Walters earls of Hereford, and of the Breuses lords of Abergavenny. The mother of our saint was Melicenta, countess-dowager of Evreux and Gloucester, daughter of Hugh lord of Gournay, allied to the royal families of England and France. Thomas was born in Lancashire; his parents had three other sons, and as many daughters, all younger than he, who were honorably married in the world. The father's office obliged him to reside chiefly at court to attend the king. This was a dangerous place for the education of children; which being sensible of, he was most watchful to banish all incentives of vanity from their sight, and to remove the least whisper of false pleasures from their ears; thus, in the very seat of danger and vice, he formed a school of virtue and penance. When his son Thomas was capable of learning, he placed him under the care of his near kinsman, Walter Cantelupe, bishop of Hereford, and afterward under that of Robert Kilwarby, a learned Dominican, archbishop of Cantebury, afterward cardinal and bishop of Porto, and founder of the Black Friars in London. This experienced tutor found no obstacle or opposition to his instructions in the heart of his pupil, who, whilst a child, began daily to recite the breviary, besides hearing mass and other devotions, which he performed with wonderful fervor. He studied his philosophy at Paris; during which time he happened to take a prop of a vine out of another man's vineyard to hold up his window; of which action he conceived so great a remorse, that he condemned himself for it to seven years' rigorous penance.

Thomas, resolving to consecrate himself to God in an ecclesiastical state, learned at Orleans the civil law, which is a necessary foundation to the canon law. He visited certain friends at the general council at Lyons, and there became acquainted with the most eminent pastors and theologians of the church, by whose conversation he much improved himself. Pope Innocent IV nominated him his chaplain; notwithstanding which, he returned to England, to pursue the study of the canon-law. He proceeded doctor in laws at Oxford, and was soon after chosen chancellor of that famous university; in which office he shone in such a bright light that king Henry shortly after appointed him high-chancellor of the kingdom. His

<sup>1</sup> Hom. in Ps. xxxiii.    <sup>2</sup> Exod. xxiii, 20, &c.

prudence, courage, indefatigable application, scrupulous justice, and abhorrence of human respects, or the least present which could be offered him even in the most indirect manner, completed the character of an accomplished magistrate. The earl of Gloucester, Roger lord Clifford, Peter Corbet, and the king himself experienced his inflexibility. He procured the banishment of the obstinate Jews, because by their usuries, extortions, and counterfeit base coin, they were a public nuisance to the state. St. Thomas never ceased to solicit king Henry for leave to resign his office, but in vain. However, he obtained it of his son Edward I, upon his accession to the throne; yet on condition that he should remain in his privy council; which he did till his death. The saint was then fifty-four years old; yet retired to Oxford, making books and his devotions his only pleasure. He took the degree of doctor of divinity in the church of the Dominicans, with whom he had studied, on which occasion, Robert Kilwarby, his old friend and director, then archbishop of Canterbury, did not fear endangering the saint's humility, by declaring in his public oration, on the vesperial or eve of his promotion to the degree of doctor, that the candidate had lived without reproach, and had never forfeited his baptismal innocence. In 1274 he was called by pope Gregory X to the second general council of Lyons, assembled for the union of the Greeks, &c. In 1275 he was canonically chosen bishop of Hereford by the chapter of that church, and, all his opposition having been fruitless, consecrated in Christ-church in Canterbury.\*

Our saint was sensible how great a supply of virtues was necessary to qualify him worthily to discharge the duties of his exalted station in the church, and redoubled his fervor in the practice of all the means of acquiring this high perfection. A sovereign contempt of the world made him relish the sweetness of holy retirement, in which, and in the functions of his ministry, he placed all his delight. God was to him all in all; and he maintained his heart in perpetual union with him by prayer and holy meditation. He subdued his flesh with severe fasting, watching, and a rough hair-shirt which he wore till his death, notwithstanding the colics and other violent pains and sicknesses with which he was afflicted many years for the exercise of his patience. His zeal for the church seemed to have no bounds; and such was his charity, that he seemed born only for the relief of his neighbor, both spiritual and temporal. He usually called the poor his brethren, and treated them as such both at table and with his purse. No reviling language or ill treatment could ever provoke him

to anger; his enemies he always treated with respect and tenderness, and would never bear the least word which might seem to reflect on them or any others. No one could more scrupulously shun the very shadow of detraction. He defended the lands and privileges of his church with undaunted resolution, as appeared in his suits against Gilbert de Clare, the king's son-in-law, the powerful earl of Gloucester, against Llewellyn prince of Wales, Roger lord Clifford, and his primate, John Peckham archbishop of Canterbury. That metropolitan had laid certain injunctions on the bishops subject to his jurisdiction, which were an encroachment on their rights, but no historian has recorded in what they consisted. St. Thomas, though threescore years of age, was pitched upon by his brethren to undertake a journey to Rome, to lay their grievances before pope Nicholas IV. The fame of his sanctity alone sufficed to procure him a most favorable reception. After a successful despatch of his business, he made haste homewards, finding certain distempers with which he was afflicted to increase upon him. His love of concealment has hid from us the great proofs of virtue and wisdom which he gave in his journey, which are only mentioned in general terms, but are enregistered in heaven, with the additional lustre of his humility. His sickness stopped him on his road at Montefiascone in Tuscany. He received the last sacraments with incredible cheerfulness and devotion, and made the sufferings and death of his Redeemer the constant subject of his pious and fervent prayer, in which he calmly gave up the ghost, in the sixty-third year of his age, on the 25th of August in 1282. He was buried six days after, in the church of the monastery of St. Severus, near Old Florence, and his funeral oration was spoke by a cardinal. His bones, separated from the flesh, were, with his head and heart, soon after carried to Hereford, and enshrined with great honor in the chapel of our Lady, in his cathedral. Edmund, earl of Cornwall, son to Richard, king of the Romans, who had been the greatest admirer of his sanctity during his life, procured his head, and deposited it in a costly shrine in a monastery which he founded in his honor at Ashbridge in Buckinghamshire. In 1287 his remains at Hereford were translated with great pomp in the presence of king Edward III, and laid in a marble tomb by the east wall of the north cross-aisle in the same cathedral. Innumerable manifest miracles were wrought through his merits, of which several authentic relations were recorded, some of which may be seen in Surius, others in Capgrave. In the original Acts of his canonization, preserved in the Vatican library, is found an account of four hundred and twenty-nine miracles, approved by the bishops and others, deputed by his Holiness's commissioners for that purpose, and by four public notaries. These brought on his ca-

\* From him the bishops of Hereford have always borne the arms of the Cantelupes, three leopard's heads jeasant; and three fleurs-de-lis. *Or.*



nonization, which was performed by pope John XXII, in 1310, perhaps on the 2d of October, on which day his principal festival was observed. The late author of his life ascribes the sudden ceasing of a raging pestilence at Hereford, a little before he wrote, to the intercession of this saint, implored by a private procession. Dr. Brown-Willis thinks his festival was kept at Hereford on the 9th of October, because the great fair is held there on that day, and was established in his honor; but it was on the octave-day of his festival that the procession of the chapter, &c. was made with great pomp. The monument of Saint Thomas still remains in the cathedral at Hereford; but the inscription is torn off. See the Acts of his canonization; the accurate Nicholas Trevet, ad an. 1282; Mat. Paris; Capgrave; Harpsfield; his modern life collected by R. S. S. J., 1674; and Dr. Brown-Willis's Antiquities of Hereford; his short life MS. in the king's library in the British Museum, viii, c. vi, 20; Suysken the Bollandist, p. 539 to 705.

### ST. LEODEGARIUS, BISHOP, M.

CALLED IN FRENCH LEGER.

ST. LEODEGARIUS was born about the year 616, being of the first quality among the French. His parents brought him very young to the court of king Clotaire II (son of Fredegonda) who reigned first in Neustria; but in the year 614, the thirty-first of his reign, having taken Sigebert prisoner, and put to death his mother Brunehault, became king of all France, in the same manner that his grandfather Clotaire had been. This prince kept the young nobleman but a short time at court before he sent him to Dido, his uncle by the mother's side, bishop of Poitiers, who appointed a priest of great learning to instruct him in literature, and some years after took him into his own palace to finish his education himself. Leodegarius made great progress in learning, but much greater in the science of the saints. To walk in the presence of God, and to be perfect, are things inseparable, according to the testimony of God himself.<sup>1</sup> It was by this constant union of his heart with God, joined with the practice of self-denial and humility, that Leodegarius attained in his youth the perfection of the saints. In consideration of his extraordinary abilities and merit, his uncle dispensed with the canons, and ordained him deacon when he was only twenty years old, and soon after made him archdeacon, and instructed him with the government of his whole diocess. Leodegarius was tall, handsome, prudent, eloquent, and generally beloved. The monastery of St. Maxentius,\* in the diocess of Poitiers,

<sup>1</sup> Gen. xvii, 1.

\* See his life on the 26th of June; also Mabillon, Act. Ben. t. 1, p. 578; and St. Gregory of Tours, Hist. l. 1, c. 37.

having lost its abbot, Leodegarius was obliged by his uncle to take upon him the government of that great abbey, which he held six years with great reputation of prudence and sanctity; and he was a considerable benefactor to this monastery.

Clovis II, king of Neustria and Burgundy, dying in 656, left three sons, Clotaire, Childeric, and Theodoric, all under age. Clotaire III was proclaimed king, and his mother St. Bathildes, foundress of the two great abbeys of Corbie and Chelles, was regent, being assisted in the government by Erchinoald, mayor of the palace, and the holy bishops St. Eligius, St. Owen, and St. Leodegarius. The fame of this last having reached the court whilst he governed his abbey in Poitou, he was called to the palace by Clotaire III and Saint Bathildes, and in 659 nominated bishop of Autun. That see had been vacant two years, whilst the diocess was miserably torn asunder by opposite factions, not without effusion of blood. The presence of Leodegarius quieted all disturbances, and reconciled the parties. He took care to relieve all the poor, instructed his clergy, frequently preached to his people, and adorned the churches, beautifying them with gildings and rich plate. He repaired the baptistery of his cathedral with great magnificence, caused the relics of St. Symphorian to be brought back thither, and repaired the walls of the city. In a diocesan synod which he held at Autun in 670,<sup>1</sup> he enacted many canons for the reformation of manners, of which some only have reached us which chiefly regard the monastic order. He says, that if the monks were all what they ought to be, their prayers would preserve the world from public calamities. By these ordinances they are enjoined to observe the canons and the rules of St. Bennet; to labor in common, and to exercise hospitality; are forbid to have property in any thing, and to go into cities, unless upon the business of the monastery; and in this case are commanded to have a letter from their abbot directed to the archdeacon.

The saint had sat ten years when king Clotaire III died in 669. Upon this news, he posted to court, where one part of the lords declared for Childeric, who then reigned in Austrasia with great prudence; but Ebroin procured Theodoric to be proclaimed king, and made himself mayor of his palace. But so odious was the tyranny of this minister that the contrary party soon after prevailing, Childeric was acknowledged king, who had put Ebroin to death if St. Leodegarius and some other bishops had not interceded that his life might be spared. He was shorn a monk at Luxeu, and Theodoric at St. Denis's. Childeric II governed well as long as he listened to the advice of St. Leodegarius, who had so great a share in public affairs in the beginning of this reign, that in some writings

<sup>1</sup> Conc. t. 6, p. 536.

he is styled mayor of the palace. The king, being young and violent, at length abandoned himself to his pleasures, and married his uncle's daughter. Saint Leodegarius admonished him first in secret, and finding this without effect, reproved him publicly. Wulfoade, who was for some time mayor of the palace, attempted to render the saint's fidelity suspected, and several courtiers incensed the king against him, so that he was banished to Luxeu, where Ebroin made him a promise of constant friendship. Childeric having caused a nobleman called Bodilo to be publicly scourged, was slain by him at the head of a conspiracy of his nobility, with his queen, and son Dagobert, an infant, in 673. Theodoric, his brother, leaving Neustria, and Dagobert, son of Sigebert II, being recalled from Ireland, whither he had been banished, and acknowledged king of Austrasia, Saint Leodegarius was restored to his see, and received at Autun with the greatest honor and rejoicings. Ebroin left Luxeu, and being provoked that Leudesius was made mayor of the palace, under pretence of a conference, murdered him, and setting up a pretended son of Clotaire III, under the name of Clovis, for king, sent an army into Burgundy, which marched first to Autun. Saint Leodegarius would not fly, but distributed his plate and other movables among the poor, and made his will, by which he gave certain estates to his church.\* He then ordered a fast of three days, and a general procession, in which the cross, and the relics of the saints were carried round about the walls. At every one of the gates the good bishop prostrated himself, and besought God with tears, that if he called him to martyrdom, his flock might not suffer anything. He then called all the people together into the church, and asked pardon of all those whom he might have offended by too great severity. When the enemy came up, the people shut their gates, and made a stout defence all that day. But St. Leodegarius said to them: "Fight no longer. If it is on my account they are come, I am ready to give them satisfaction. Let us send one of our brethren to know what they demand." The army was commanded by Vaimer, duke of Champagne, who had with him Diddon, formerly bishop of Challons upon the Saone, who had been canonically deposed for his crimes. Diddon answered the citizens of Autun, that they would storm the town unless Leodegarius was delivered up to them; and they all took an oath of allegiance to Clovis, for he swore to them that Theodoric was dead. Leodegarius publicly declared he would rather suffer death than fail in his fidelity to his prince. The enemy continuing to press upon the city with fire and sword, he took leave of all the brethren; and having first received the holy communion, marched

boldly out of the town, and offered himself to his enemies, who, having seized on his person, pulled out his eyes. This he endured without suffering his hands to be tied, or venting the least groan, singing psalms all the while. The citizens made their submission, that they might not be all carried away captives. Vaimer carried St. Leodegarius to his own house in Champagne, whilst his army proceeded to Lyons, intending to take that city, and seize upon St. Genesius, the archbishop; but the inhabitants defended that great city so well, that they were obliged to retire, and St. Genesius died in peace on the 1st of November, 677, being succeeded by St. Lambert, who had been elected abbot of Fontenelle, upon the death of St. Vandrille.

Ebroin, who had marched into Neustria, sent an order that Leodegarius should be led into a wood, and there left to perish with hunger, and that it should be published that he was drowned. When he was almost starved, Vaimer took pity of him, and brought him to his house. He was so moved by his discourse, that he returned him the money he had taken from the church of Autun, which St. Leodegarius sent thither to be distributed among the poor. Ebroin growing jealous of Vaimer's power, contrived him to be ordained, some time after, bishop of Troyes, and soon after caused him to be tormented and hanged. Diddon was also banished by him, and afterward put to death. St. Leodegarius was dragged through a marshy ground, and very rough roads, where the soles of his feet were cut with sharp stones; his tongue was maimed and his lips cut off; after which he was delivered into the hands of count Varinguius, to be kept by him in safe custody. This count honored him as a martyr, took him into his own country, and placed him in the monastery of Fescan, or Fecamp, in Normandy, founded by himself. The saint remained there two years, and, his wounds being healed, he continued to speak, as it was thought, miraculously. He instructed the nuns, offered every day the holy sacrifice, and prayed almost without ceasing. Ebroin, having usurped by violence the dignity of mayor of the palace to Theodoric, and being absolute master in Neustria and Burgundy, pretended a desire to revenge the death of king Childeric, and falsely accused St. Leodegarius and his brother Gairin of having concurred to it. They were brought before the king and the lords, and Ebroin loaded them with reproaches. St. Leodegarius told him he would soon lose that dignity which he had usurped. The two brothers were separated, and Gairin was tied to a post, and stoned to death. During his execution he repeated these words: "Lord Jesus Christ, who camest not only to call the just, but sinners, receive the soul of thy servant, to whom thou hast granted a death like that of the martyrs." Thus he continued in prayer till he expired. St. Leodegarius could not

\* This will is extant in Cointe's Annals ad an. 666. (See Mabil. Annal. l. 16, n. 36, &c.).

be condemned till he had been deposed in a synod. In the mean time he wrote a consolatory letter to his mother Sigrades, who was then become a nun in the monastery of our Lady at Soissons. In it he congratulates with her upon her happy retreat from the world, comforts her for the death of his brother Gairin, saying that ought not to be a subject of grief to them which was an occasion of joy and triumph to the angels; he speaks of himself with surprising constancy and courage, and fearing lest she might be tempted to harbor any sentiment of resentment against their unjust persecutors, speaks of the forgiveness of enemies with a tenderness and charity altogether heavenly. He tells her, that since Christ set the divine example by praying on the cross for his murderers, it must be easy for us to love our enemies and persecutors. This letter is the effusion of a heart burning with charity, and overflowing with the deepest sentiments of all Christian virtues. The style is truly worthy a great martyr upon the point of consummating his sacrifice to God, and speaks a language which penetrates the heart with its holy unction. Though there is in it no other art than that which charity naturally produced, it is writ with spirit, and shows that we have reason to regret the loss of the sermons which he preached to his people during the ten years that he governed his church in peace.

At length Ebroin caused St. Leodegarius to be brought to the palace, where he had assembled a small number of bishops whom he had gained, that he might be deposed by their sentence, though they could not constitute a legal synod, to which a canonical convocation, by letter or sanction of the metropolitan or primate, is required within the limits of his jurisdiction. The saint was pressed to own himself privy to the death of Childeric; but he constantly denied it, calling God to witness that he was innocent. Those that were present rent his tunic from top to bottom, which was intended for a mark of his deposition. Then he was delivered into the hands of Chrodobert, count of the palace, to be put to death. Ebroin, fearing lest he should be honored as a martyr, ordered him to be led into a wood, and there executed, and buried in some deep pit, and the place covered in such a manner that it could never be known. Chrodobert was so moved with the exhortations and holy deportment of the martyr, that he could not bear to see him put to death; but ordered four officers to execute the sentence. The count's wife wept bitterly; but the saint comforted her, and assured her that God would bless her for her charity if she took care of his interment. The four executioners carried him into a forest, where, not being able to find a pit, they at length stopped, and three of them fell at his feet, begging him to forgive them. He prayed for them, and af-

terward, when he said he was ready, the fourth cut off his head. The wife of count Chrodobert caused the saint to be interred in a small oratory, at a place called Sarcin, in Artois; but, three years after, his body was removed to the monastery of St. Maxentius, in Poitou; for a contention arising between St. Vindician, bishop of Arras, and the bishops of Autun and Poitiers which should possess his relics, by drawing three billets laid on an altar, they fell to the share of the last. He was martyred, in 678, in the forest of Iveline, now called St. Leger's Wood, in the diocese of Arras, near the borders of that of Cambrai. Many miracles were wrought at the tomb of this saint, and a great number of churches were built in his honor. Few saints are more revered in many parts of France than this martyr.\* See the life of St. Leodegarius, compiled by an anonymous monk of St. Symphorian's, at Autun, who had been an eye-witness to many of the saint's actions, and wrote very soon after the translation of his relics; also the life of this saint wrote in a more elegant style, but with some mistakes and omissions, by Ursinus, a monk at Poitiers, some time later. Both these lives are published by Du Chesne, *Historiæ Francorum coetanei*, t. 4, p. 600, 625, and Mabillon, *Acta Bened.* t. 2. Both these authors recount many miracles wrought at the translation of this saint's relics, &c. A third life of St. Leodegarius, wrote by a monk of Morlach, in Austrasia, in the eighth or ninth century, adds little that is material to the two former, except an account of a succession of miracles down to the eighth age. See likewise Bulteau, *Hist. de l'Ord. de S. Ben.* l. 3, c. 32, t. 1, p. 561; Bie, the Bollandist, p. 355 to 491; Griffet, *Mélanges Historiques*, t. 1, p. 167.†

\* As for the tyrant Ebroin, he seemed to grow every day more and more jealous and furious. Dagobert II gained ground in Austrasia, and about the year 676, quite outed the pretended Clovis, whom Ebroin had set up to dispute that crown with him. Dagobert II was assassinated in 678, by whose death Theodoric expected to become king of Austrasia, and the whole French monarchy; but the inhabitants of Austrasia, dreading to fall under the tyranny of Ebroin, chose Pepin and Martin dukes of their country, and had for some time no king, though Theodoric took the title. (See *Mém. de l'Acad. des Belles Lettres*, t. 6). Ebroin was himself assassinated in 688, and was succeeded by four short-lived mayors of the palace in Neustria and Burgundy. Duke Pepin of Herstal, or Herstal (grandson of Pepin, surnamed the Old, and father of Charles Martel, and grandfather of Pepin the Short, king of France), was attacked by Theodoric III, but defeated him; and that prince saw himself reduced to the necessity of constituting him mayor of the palace for the whole French monarchy in 690, a little before his death. King Theodoric III was buried in the abbey of St. Vedast, at Arras, which he had munificently endowed.

† Baronius and many others follow the mistakes of Ursin, and falsely make St. Leodegarius mayor of the palace.

## OCTOBER III.

ST. DIONYSIUS THE AREOPAGITE,  
BISHOP OF ATHENS, M.

See Acts xvii ; Tillemont, t. 2 ; Cave, p. 66.

THE great apostle of the Gentiles, esteeming himself equally a debtor to the learned and to the unlearned, arrived at Athens about the year 51, seventeen years after our Lord's crucifixion, and boldly preached the faith in that city, which had been for many ages the chief seat of the muses, where the chief studies of philosophy, oratory, and polite literature flourished. All matters belonging to religion were, by an ancient law of that state, to be determined by the great council of the Areopagites, which was still observed ; for, though the Athenians were fallen under the Roman yoke, yet, out of regard to their learning, and to the ancient dignity of their republic, the Romans restored to them many of their ancient privileges, with the name and title at least of their liberty. St. Paul therefore was summoned to give an account of his doctrine in the Areopagus.\* The apostle appeared undaunted in that august and severe assembly of proud sages, though Plato so much dreaded a like examination at this tribunal, that he on no other account dissembled his sentiments of the unity of God, and other like truths, of which he was himself perfectly satisfied, especially after his travels into Egypt, as St. Justin Martyr testifies.<sup>1</sup> St. Paul explained before these learned senators the Christian maxims of repentance, purity of manners, the unity and omnipresence of God, his judgments, and the resurrection of the dead. The divine unction with which he delivered these great truths was an

<sup>1</sup> Cohortatio ad Græcos.

\* The Areopagus was so called from *The Hill of Mars*, Ἄρειος πάγος without the walls of Athens, where it stood. This council is thought to have been as ancient as the Athenian nation, though Solon gave it a new form and dignity. The number of the members or judges was not determined, but was sometimes two or three hundred, though first only seven. For some time no one was admitted among them who had not been archon, that is, the supreme yearly magistrate of the commonwealth, by whose name the year was counted, as at Rome by the consuls. Nor was any one to be adopted into it who was not of the strictest morals, and his conduct without reproach. The assemblies of this court were always held in the night, and the severity of its proceedings made its sentence extremely dreaded. The reputation of the integrity of its judges procured it the highest respect and veneration, so that its decisions were received as oracles. (See Rollin, *Hist. Ancienne*, t. 4, p. 420 ; Potter's *Antiquities of Greece* ; and FF. Catrou and Rouille, *Hist. Rom.* l. 57, t. 14, p. 61 ; also Joan. Henrici Mai, *Diss. de Gestis Pauli in Urbe Atheniensi*, edit. ann. 1727 ; et Jodni Meursii *Areopagus*, ap. Gronovium, *Ant. Græcar.* t. 5, p. 207 ad 213).

eloquence with which these masters of philosophy and oratory were unacquainted. The doctrine of the resurrection of the dead shocked many, and was a great stumbling block, though Plato and other eminent philosophers among them had established many sublime sentiments with regard to the immortality of the soul, and the rewards and punishments of a life to come ; but that our flesh, which putrifies in the earth, and perishes to all our senses, shall, by the power of God, be raised again the same that dies, was what many of these wise men of the world looked upon as a dream, rather than a certain truth. Many, however, among them were exceedingly moved with the sanctity and sublimity of this new doctrine, and with the marks of a divine mission with which the preacher delivered himself ; and they said to him they would hear him again upon that subject on some other day. Some, whose hearts were touched by a powerful grace, and who with simplicity sought after the truth, not the idle gratification of curiosity, pride, or vanity, without delay addressed themselves to the apostle, and received from him full satisfaction of the evidence of the divine revelation which he preached to them. Among these there was a woman named Damaris ; but the most remarkable among these converts was Dionysius, one of the honorable members or judges of this most venerable and illustrious senate.\* We are

\* During the three first ages, it was a usual reproach of the heathens, that the Christians were poor miserable persons. See Celsus (ap. Orig. l. 3, n. 4), Cecillus (ap. Min. Felic.), Lucian (Dial. de Morte Peregrini, n. 12), &c. This the Christian Apologists allow in part ; but sometimes testify that there were among them persons illustrious for their birth, dignities, and learning. See Origen (l. 3 adv. Cels. n. 49, ed. Ben.), Tertullian (Apol. c. 37, ad Scap. c. 4), &c. Joseph of Arimathea, Nicodemus, Gamaliel, the eunuch of queen Candace, St. Barnabas, &c. were Jews of birth and fortune. Among the Gentiles, king Abgar, the proconsul Sergius Paulus, St. Thecla, and those whom St. Paul saluted in the house of Nero, are early instances that several persons of rank embraced the faith. Flavius Clemens, Flavia Domitilla, and Glabrio who had been Trajan's colleague in the magistracy, St. Nazarius, martyr under Nero (see Tillem. t. 2, p. 93), the senator Apollonius, St. Felicitas, and her seven sons, and many other martyrs, show the same. It is indeed clear from 1 Cor. i, 26, that the number of such as came over to the faith when it was first preached, was small in proportion to the multitude of converts. The reason is assigned by Lactantius : " More among the poor believe the word of God than among the rich, who are bound down by many impediments, and are chained fast slaves to covetousness and other passions ; so that they are not able to look up towards heaven, but have their mind bowed down and fixed on the earth" (*Instit.* l. 7, c. 1, p. 517). The Pagans called the Christians poor, though many were such only by choice. " Nec de ultimâ plebe consistimus, si honores vestros et purpuras recusamus" (Minucius Felix, in *Octav.* p. 311). That the first preachers of the faith were strangers to profane learning, was a demonstration of the finger of God in its establishment. (See John Laïmius, *De Erudit. Apostol.* an. 1738). Yet in the second age many scholars of the first rank became

assured by the testimony of St. Dionysius of Corinth,<sup>1</sup> that St. Dionysius the Areopagite was afterward constituted bishop of Athens; and that this was done by St. Paul himself we are informed by the Apostolical Constitutions, by Aristides cited by Usuard, and by several ancient martyrologists. Aristides quoted by St. Usuard, and St. Sophronius of Jerusalem styled him a martyr. The Greeks, in their menologies, tell us that he was burnt alive for the faith at Athens.\* His name

<sup>1</sup> Ap. Eus. Hist. l. 3, c. 4; l. 4, c. 23.

champions of Christianity; witness Quadratus, Aristides, Justin Martyr, Melito, Athenagoras, Pantænus, &c.; in the third, Clement of Alexandria, Tertullian, Origen, Heraclas, Dionysius, Minucius Felix, &c.

\* Hilduin, abbot of St. Denis, in 814, wrote his Areopagitica, in which, upon the authority of spurious and fabulous records, he pretends that Saint Dionysius, the first bishop of Paris, is the same person with the Areopagite; of which mistake some traces are found in certain other writings. This opinion was unknown before the ninth century, nor was it thought of even by the monk who wrote the life of St. Dionysius of Paris in 750. In a great number of ancient Martyrologies the festivals of these two saints are mentioned as on two different days, and the place and circumstances of their martyrdom are distinguished. In ancient breviaries, missals, calendars, and litanies the apostle of France is placed after the saints that suffered under Marcus Aurelius; and we are assured by St. Gregory of Tours, and other authentic monuments, that he only arrived in Gaul in 250. The author of the life of St. Fuscian, Fulbert of Chartres, and Lethaldus, distinguish the two Dionysiuses. (See this fully proved by F. Sirmond, *Diss de Duobus Dionys. t. 4 Op. p. 354*; and Dr. Launoy, in express dissertations; Morinus, *l. De Ordinationibus*, part. 2, c. 2; Gerard Du Bois, *Hist. Eccl. Paris*, l. 1, c. 5; D. Dionysius de S. Marthe, *Gallia Christiana Nova*, t. 7, p. 6; Tillemont, t. 4, &c.) It is adopted in the Paris, Sens, and other French Breviaries; also by Orsi, Mamachi, and the most accurate and late historians in France, Italy, or other countries.

The works which have gone under the name of the Areopagite, at least ever since the sixth century, consist of a book, Concerning the Celestial Hierarchy; another, Of the Ecclesiastical Hierarchy; a treatise, Of the Divine Names; another, Of Mystical Divinity; and ten Epistles, whereof the four first are written to the monk Caius, the fifth to Dorotheus, the sixth to Sosipater, the seventh to bishop Polycarp, the eighth to the monk Demophilus, the ninth to bishop Titus, and the tenth to St. John. They are maintained to be the genuine works of the Areopagite, in express dissertations, by D. Claude David, a Maurist monk, in 1702; by D. Bernard of Sept-Fonds, under the name of Adrian, in 1708; F. Honoratus of Saint Mary, a Carmelite friar, in 1720, &c.; but it is now the opinion almost generally received among the learned, that they are supposititious, and were compiled only in the fifth century. Their style is swelling, lofty, and figurative; they are written with care and study, and with a great deal of artifice in the polishing and disposition of the periods, and in the exact method which is observed in the order of the arguments. The doctrine contained in them is every where orthodox; and though some parts are abstracted and subtle, the works are useful. The first uncontroverted work in which they are mentioned, is the conference between the Severians (a sect of Eutychians) and the Catholics, held in the emperor Justinian's palace, in 532, in

occurs in ancient calendars on the 3d of October. The cathedral of Soissons is in possession of his head, which was brought thither from Constantinople, in 1205. Pope

which these heretics quoted them. St. Maximus and other writers in the following ages made frequent use of them. The author of the letters unjustifiably personates the Areopagite, as is manifest from the seventh, in which he says he observed, at Heliopolis, the miraculous eclipse which happened at the death of Christ. In the eighth, it is said the monk Demophilus had treated harshly and expelled out of the sanctuary a priest and a penitent layman, because he found the latter confessing his sins there to him. The author of the letter reproves him severely, because the priest was his superior, and because he ought not to have shown such inhumanity to a penitent sinner. Upon which occasion he relates, that when a zealous pastor, named Carpus, was weary in endeavoring in vain to reclaim an obstinate sinner, Christ in a vision mildly rebuked him, telling him he was ready to die a second time for the salvation of sinners. In the book, *On the Heavenly Hierarchy*, the nine choirs of angels, and their different functions, are explained, with several subtle questions concerning them. The author says, that one of their functions is to sing without ceasing, *Holy, holy, holy, the Lord God of hosts; all the earth is full of thy glory* Which is said also by St. Athanasius and St. Gregory Nazianzen (*Or. 38*). The book *On the Ecclesiastical Hierarchy* is much more useful; for in it are explained the ceremonies of baptism, of the mass, consecration of the holy chrism, the ordination of a bishop, priest, and deacon, the manner of blessing a monk, and the burial of the dead, in which the bishop prays for the remission of the sins of the person deceased. The author adds that prayers are only useful to those who died well. In the beginning of this book he recommends to Timothy, to whom it is addressed, to keep secret all he shall say to him, and not to discover any thing concerning our mysteries, except to those who have been baptized. And, chap. 7, he says, he had not set down the words of any of the sacred consecrations and blessings, because it was not lawful to commit them to writing, lest they should be divulged, and exposed to be profaned. He mentions the sign of the cross used in sacred ordinations and consecrations. In the treatise, *On the Divine Names*, many epithets and names given to the three Divine Persons in the Trinity are expounded. In that, *On Mystical Divinity*, the author, after having invoked the succor of the Holy Trinity, and prayed to be raised to that eminent degree in which God discovers his divine secrets to pure souls, he teaches Timothy, that it is only by the disengagement of the affections from all sensible things, and from the inordinate love of ourselves, that we can be raised to the contemplation of the divine obscurity, that is the incomprehensible Godhead. He admonishes him not to divulge this mystical theology in the presence of those that cannot persuade themselves that there is any thing above natural and sensible objects; and who, being plunged in worldly affections, and material things, have not as yet acquired a purity of soul by the study of mortification, and the exercise of virtues. He repeats a saying of St. Bartholomew, that "Theology is both copious and short; the gospel is an abridged word, yet diffusive, and of boundless extent."

It is certain that this author had learned from the lessons of some sincere and true contemplatives, several just notions and useful maxims concerning mystical theology; though he sometimes mixes certain notions, and uses terms borrowed from the Platonic philosophy, as St. Francis of Sales uses some taken from the modern scholastic Aristotelian philosophy. By this term of mystical theology we are not to understand any acquired habit or

Innocent III sent to the abbey of St. Denis, near Paris, the body of this saint, which had been translated from Greece to Rome.

We admire in this glorious saint, and other illustrious primitive converts, the wonderful change which faith produced in their souls. It not only enlightened their understandings, discovering to them new fields of the most sublime and important knowledge, and opening to their meditation the boundless range of eternity, and of the infinite riches of the divine goodness, justice, and mercy; but it also exerted the most powerful influence upon their wills. A spirit of the most sincere and profound compunction and humility was created in them, with a perfect contempt of the world and all earthly things, and an entire disengagement of their hearts from all inordinate attachment to creatures. The fire of pure and ardent charity was also kindled in their hearts, which consumed all the rust of their passions, and purged their affections. From these virtues of humility and charity, which Christ declares to be the foundation of his spirit in a soul, arose an unalterable meekness, peace, fortitude, and constancy, with the whole train of virtues. Thus, by their conversion to the faith, they were interiorly changed, and became quite new men, endued with a temper truly heavenly, and animated with the spirit of Christ. The

science, such as speculative theology is, but an experimental knowledge and relish of God, which is not acquired, and which no one can set himself to obtain, but to which a soul is raised by God in prayer or contemplation. Or, it is a state of supernatural passive prayer, in which a soul which has previously crucified in herself earthly affections, and being disengaged from worldly things, and exercised in heavenly conversation, is raised to God in such a manner that her powers are fixed on him without reasoning, and without corporeal images painted by the imagination. In this state, by the most fervent quiet prayer, and an internal view of the mind, she beholds God as an immense eternal light, and in an ecstasy contemplates his infinite goodness, love, and other adorable perfections; and in this operation all her affections and powers seem transformed into him by sweet love, she either remaining in the quiet prayer of pure faith, or employing her affections in the most ardent acts of praise, adoration, &c. Our author thus describes this state (Ecl. Hier. c. 1): "The sovereign blessedness of God, the very essence of the divinity, the principle of deification, by which those are deified that are to be raised to this gift of union, has bestowed on men the gift of mystic theology, in a spiritual and immaterial manner, not by moving them exteriorly to divine things, but by inspiring them interiorly, by the irradiation of a lively and pure faith." We are assured by those who treat of this state, that no one who has not learned it by some degree of experience, can form a notion of it, any more than a blind man can conceive an idea of colors, or one understand Hebrew who has not learned something of that language, says St. Bernard. Let no one aim at, or desire it; let no one dwell on it, or take any complacency in himself about it; for such a disposition leads to pride, presumption, and fatal illusion; but let every one study in every state through which God shall be pleased to conduct him, and by every means, to improve himself in simplicity of heart, sincere profound humility, and pure and fervent charity.

light of faith spreads its beams upon our souls. Why then has it not produced the same reformation and change in our wills and affections? This it cannot do whilst we refuse to open our hearts to this grace, and earnestly set not ourselves to remove all obstacles of self-love and the passions. Yet, till this change be wrought in our affections, we are earthly, strangers to the spirit of Christ, and want the mark of meekness and charity, by which those are to be known that belong to him. A Christian is not a mere name, or empty profession; it is a great and noble work; a work of difficulty which requires assiduous application and continual pains; and in which the greater our endeavors and advances have been, with the greater ardor do we continually strive to advance higher towards perfection, saying with St. Paul: *Not as though I had already attained, or were already perfect; but I follow after. I count not myself to have apprehended; but this one thing I do: forgetting the things that are behind, and stretching forth myself to those that are before, I press toward the mark, to the prize of the high calling of God in Christ Jesus.*<sup>1</sup>

#### ST. GERARD, ABBOT.

THE county of Namur gave birth to this saint, who, being nearly related to Haganon, duke of Lower Austrasia, and educated in the military service, was preferred young to one of the most honorable posts in the household or palace of Berenger, the sovereign count of Namur, whose court was one of the most splendid in Christendom. An engaging sweetness of temper, and a strong inclination to piety and devotion, gained him from the cradle the esteem and affection of every one, and his courtesy and universal beneficence gave the greatest charms to virtue, and made it shine forth by his whole conduct in the most amiable light. He proportioned his profuse alms to the utmost extent of his large revenues and estates, and knew no imaginary necessities which serve so often for pretences to withhold charities, being sensible that a man gains nothing by putting a cheat upon his own soul; for it is the truth that will judge us, which can neither be altered nor weakened by the illusions of the passions, or by the false prejudices of men. God blessed his fidelity by pouring forth abundantly his choicest graces upon him. Gerard was enriched by him with an extraordinary gift of prayer, and by this he obtained all other graces. Such was his ardor and affection for this heavenly exercise, that he seemed to pray every where, and at all times. One day, as he returned from hunting, in which diversion he had accompanied his sovereign, whilst the rest went to

<sup>1</sup> Phil. iii, 13, 14.

take some refreshment, he privately stole into a retired chapel at Brogne, which was part of his own estate, and remained there a long time in devout prayer. He found so much interior sweetness in that heavenly exercise, that he rose from it with extreme regret, and said to himself: "How happy are they who have no other employment but to praise the Lord night and day, to live always in his sweet presence, and to consecrate their hearts to him without interruption." To procure this happiness for others, and this incessant tribute and honor to the supreme majesty of God, he founded in that place several canonries and prebends, and built there a fair church in 918. The earl, his sovereign, who, from the experience which he had of his prudence and virtue, placed in him an entire confidence, sent him to the court of France upon an important commission. At Paris, leaving his attendants in the city, he retired to the abbey of St. Denis, where he was exceedingly edified with the fervor and solitude of the holy monks, and earnestly desired to dedicate himself to God in that place. For the execution of this design the consent of his sovereign was necessary; which, upon his return to Namur, he extorted from him, though with great difficulty. His uncle Stephen being bishop of Tongres, he went thither to receive his blessing and advice, and having settled his temporal affairs, went back with great joy to Saint Denis's, to make the sacrifice of himself at the foot of God's altar. During his novitiate he spared no mortification and self-denials that he might begin more perfectly to die to himself; without which condition our virtues themselves are often false or imperfect, being tainted with self-love. For, in the most holy functions, men often seek to please themselves rather than God, and gratify some subtle inordinate passion. When we seem to propose no other aim but God's glory, the deceitfulness of self-love is even more dangerous, because less capable of discovery. So long as this principle of self-love resides and is cherished in the heart, it prompts us to conceive a secret opinion of our labors, and to seek an unwarranted delight in our endeavors. This shows itself by our want of perfect humility and meekness, both towards others and towards ourselves, by a secret fretfulness, sourness, or discouragements into which we sometimes fall. This source must be cut off, otherwise it will easily creep into and debase the purity of our affections and intention in our religious exercises themselves, and will be an insuperable bar to our progress in divine love, and in the perfect union of our affections to God in holy prayer.

Gerard, after his religious profession, labored every day with greater fervor to carry on all Christian virtues to their noblest heights, and especially those of humility, meekness, penance, obedience, and devout prayer, the main helps by which divine cha-

rity is to be made daily more pure and perfect in a soul. Gerard began his studies from the first elements, and went through them with incredible patience and assiduity. Five years after his profession he received priestly orders, though his humility was not to be overcome in this promotion without great difficulty. When he had lived ten years with great fervor in this monastery, in 931 he was sent by his abbot to found an abbey upon his estate at Brogne, three leagues from Namur. He had no sooner settled this new abbey, but finding the dissipation of receiving visitants, and of the charge of a numerous community, to break in too much upon his retirement, and to interrupt his prayer, he built himself a little cell near the church, and lived in it a recluse. God, some time after, called him again to the active life for the greater advancement of his glory, and Gerard was obliged to take upon him the reformation of the regular canons at St. Guilhain, six miles from Mons, in which house he established the holy order of Saint Bennet, of which he became one of the greatest ornaments and propagators. At the request of earl Arnold I, surnamed the Great, whom the saint had miraculously cured of the stone, and whom he had engaged to take up a penitential course of life, which he held to his death, the general inspection and reformation of all the abbeys in Flanders was committed to him; and he introduced a new and most exact discipline in eighteen monasteries, namely, Saint Peter's at Ghent, Saint Bavo's, Saint Martin's at Tournay, Marciennes, Hanon, Rhonay, St. Vaast's at Arras, Turhout, Wormhout at Berg, St. Riquier's, St. Bertin's, St. Silvin's, St. Samer's, St. Amand's, St. Amé's, and St. Berta's; all which houses honor him as their abbot and second patriarch. The monasteries of Champagne, Lorraine, and Picardy also chose him for their general master and reformer; those especially of Saint Remigius of Rheims, of Mouson, and of Thin le Moutier call him to this day the restorer of their discipline, and of the Order of Saint Bennet. No fatigues made the saint abate any thing of his ordinary austerities, nor did his employments seem to interrupt the continual sweet communication of his soul with God. When he had spent almost twenty years in these zealous labors, and was broken with old age, he travelled to Rome, and obtained of the pope the confirmation of all the reforms which he had made.\* After his return he made a general visitation of all the monasteries that were under his direction; which when he had finished, he shut himself up in his cell, to prepare his soul, by the most fervent exercises of the pure love of God, to go to re-

\* His example inspired many others with the like zeal. In 1079, two noblemen, named Sicher and Walther, founded the rich abbey of Anchin, near Douay, in a place where St. Gordan, a holy hermit, had served God with great edification.

ceive the recompense of his labors, to which he was called on the 3rd of October in 959. The abbey of Brogne is now united to the bishopric of Namur, erected by Paul IV; but the church of Brogne still possesses the treasure of his relics, and retains his name, which is mentioned on this day in the Roman Martyrology, and others. See his exact life in Mabillon, Act. Bened. t. 7; also Gramaye, in *Historia et Antiquitatibus comitatûs Namurcensis*, p. 72; Bie the Bollandist, t. 2 Oct. p. 220—320.

### THE TWO EWALDS, MM.

SOON after St. Willibrord, with eleven companions, in 690, had opened the spiritual harvest in Friesland, two brothers, both priests, of the English nation, followed their example, and went over into the country of the ancient Saxons in Westphalia in Germany, to preach the gospel to blind idolaters.\* They had travelled into Ireland to improve themselves in virtue and sacred learning. Both were called by the same name Ewald or Hewald; but, for distinction's sake, from the color of their hair, the one was called the Black, the other the White Ewald. The first was esteemed more learned in the holy scriptures, but both seemed equally to excel in the fervor of devotion and holy zeal. The old Saxons in Germany were at that time governed by several petty princes, who in time of war joined their forces, and cast lots who should command the army in chief, and him the rest were bound to obey; and, as soon as the war was over, they were all reduced to their former condition. The two brothers arriving in this country about the year 694, met with a certain steward, whom they desired to conduct them to his lord. All the way they were constantly employed in prayer and in singing psalms and sacred hymns, and every day offered the sacrifice of the holy oblation, for which purpose they carried with them sacred vessels, and a consecrated table for an altar. The barbarians observing this, and fearing lest the preachers might prevail upon their lord to forsake his idols, resolved to murder them both. The White Ewald they killed by the sword upon the spot; but they inflicted on the other brother most cruel torments, and at length tore him limb from limb. The lord of the territory being informed of this inhuman action, was highly incensed, put the authors of it to the sword, and burned their village. The bodies of the martyrs, which had been thrown by the murderers into the Rhine, were discovered by a heavenly light which shone

over them, and by other miracles, to their companions, who were forty miles distant from the place where they were martyred; and one of them, whose name was Tilmon, or, as it is more correctly written in king Alfred's paraphrase of Bede, Tilman, was admonished in a vision to take them up. This Tilman being a person of high birth, had formerly been an officer in the English army, but was then a monk, and one of the missionaries in Germany. These relics were first taken up, and interred by their fellow missionaries, Tilman and his companions, forty miles from the place of their martyrdom; but, immediately after, by an order of Pepin, duke of the French, were honorably conveyed to Cologn, where they are kept at this day in a gilt shrine in the church of St. Cunibert. Their martyrdom happened between the year 690 and 700, most probably in 695. They were honored among the saints immediately after their death, as appears from Ven. Bede's prose Martyrology, which seems to have been written a year after their death. St. Anno, archbishop of Cologn, in 1074, translated their relics in this church. He bestowed their heads on Frederic, bishop of Munster, where they seem to have been destroyed by the Anabaptists in 1534. They are honored through all Westphalia as tutelar saints of the country, and are mentioned in the Roman Martyrology on the 3d of October, which was probably either the day of their death or of some translation. See Bede, *Hist.* l. 5, c. 11; and in his prose Martyrology; Alcuin's poem on the saints of the diocese of York, published by Gale, v. 1045. Massini, *Vite de Santi*, t. 2, p. 232, 3 Oct.

### OCTOBER IV.

#### ST. FRANCIS OF ASSISIUM, C.

##### FOUNDER OF THE FRIAR MINORS.

From his life wrote by St. Bonaventure, with the notes of Sedulius, and F. Wadding, a learned Irish Franciscan, who flourished in Spain and Italy. See also F. Helyot, *Hist. des Ordres Relig.* t. 7, p. 1; and the life of this saint very well compiled, and illustrated with accurate Dissertations, by F. Candidus Chalippe, a French Recollect, in two volumes, 12mo. in 1736. Suysken the Bollandist gives us a life of St. Francis never before published, written in a great detail of circumstances by his disciple Thomas de Celano, whom he had received into his Order. This life was compiled before that by St. Bonaventure, and before the translation of the saint's body in 1230.

A. D. 1226.

THE life of the glorious St. Francis, which was a miracle of humility, loudly condemns the wise ones of this world, to whom the sincere practice of this virtue, and the imitation

\* Old Saxony, in the age of Charlemagne, lay betwixt the Rhine, the Yssel, and the Wesel, where are now the bishoprics of Munster, Osnaburgh, and Paderborn, and the county of La Mark. (See Cluverius, in *Germania Antiqua*, l. 3; D'Anville, &c.)



of the cross of Christ appears a scandal and a folly, as the cross itself did to the Jews and Gentiles. For, among Christians, they who walk enemies to the cross, are strangers to the spirit of Christ, glory in vain in his name, and falsely call themselves his followers. He communicates himself, and imparts the riches of his graces and holy love to those whose hearts are most perfectly disengaged from all earthly things, and on souls which are grounded in sincere humility and simplicity of heart, his divine Spirit rests. The blessed St. Francis was one of these happy little ones, whom God chose to enrich with spiritual knowledge and heavenly gifts of virtue. He was born at Assisium, in Umbria, in the Ecclesiastical State, in 1182. His father, Peter Bernardon, was descended of a gentleman's family originally settled at Florence, but was himself a merchant, and lived at Assisium, a town situated on the brow of a hill called Assi. The saint's mother was called Pica. Both his parents were persons of great probity. They were in good circumstances, but so taken up with their business as to neglect giving their son any tincture of learning. Their trade lying in part with the French, they made him learn that language; and from the readiness with which he acquired and spoke it, he was called Francis, though the name of John had been given him at his baptism. In his youth he was too much led away with vain amusements, and was very intent on temporal gain; but he never let loose the reins of his sensual appetites, nor placed his confidence in worldly riches; and it was his custom never to refuse an alms to any poor man who asked it of him for the love of God. One day being very busy about his affairs, he let a beggar go away without an alms, but, immediately reproaching himself with want of charity, ran after the poor man, gave him an alms, and bound himself by a vow never to refuse it to any poor man that should ask it for the love of God; this vow he kept to his death. Francis whilst he yet lived in the world, was meek, patient, very tractable, and liberal to the poor beyond what his circumstances seemed to allow. Whenever he heard the love of God named, he felt in his soul an interior spiritual jubilation. His patience, under two accidents which befell him, contributed greatly to the improvement of his virtue. The one was, that in a war between the cities of Perugia and Assisium, he, with several others, was carried away prisoner by the Perugians. This affliction he suffered a whole year with great alacrity, and comforted his companions. The second was a long and dangerous sickness, which he suffered with so great patience and piety, that by the weakness of his body his spirit gathered greater strength, and improved in the unction of the Holy Ghost and the divine gift of prayer. After his recovery, as he rode out one day in a new suit of clothes, meeting on the road a decayed

gentleman then reduced to poverty and very ill clad, he was touched with compassion to the quick, and changed clothes with him. The night following, he seemed to see in his sleep a magnificent palace, filled with rich arms, all marked with the sign of the cross; and he thought he heard one tell him that these arms belonged to him and his soldiers, if they would take up the cross and fight courageously under its banner. After this, he gave himself much to prayer, by which he felt in his soul a great contempt of all transitory things, and an ardent desire of selling his goods, and buying the precious jewel of the gospel. He knew not yet how he should best do this, but he felt certain strong inspirations by which our Lord gave him to understand that the spiritual warfare of Christ is begun by mortification and the victory over one's self. These interior motions awakened him, and inflamed him every day more and more to desire to attain to the perfect mortification of his senses, and contempt of himself. Riding one day in the plains of Assisium, he met a leper whose sores were so loathsome, that at the sight of them he was struck with horror, and suddenly recoiled; but overcoming himself, he alighted, and as the leper stretched forth his hand to receive an alms, Francis, whilst he bestowed it, kissed his sores with great tenderness.

Resolving with fresh ardor to aim at Christian perfection, he had no relish but for solitude and prayer, and besought our Lord with great fervor to reveal to him his will. Being one day wholly absorbed in God, he seemed to behold Christ hanging upon his cross; from which vision he was so tenderly affected, that he was never afterward able to remember the sufferings of Christ without shedding many tears, and, from that time, he was animated with an extraordinary spirit of poverty, charity, and piety. He often visited the hospitals, served the sick, as if in them he had served Christ himself; and kissed the ulcers of the lepers with great affection and humility. He gave to the poor sometimes part of his clothes, and sometimes money. He took a journey to Rome to visit the tombs of the apostles, and finding a multitude of poor before the door of Saint Peter's church, he gave his clothes to one whom he thought to be most in need amongst them; and clothing himself with the rags of that poor man, he remained all that day in the company of those beggars, feeling an extraordinary comfort and joy in his soul. Having interiorly the cross of Christ imprinted on his heart, he endeavored earnestly to mortify and crucify his flesh. One day as he was praying in the church of St. Damian, without the walls of Assisium, before a crucifix, he seemed to hear a voice coming from it, which said to him three times: "Francis, go and repair my house, which thou seest falling." The saint seeing that church was old

and ready to fall to the ground, thought our Lord commanded him to repair it. He therefore went home, and, by an action which was only justifiable by the simplicity of his heart, and the right of a partnership with his father in trade (for he was then twenty-five years old), took a horse-load of cloth out of his father's warehouse, and sold it, with the horse, at Foligni, a town twelve miles from Assisium. The price he brought to the old poor priest of St. Damian's, desiring to stay with him. The priest consented to his staying, but would not take the money, which Francis therefore laid in a window. His father hearing what had been done, came in a rage to St. Damian's, but was somewhat pacified, upon recovering his money, which he found in the window. Francis, to shun his anger, had hid himself; but, after some days spent in prayer and fasting, appeared again in the streets, though so disfigured and ill clad, that the people pelted him, and called him madman; all which he bore with joy. Bernardon, more incensed than ever, carried him home, beat him unmercifully, put fetters on his feet, and locked him up in a chamber till his mother set him at liberty while his father was gone out. Francis returned to St. Damian's, and his father following him thither, insisted that he should either return home, or renounce before the bishop all his share in his inheritance, and all manner of expectations from his family. The son accepted the latter condition with joy, gave his father whatever he had in his pockets, told him he was ready to undergo more blows and chains for the love of Jesus Christ, whose disciple he desired to be, and cheerfully went with his father before the bishop of Assisium, to make a legal renunciation of his inheritance in form. Being come into his presence, Francis, impatient of delays, while the instrument was drawing up, made the renunciation by the following action, carrying it in his fervor further than was required. He stripped himself of his clothes, and gave them to his father, saying cheerfully and meekly: "Hitherto I have called you father on earth; but now I say with more confidence, Our Father, who art in heaven, in whom I place all my hope and treasure." He renounced the world with greater pleasure than others can receive its favors, hoping now to be freed from all that which is most apt to make a division in our hearts with God, or even to drive him quite out. The bishop admired his fervor, covered him with his cloak, and shedding many tears, ordered some garment or other to be brought in for him. The cloak of a country laborer, a servant of the bishop, was found next at hand. The saint received this first alms with many thanks, made a cross on the garment with chalk or mortar, and put it on. This happened in the twenty-fifth year of his age, in 1206.\*

\* The *Three companions*, in their life of Saint Francis, say he stripped himself of the clothes

Francis went out of the bishop's palace in search of some convenient retirement, singing the divine praises along the highways. He was met by a band of robbers in a wood, who asked him who he was. He answered with confidence: "I am the herald of the great king." They beat him, and threw him into a ditch full of snow. He rejoiced to have been so treated, and went on singing the praises of God. He passed by a monastery, and there received an alms as an unknown poor man. In the city of Gubbio, one who knew him, took him into his house, and gave him an entire suit of clothes, which were decent, though poor and mean. These he wore two years with a girdle and shoes, and he walked with a staff in his hand like a hermit. At Gubbio he visited the hospital of lepers, and served them, washing their feet, and wiping and kissing their ulcers. For the repairs of the church of St. Damian, he gathered alms and begged in the city of Assisium, where all had known him rich. He bore with joy the raileries and contempt with which he was treated by his father, brother, and all his acquaintance, and if he found himself to blush upon receiving any confusion, he endeavored to court and increase his disgrace, in order to humble himself the more, and to overcome all inclinations of pride in his heart. For the building of St. Damian's he himself carried stones, and served the masons, and saw that church put in good repair. Having a singular devotion to St. Peter, he next did the same for an old church which was dedicated in honor of that great apostle. After this, he retired to a little church called Portiuncula, belonging to the abbey of Benedictine monks of Subiaco, who gave it that name, because it was built on a small estate or parcel of land which belonged to them. It stands in a spacious open plain, almost a mile from Assisium, and was at that time forsaken and in a very ruinous condition. The retiredness of this place was very agreeable to St. Francis, and he was much delighted with the title which this church bore, it being dedicated in honor of our Lady of Angels; a circumstance very pleasing to him for his singular devotion to the holy angels, and to the queen of angels. Francis repaired this church in 1207, in the same manner he had done the two others; he fixed his abode by it, made it the usual place of his devotions, and received in it many heavenly favors. He had spent here two years in sighs and tears, when hearing one day those words of Christ: *Do not carry gold, or silver, or a scrip for your journey, or two coats, or a staff,*<sup>1</sup> read\* in the gospel at

<sup>1</sup> Matt. ix, 10.

which were his father's, not all, so as to remain quite naked, for they add, he was found to have on under them a hair-shirt, and doubtless coarse drawers, which he had procured or bought himself.

\* Read in some old Latin missals, on the feast of St. Matthias, 24 Febr. This happened in 1209

mass, he desired of the priest, after mass, an exposition of them; and applying them literally to himself, he gave away his money, and leaving off his shoes, staff, and leathern girdle, contented himself with one poor coat, which he girt about him with a cord. This was the habit which he gave to his friars the year following. It was the dress of the poor shepherds and country peasants in those parts. The saint added a short cloak over the shoulders, and a capouch to cover the head. St. Bonaventure, in 1260, made this capouch or mozetta a little longer to cover the breast and shoulders. Some of the very habits which the saint wore, are still shown at Assisium, Florence, and other places. In this attire he exhorted the people to penance with such energy, that his words pierced the hearts of his hearers. Before his discourses he saluted the people with these words: "Our Lord give you peace;" which he sometimes said he had learned by divine revelation. They express the salutation which Christ and St. Paul used. God had already favored the saint with the gifts of prophecy and miracles. When he was begging alms to repair the church of St. Damian, he used to say: "Assist me to finish this building. Here will one day be a monastery of holy virgins, by whose good fame our Lord will be glorified over the whole church." This was verified in St. Clare five years after, who inserted this prophecy in her last will and testament.<sup>1</sup> Before this, a man in the duchy of Spoleto was afflicted with a horrible running cancer, which had gnawed both his mouth and cheeks in a hideous manner. Having, without receiving any benefit, had recourse to all remedies that could be suggested, and made several pilgrimages to Rome for the recovery of his health, he came to St. Francis, and would have thrown himself at his feet; but the saint prevented him, and kissed his ulcerous sore, which was instantly healed. "I know not," says St. Bonaventure, "which I ought most to admire, such a kiss, or such a cure." The sufferings of our divine Redeemer were a principal object of our saint's devotions, and, in his assiduous meditation on them, he was not able to contain the torrents of his tears. A stranger, passing by the Portiuncula, heard his sighs, and stepping in, was astonished to see the abundance of tears in which he found him bathed; for which he reproached him as for a silly weakness. The saint answered: "I weep for the sufferings of my Lord Jesus Christ. I ought not to blush to weep publicly over the whole earth at the remembrance of this wonderful mystery." Does not a Christian die of grief and shame, who feels not these sentiments of love, gratitude, and compunction in this contemplation? Only the impious can be insensible of this great spectacle. "For my part," says St. Austin to his flock, "I desire to mourn with you

<sup>1</sup> Extant in Wadding, ad an. 1253.  
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over it. The passion of our Lord calls for our sighs, our tears, our supplications. Who is able to shed such abundance of tears as so great a subject deserves? Certainly no one, though a fountain was placed in his eyes.<sup>1</sup> Let us consider what Christ suffered; that we may accompany him with more vehement sighs and abundant tears."<sup>2</sup> It was from the passion of Christ that St. Francis learned his perfect sentiments of Christian humility and piety.

Many began to admire the heroic and uniform virtue of this great servant of God, and some desired to be his companions and disciples. The first of these was Bernard of Quintaval, a rich tradesman of Assisium, a person of singular prudence, and of great authority in that city, which had been long directed by his counsels. Seeing the extraordinary conduct of St. Francis, he invited him to sup at his house, and had a good bed made ready for him near his own. When Bernard seemed to be fallen asleep, the servant of God arose, and falling on his knees, with his eyes lifted up, and his arms across, repeated very slow, with abundance of tears, the whole night: *Deus meus et Omnia*—"My God and my All." The ardor with which he poured forth his soul in these words, by most fervent acts of adoration, love, praise, thanksgiving, and compunction, was admirable; and the tender and vehement manner of his prayer expressed strongly how much the divine love filled the whole capacity of his heart. Bernard secretly watched the saint all night, by the light of a lamp, saying to himself, "This man is truly a servant of God," and admiring the happiness of such a one, whose heart is entirely filled with God, and to whom the whole world is nothing. After many other proofs of the sincere and admirable sanctity of Francis, being charmed and vanquished by his example, he begged the saint to make him his companion. Francis recommended the matter to God for some time; they both heard mass together, and took advice, that they might learn the will of God. The design being approved, Bernard sold all his effects, and divided the sum among the poor in one day. Peter of Catana, a canon of the cathedral of Assisium, desired to be admitted with him. The saint gave his habit to them both together on the 16th of August, 1209, which is called the foundation of this Order, though some date it a year sooner, when the saint himself, upon hearing the gospel read, embraced this manner of life. The third person who joined them was Giles,\* a person of great simplicity and virtue. They first joined St. Francis in his cell at the Portiuncula; the two first soon after he had changed his habit; upon which he went to Rome and obtained a verbal approbation of his Order

<sup>1</sup> S. Aug. Præf. Enar. 2 in Ps. xxi, n. 1.

<sup>2</sup> Ib. n. 4.

\* See his life in a note, vol. 3, p. 67.

from Innocent IV, in the same year 1209, a little before Otho IV was crowned emperor at Rome about the close of September. The saint at his return settled at Rivo-Torto near Assisium, where he inhabited with his disciples an abandoned cottage. After an excursion into the marquise of Ancona to preach penance, he brought back his disciples to the Portiuncula. When their number was augmented to one hundred and twenty-seven, St. Francis, assembling them together, spoke to them in a most pathetic manner of the kingdom of God, the contempt of the world, the renouncing their own will, and the mortification of their senses; adding, in the end of his discourse: "Fear not to appear little and contemptible, or to be called by men fools and madmen; but announce penance in simplicity, trusting in Him who overcame the world by humility; it is He that will speak in you by his spirit. Let us take care that we do not lose the kingdom of heaven for any temporal interest, and that we never despise those who live otherwise than we do. God is their master, as he is ours, and he can call them to himself by other ways."

The saint composed a rule for his Order, consisting of the gospel counsels of perfection, to which he added some things necessary for uniformity in their manner of life. He exhorts his brethren to manual labor, but will have them content to receive for it things necessary for life, not money. He bids them not be ashamed to beg alms, remembering the poverty of Christ; and he forbids them to preach in any place without the bishop's license. He carried his rule to Rome, to obtain the pope's approbation. Innocent III, who then sat in St. Peter's chair, appeared at first averse, and many of the cardinals alleged that the Orders already established ought to be reformed, but their number not multiplied; and that the intended poverty of this new institute was impracticable. Cardinal Colonna, bishop of Salina, pleaded in its favor, that it was no more than the evangelical counsels of perfection. The pope consulted for some time, and had the affair recommended to God. He afterward told his nephew, from whom St. Bonaventure heard it, that in a dream he saw a palm-tree growing up at his feet; in another vision, some time after, he saw St. Francis propping up the Lateran church, which seemed ready to fall; as he saw St. Dominic, in another vision, five years after. He therefore sent again for St. Francis, and approved his rule, but only by word of mouth, in 1210, and he ordained him deacon.\* The

first design of St. Francis and his companions was, to form a holy society with no other view than that of studying most perfectly to die to themselves, that they might live only by the life of Jesus Christ, in holy solitude, having no commerce but with God; but it pleased God afterward to inspire the zealous founder with an earnest desire of laboring to bring sinners to repentance. He deliberated with his brethren upon this subject, and they consulted God by devout prayer. The result was that St. Francis was persuaded that God had manifested his will to him by his holy inspiration during his fervent prayers, that he had called him and his brethren to preach penance to the world by word and example.

St. Francis, having obtained of his Holiness an oral approbation of his institute, left Rome with his twelve disciples, and returned with them, first to the valley of Spoleto, and thence to Assisium, where they lived together in a little cottage at Rivo Torto, without the gates of the town; and they sometimes went into the country to preach. Soon after, the Benedictines of Monte Soubazo bestowed on the founder the church of the Portiuncula, upon condition that it should always continue the head church of his Order. The saint refused to accept the property or dominion, but would only have the use of the place; and, in token that he held it of the monks, he sent them every year, as an acknowledgment, a basket of little fish, called *laschi*, of which there is great plenty in a neighboring river. The monks always sent the friars, in return, a barrel of oil. St. Francis would not suffer any dominion or property of temporal goods to be vested even in his Order, or in any community or convent in it (as in other religious Orders), that he might more perfectly and more affectionately say in his heart, that the house in which he lived, the bread which he ate, and the poor clothes which he wore, were none of his; and that he possessed nothing of any earthly goods, being a disciple of Him who, for our sakes, was born a stranger in an open stable, lived without a place of his own wherein to lay his head, subsisting by the charity of good people, and died naked on a cross in the close embraces of holy poverty, in order to expiate our sins, and to cure our passions of covetousness, sensuality, pride, and ambition. The motives which recommended to St. Francis so high an esteem of holy poverty, and made him so great a lover of that virtue, were, first, the resemblance which we bear by this state to the life of our divine Redeemer, who was pleased to become voluntarily poor for us, and lived in extreme poverty from his first to

\* The first rule of St. Francis is called very short by Celano and others. It is not now extant, for that which Wadding gives as the first (*inter opuscula S. Francisci*, p. 133; et in *Annal. ad ann. 1210*) is longer than the last, and contains twenty-three chapters in nine pages in folio; whereas the last, approved by Honorius III, fills only four pages and a half (in the same *Annals*, ad ann. 1223). All his

historians mention that he had made several rules before this last; one of which must have been that first recorded by Wadding. The Order soon grew so numerous, that in one of the chapters which St. Francis held, St. Bonaventure assures us about five thousand friars were assembled, besides those who staid at home to attend the duties.

his last breath in his mortal life—secondly, the spiritual advantage which this state affords for the perfecting in our souls the habits of humility, patience, meekness, and other heroic virtues, by their repeated acts, which are exercised under the inconveniences, privations, sufferings, and humiliations which attend that condition—thirdly, the powerful remedies which holy poverty offers for the cure of our irregular desires, especially of all inordinate love of the world; but this virtue consists not in an exterior poverty, which may be very vicious, and full of irregular desires, but in that poverty which is called holy, that is, in the spirit and love of poverty, and of its privations and humiliations, resulting from perfect motives of virtue. It is this alone which deserves the recompense promised by Christ, extirpates the passions, and is the mistress of many other virtues. This spirit and love of holy poverty our saint learned by assiduous humble meditation on the life and passion of Christ, the great book of a spiritual life; and this is the poverty which he assiduously and most earnestly recommended to his followers. When they one day asked him which of all virtues is the most agreeable to God, he answered: "Poverty is the way to salvation, the nurse of humility, and the root of perfection. Its fruits are hidden, but they multiply themselves infinite ways." He speaks of the spirit of poverty as the root of humility and divine charity, in the same sense that some others speak of humble obedience, inasmuch as both spring from and reciprocally entertain a sincere and cordial affection of humility. St. Francis called the spirit of holy poverty the foundation of his Order; and, in his habit, in every thing that he used, and in all his actions, he carried his affection for it to the greatest nicety. He sometimes ordered houses already built for his religious to be pulled down, because he thought them too large and sumptuous for their state of the most severe evangelical poverty. Returning once from a journey to the Portiuncula, he found a new building made there, which he judged to be too neat and commodious. He therefore insisted that it should be demolished, till the citizens of Assisium declared that they had built it for the lodgings of strangers, who must otherwise lie in the fields, and that it was in no way intended for his Order. In his rule he prescribed that the churches of his religious should be low and small, and all their other buildings of wood; but some person representing to him that in certain countries wood is dearer than stone, he struck out this last condition, requiring only that all their buildings should be suitable to that strict poverty which they professed. God is glorified by every spirit that is founded upon sincere motives of humility, penance, and charity; and this saint's admirable love of holy poverty, which confounds the sensuality, pride and avarice which reign so much

among men, derogates not from the merit of their virtue, who make a just and holy use of the things of this world to the glory of God, so as still to maintain a disengagement of heart, and a true spirit of poverty, compunction, penance, humility, and all other virtues, which are never perfect, if any one in the whole train be wanting or imperfect.

Holy poverty was dearer to St. Francis through his extraordinary love of penance. He scarce allowed his body what was necessary to sustain life, and found out every day new ways of afflicting and mortifying it. If any part of his rough habit seemed too soft, he sewed it with packthread, and was wont to say to his brethren that the devils easily tempted those that wore soft garments. His bed was ordinarily the ground, or he slept sitting, and used for his bolster a piece of wood or a stone. Unless he was sick, he very rarely ate any thing that was dressed with fire, and, when he did, he usually put ashes or water upon it; often his nourishment was only a little coarse bread, on which he sometimes strewed ashes. He drank clear water, and that very moderately, how great thirst or heat soever he suffered. He fasted rigorously eight lents in the year. Seculars were much edified that, to conform himself to them, he allowed his religious to eat flesh meat, which the end of his institute made necessary.\* He called his body brother Ass, because it was to carry burdens, to be beaten, and to eat little and coarsely. When he saw any one idle, eating of other men's labors, he called him brother Fly, because he did no good, but spoiled the good which others did, and was troublesome to them. As a man owes a discreet charity to his own body, the saint, a few days before he died, asked pardon of his for having treated it perhaps with too great rigor, excusing himself that he had done it the better to secure and guard the purity of his soul, and for the greater service of God. Indiscreet or excessive austerities always displeased him. When a brother, by immoderate abstinence, was not able to sleep, the saint brought him some bread, and, that he might eat it with less confusion, began himself to eat with him.

The care with which he watched over himself to preserve the virtue of purity, ought not to be passed over. In the beginning of his conversion, finding himself assailed with violent temptations of concupiscence, he often cast himself into ditches full of snow. Once, under a more grievous assault than ordinary, he presently began to discipline himself sharply; then with great fervor of spirit he

\* This indulgence the historian of the university of Paris unjustly makes a reproach to so austere an institute, as if it introduced this relaxation in monastic discipline. The rule of perpetual abstinence from flesh, though general, was not absolutely indispensable among the ancient monks, though the Orientals mostly observe it to this day.

went out of his cell, and rolled himself in the snow; after this, having made seven great heaps of snow, he said to himself: "Imagine these were thy wife and children ready to die of cold; thou must then take great pains to maintain them." Whereupon he set himself again to labor in the cold. By the vigor and fervor with which he on that occasion subdued his domestic enemy, he obtained so complete a victory, that he never felt any more assaults. Yet he continued always most wary in shunning every occasion of danger; and, in treating with women, kept so strict a watch over his eyes, that he scarce knew any woman by sight. It was a usual saying with him, that "by occasions the strong become weak. To converse too frequently with women, and not suffer by it, is as hard as to take fire into one's bosom, and not to be burnt. What has a religious man to do," says he, "to treat with women, unless it be when he hears their confessions, or gives them necessary spiritual instructions? He that thinks himself secure, is undone; the devil finding somewhat to take hold on, though it be but a hair, raises a dreadful war."

With extreme austerity, St. Francis joined the most profound humility of heart. He was, in his own eyes, the basest and most despicable of all men, and desired to be reputed such by all; he loved contempt, and sincerely shunned honor and praise. If others commended him, and showed any esteem of his virtue, he often said to himself: "What every one is in the eyes of God, that he is, and no more." He frequently commanded some friar to revile him with reproachful language. Thus he once repeated: "O brother Francis, for thy sins thou hast deserved to be plunged into hell;" and ordered brother Leo as often to reply: "It is true, you have deserved to be buried in the very bottom of hell." When he was not able to avoid the esteem of others, he was overwhelmed with secret confusion. "I refer honors and praises," said he once to another, "entirely to God, to whom they are due. I take no share in them, but behold myself in the filth of my own baseness and nothingness, and sink lower and lower in it. Statues of wood or stone take nothing to themselves, and are insensible to the respect and honor which is given them, not at all on their own account, but for the sake of those whom they represent. And if men honor God in his creatures, even in me, the last and vilest among them, I consider him alone." When he preached, he often published his own faults, that he might be despised. He was very careful to conceal the gifts of God; and to those who seemed to express an esteem for his person, he would sometimes say: "No one can justly be praised who is not yet secure of himself, and whilst we know not what he will be." At other times he said: "No one can boast, because he does

those things which a sinner can do, as fasting, weeping, and chastising his flesh. There is one thing which no sinner does; which is, if we faithfully serve the Lord, and ascribe purely to him whatever he gives us." A certain holy friar, and companion of Saint Francis, was favored with a vision at prayer, in which he saw a bright throne prepared in heaven, and heard a voice telling him, that it was for the humble Francis. After having received this vision, he asked the saint how he could with truth think and call himself the greatest sinner in the world? To which the saint answered: "If God had bestowed on the greatest sinner the favors he has done me, he would have been more grateful than I am; and if he had left me to myself, I should have committed greater wickedness than all other sinners." From this humility it was that he would not be ordained priest, but always remained in the degree of deacon; he bore the greatest reverence to all priests. An effect of the same humility was his extreme love of obedience, and his often asking counsel of his lowest subjects, though he had the gift of prophecy, and was endued with an extraordinary heavenly discretion and light. In his journeys from place to place he used to promise obedience to the brother whom he took with him for his companion. He said once, that among the many favors God had done him, one was, that he would as willingly and as diligently obey a novice who had lived but one hour in a religious state (if he was set over him by his warden or guardian), as he would the most ancient and discreet among the fathers, because a subject is not to regard the person whom he obeys, but God, whose place every superior holds with regard to us. Being asked how one that is truly obedient ought to behave, he said, he ought to be like a dead body. He was a great enemy to all singularity. In a certain convent of his Order he was told, that one of the friars was a man of admirable virtue, and so great a lover of silence, that he would only confess his faults by signs. The saint did not like it, and said: "'This is not the spirit of God, but of the devil; a foul temptation, not a divine virtue.'" It afterward appeared, by the misconduct of this poor religious man, by how deceitful a singularity he separated himself from the conversation of his brethren. Like instances happened on other occasions. The saint's extreme aversion to the least shadow of dissimulation or hypocrisy appeared in his whole conduct. In the greatest sicknesses he would not allow himself the least indulgence which was not made public; and refused to wear any clothing to cover his breast in a dangerous cold, unless it was visible to others.

This saint, who by humility and self-denial, was perfectly crucified and dead to himself, seemed by the ardor of his charity to be rather a seraph incarnate than a frail man in

a mortal state. Hence he seemed to live by prayer, and was assiduously employed in holy contemplation; for he that loves much, desires to converse with the person whom he loves; in this he places his treasure and his happiness, and finds no entertainment or delight like that of dwelling upon his excellencies and greatness. St. Francis retired every year, after the feast of the Epiphany, in honor of the forty days which Christ spent in the desert, and shutting himself up in his cell, he spent all that time in rigorous fasting and devout prayer. He communicated very often, and ordinarily with ecstasies, in which his soul was rapt and suspended in God. He recited the canonical hours with great devotion and reverence, always standing with his head bare, and usually with his eyes bathed in tears, never leaning upon any thing, even when he was very weak and sick. When he travelled, he always stopped at the canonical hours of prayer, for the sake of greater recollection and attention; and he used to say, that if the body, when it eats corruptible food, desires to be at rest, why should not this be granted the soul when it takes heavenly sustenance. Out of tender devotion and reverence to the names of God and of Jesus Christ, if he found them written in any paper thrown on the ground, he took it up, and put it in some decent place. For his trial, God once abandoned him to a violent desolation of soul and spiritual dryness during two months, till, by assiduous prayer, he suddenly found himself again replenished with the delights of the Holy Ghost, and his sensible presence. Though he felt a wonderful tenderness of devotion to all the mysteries of the life of our Saviour, yet he was most affected, next to those of his sacred passion, with that of his holy nativity, by reason of the poverty, cold, and nakedness in which the divine infant made his appearance in the stable and crib at Bethlehem. One Christmas-night the saint having sung the gospel at mass, preaching to the people on the nativity of the poor king, he was not able to satiate the tender affection of his heart by repeating often with incredible sweetness his holy name under the appellation of the Little Babe of Bethlehem. He never spoke or heard mention made of the holy mystery of the Incarnation without feeling the most tender affection of devotion. He was particularly affected with those words; *The Word was made flesh*. He had a singular devotion to the Mother of God (whom he chose for the special patroness of his Order), and in her honor he fasted from the feast of SS. Peter and Paul to that of her Assumption. After this festival he fasted forty days, and prayed much, out of devotion to the angels, especially the archangel Michael; and at All Saints he fasted other forty days. Under the name of these Lents, he spent almost the whole year in fasting and prayer, though he

at no time interrupted his penitential austerities and devout recollection. Notwithstanding many great troubles which the devils, both interiorly, and sometimes visibly, raised to disturb him, and withdraw him from prayer, he always persevered constant in that heavenly exercise; nor were they ever able to make him interrupt his devotion. According to the measure of his great affection and tenderness for God, he was favored by him with the abundance of his spiritual comforts and graces. Many times, being in prayer, he fell into raptures; often on the road as he travelled, he was visited by our Lord with a ravishing inexpressible sweetness, with which his soul was quite overwhelmed; and he usually made those that went with him go before, both for the sake of closer recollection, and to conceal the visits and favors of the Lord. Because he humbled himself, and his heart was disengaged from the love of all creatures, God exalted him above others. He illuminated the understanding of his servant with a light and wisdom that is not taught in books, but comes down from heaven, and he infused into him an uncommon knowledge of the holy scriptures, and of the ineffable mysteries of our divine religion. He moreover gave him the spirit of prophecy; for Saint Francis foretold many things which happened a long time after. He was endowed with an extraordinary gift of tears. His eyes seemed two fountains of tears, which were almost continually falling from them, insomuch that at length he almost lost his sight. When physicians advised him to repress his tears, for otherwise he would be quite blind, the saint answered; "Brother physician, the spirit has not received the benefit of light for the flesh, but the flesh for the spirit; we ought not, for the love of that sight which is common to us and flies, to put an impediment to spiritual sight and celestial comfort." When the physician prescribed that, in order to drain off the humors by an issue, he should be burnt with a hot iron,\* the saint was very well pleased, because it was a painful operation and a wholesome remedy. When the surgeon was about to apply the searing-iron, the saint spoke to the fire, saying; "Brother fire, I beseech thee to burn me gently, that I may be able to endure thee." He was seared very deep, from the ear to the eye-brow, but seemed to feel no pain at all.

Whatever he did, or wherever he was, his soul was always raised to heaven, and he seemed continually to dwell with the angels. He consulted God before every thing he did, and he taught his brethren to set a high value upon, and by humility, self-denial, and assiduous, recollection, to endeavor to obtain the most perfect spirit of prayer,

\* This method was used before the invention of blistering plasters, or even that more ancient of cupping-glasses.

which is the source of all spiritual blessings, and without which a soul can do very little good. The practice of mental prayer was the favorite exercise which he strongly recommended. Persons who labored under any interior weight of sadness, or spiritual dryness, he vehemently exhorted to have recourse to fervent prayer, and to keep themselves as much as possible in the presence of their heavenly Father, till he should restore to them the joy of salvation. Otherwise, said he, a disposition of sadness, which comes from Babylon, that is, from the world, will gain ground, and produce a great rust in the affections of the soul, whilst she neglects to cleanse them by tears, or a spiritual desire of them. After extraordinary visits of the Holy Ghost, the saint taught men to say; "It is thou, O Lord, who by thy gracious goodness, hast vouchsafed to give this consolation to me a sinner, most unworthy of thy mercy. To thee I commend this favor, that thou preserve its fruit in my heart; for I tremble lest, by my wretchedness, I should rob thee of thy own gift and treasure." He was accustomed to recite our Lord's prayer very slowly, with singular gust in each petition, and in every word. The doxology, *Glory be to the Father*, &c. was a beloved aspiration of this saint, who would repeat it often together at work, and at other times, with extraordinary devotion, and he advised others to use the same. A certain lay-brother once asking him leave to study, the saint said to him; "Repeat assiduously the doxology, *Glory be to the Father*, &c., and you will become very learned in the eyes of God." The brother readily obeyed, and became a very spiritual man. St. Francis sometimes cried out in the fervor of his love; "Grant, O Lord, that the sweet violence of thy most ardent love may disengage and separate me from every thing that is under heaven, and entirely consume me, that I may die for the love of thy infinite love. This I beg by thyself, O Son of God, who diedst for love of me. My God, and my All! who art thou, O sweetest Lord? and who am I, thy servant, and a base worm? I desire to love thee, most holy Lord. I have consecrated to thee my soul and my body with all that I am. Did I know what to do, more perfectly to glorify thee, this I would most ardently do. Yes; this I most ardently desire to accomplish, O my God." St. Francis sometimes expressed his pious breathings in Canticles. St. Teresa writes;<sup>1</sup> "I know a person who, without being a poet, has sometimes composed, upon the spot, stanzas of very exact metre, on spiritual subjects, expressing the pain which her soul felt in certain transports of divine love, and the joy with which she was overwhelmed in this sweet pain." Several among the sacred writers, under the influence of the divine in-

spiration, delivered the heavenly oracles in verse. St. Francis, in raptures of love, poured forth the affections of his soul, and of the divine praises sometimes in animated verse. Two such canticles composed by him\* are still extant, and express with won-

\* They are extant in Italian, together with a Latin translation, among his works published by F. Wadding, in 1623. The first begins as follows:

"In foco l'amor mi mise,  
In foco l'amor mi mise." &c.

Some part of the sentiments are expressed in the following verses, a translation of the whole being too long for this place.

Into love's furnace I am cast;  
Into love's furnace I am cast;  
I burn, I languish, pine and waste.  
O love divine, how sharp thy dart!  
How deep the wound that galls my heart!  
As wax in heat, so, from above  
My smitten soul dissolves in love.  
I live; yet languishing I die,  
Whilst in thy furnace bound I lie.  
This heart is one bright flame become,  
From me 'tis fled, to Thee 'tis won.  
Fond toys and worlds invite in vain,  
In vain they seek to please or gain.  
Should gold and sceptres stand in view,  
My heart would loathe the hateful-hue.  
The world's delights are bitter pain;  
Irksome its beauty, glories vain.  
The tree of love its roots hath spread  
Deep in my heart, and rears its head:  
Rich are its fruits; they joy dispense,  
Transport the heart, and ravish sense.  
In love's sweet swoon to thee I cleave,  
Bless'd source of love; base toys I leave.  
False, vain is earth; e'en fairest rays  
Of sun their lustre lose, and bays  
Of Eden fade; nor cherubs bright,  
Nor glowing seraphs glad the sight,  
While throbbing pangs I feel; my breast  
Finds love its centre, joy, and rest.  
Love's slave, in chains of strong desire  
I'm bound; nor dread edg'd steel nor fire  
No tyrant's frowns, no arts of hell,  
My bands shall loose, nor torments fell.  
Hills shall melt, rivers backward roll,  
Heav'ns fall, ere love forsake my soul.  
All creatures love aloud proclaim;  
Heav'ns, earth, and sea increase my flame.  
Whate'er I see, as mirror bright  
Reflects my lover to my sight;  
My heart all objects to him raise,  
Are steps to the Creator's praise.  
With piteous eyes, Jesus divine,  
King of love, with looks benign,  
Behold my tears; O! hear my moan;  
A wounded heart look down upon.  
Behold the wound made by thy dart,  
Too weak my frame, too fierce the smart  
I ask'd thy love, the soul's sweet balm,  
The bliss of heav'n, the sea's great calm,  
But with its joy find pain combin'd,  
The deepest wound of human mind.  
O Love, thy absence is a sting;  
Thy presence sweet relief will bring.  
Hasten this comfort to afford;  
Complete my joy, O dearest Lord!  
My heart is thine; its powers then fill;  
Consume whate'er resists thy will.  
Conquer, subdue; thy pow'r display;  
Let each affection own thy sway;  
Let this whole soul thy grace obey.  
Almighty grace, with heaven-born art,  
Can cleanse, and heal, and strength impart.  
Correct, restore whate'er's amiss

<sup>1</sup> Her own life, chap. 6.



derful strength and sublimity of thought, the vehemence and tenderness of divine love in his breast, in which he found no other comfort than, could it be gratified, to die of love, that he might be for ever united to the great object of his love. His thirst of the conversion of souls was most ardent. He used to say, that for this, example has much greater force than words, and that those preachers are truly to be deplored, who, in their sermons, preach themselves rather than Christ, seeking their own reputation more than the salvation of souls; and much more those who pull down, by their wicked and slothful lives, what they build by their good doctrine. He prayed and wept continually for the conversion of sinners with extraordinary fervor, and recommended to his religious to do the same, saying that many sinners are converted and saved by the prayers and tears of others; and that even simple laymen, who do not preach, ought not to neglect employing this means of obtaining the divine mercy in favor of infidels and sinners. So great was the compassion and charity of this holy man for all such, that, not contenting himself with all that he did and suffered for that end in Italy, he resolved to go to preach to the Mahometans and other infidels, with an extreme desire of laying down his life for our Lord. With this view he embarked, in the sixth year after his conversion, for Syria, but straight there arose a tempest, which drove him upon the coast of Dalmatia; and finding no convenience to pass on further, he was forced to return back again to Ancona. Afterward, in 1214, he set out for Morocco, to preach to the famous Mahometan king Miramolín, and went on his way with so great fervor and desire of martyrdom, that though he was very weak and much spent, his companion was not able to hold pace with him.

In this weak frame, this frail abyss.  
Then make my heart of love divine the throne,  
Or furnace kindled by thy love alone.  
As iron bar bright flame imbibes,  
And glowing shines with fire it hides;  
Or solar rays which pierce our sight,  
Dark air oft brighten into light;  
So may thy beams all film remove,  
And fill my soul with purest love.  
O love, may thy omniscient art,  
Which formed the heav'ns, now change my heart;  
In thy bright furnace melt my frame,  
Transform it whole into thy flame.  
In love's great triumph vanquish'd, Thee,  
Its captive, cloth'd with flesh I see.  
Great Lord of glory, man to save,  
Hung on a tree, laid in the grave;  
Omnipotent eternal Son,  
Love's victim, prostrate thou'rt become.  
O Love itself, O Father dear,  
My wounds regard, and lend an ear;  
May sighs and tears thy pity move;  
Grant one request of dying love;  
Grant, O my God, who diedst for me,  
I sinful wretch may die for Thee  
Of love's deep wounds; love to embrace,  
To swim in its sweet sea; thy face  
To see; then joined with thee above,  
Shall I myself pass into love.

But it pleased God that in Spain he was detained by a grievous fit of sickness, and afterward by important business of his Order, and various accidents, so that he could not possibly go into Mauritania. But he wrought several miracles in Spain, and founded there some convents; after which he returned through Languedoc into Italy.

It will be related below how, in the thirteenth year after his conversion, he passed into Syria and Egypt. In the mean time, upon motives of the same zeal, he labored strenuously to advance the glory of God among Christians, especially in his own Order. With incredible pains he ran over many towns and villages, instructing and exhorting all persons to the divine love. He often said to his brethren, especially in his last sickness: "Let us begin to serve the Lord our God; for hitherto we have made very little progress." No man in this life ever arrived at perfection; and that Christian has climbed the highest toward it who labors the most strenuously and with the most sincere humility to advance higher. Saint Francis, preaching penance to all the world, used often to repeat the following words, with inimitable fervor and energy: "My love is crucified," meaning that Christ is crucified, and we ought to crucify our flesh. The holy founder out of humility gave to his Order the name of Friars Minors, desiring that his brethren should be disposed, in the affection of sincere humility, to strive, not for the first, but for the last and lowest places. Many cities became suitors that they might be so happy as to possess some of his disciples animated with his spirit, and Saint Francis founded convents at Cortona, Arezzo, Vergoreta, Pisa, Bologna, Florence, and other places; and in less than three years his Order was multiplied to sixty monasteries. In 1212 he gave his habit to St. Clare, who, under his direction, founded the institute of holy virgins, which was called the second Order of St. Francis. He took upon himself the care of her monastery as St. Damian's in Assisium, but would never consent that his friars should serve any other nunnery of this or any other Order, in which resolution he persisted to his death; though cardinal Hugolin the protector of his Order was not so scrupulous in that particular. The founder carried his precaution and severity so far, in imitation of many ancient saints, the better to secure in his religious a perfect purity of heart, which a defect in many small circumstances may sometimes tarnish. All familiar or unnecessary conversation is certainly to be cut off in such stations, and by the strictest watchfulness all dangerous sparks are to be prevented. To give his brethren to understand this, when, by the authority of the protector, one of them had visited a nunnery, St. Francis ordered him to plunge into the river, and afterward to walk two miles in his wet clothes. This spirit was inherited

by that holy disciple and priest whom the founder had sent with some others into Spain, and in whose favor the princess Sancia, sister to Alfonsus II, then king of Portugal, had given her own house at Alenquer for a convent. A lady of honor, belonging to the court of that princess, desired to speak to the holy man in the church about the affairs of her conscience, and when he refused to come, burst into tears and cries almost of despair. The holy priest therefore went to her, but carried in one hand a wisp of straw, and in the other a burning torch, with which he set the straw on fire as soon as he came into her presence, saying: "Though your conversation be on piety and devotion, if it be frequent, a religious man ought to dread lest it should have on his heart the same effect this fire produced in the straw. At least he will lose by it the fruit of conversing with God in prayer." Notwithstanding the reluctance of the holy founder, several houses of the Poor Clares found means to procure, through powerful mediations, directors out of this Order, to be allowed them, especially after the death of St. Francis. St. Dominic being at Rome in 1215, met there St. Francis, and these two eminent servants of God honored each other, had frequent spiritual conferences together, and cemented a close friendship between their Orders, which they desired to render perpetual, as we are informed by contemporary writers of the life of St. Dominic; some say that St. Dominic assisted at Saint Francis's chapter of Mats and some others; but this is not supported by ancient vouchers, and is denied by the most judicious Dominican historians.

Ten years after the first institution of his Order, in 1219, St. Francis held near the Portiuncula the famous general chapter called of Mats, because it was assembled in booths in the fields, being too numerous to be received in any building of the country. We are assured by four companions of St. Francis, and by St. Bonaventure, that five thousand friars met there, though some remained at home who could not leave their convents. In this chapter several of the brethren prayed St. Francis to obtain for them of the pope a licence to preach every where without the leave of the bishops of each diocess. The saint, shocked at the proposal, answered: "What my brethren! do not you know the will of God? It is that by our humility and respect we gain the superiors, that we may by words and example draw the people to God. When the bishops see that you live holily, and attempt nothing against their authority, they will themselves entreat you to labor for the salvation of the souls committed to their charge. Let it be your singular privilege to have no privilege which may puff up the hearts of any with pride, or raise contests and quarrels." Saint Francis had sent some of his friars into Germany in 1216, where they met with small

success. Afterward from this chapter he commissioned some to go into Greece, others into Africa, others into France, Spain, and England, to all whom he gave zealous instructions. He reserved for himself the mission of Syria and Egypt, in hopes of receiving there the crown of martyrdom; but the affairs of his Order obliged him to defer his departure some time.

The Orders of St. Francis and St. Dominic had been approved by word of mouth, by Innocent III, who died in 1219, having sat eighteen years.\* Honorius III, who succeeded him, confirmed that of St. Dominic by two bulls dated the 22d of December, 1216. St. Francis obtained of this pope an approbation of his missions; and in 1219 set sail with B. Illuminatus of Reate and other companions from Ancona, and having touched at Cyprus, landed at Acon or Ptolemais in Palestine. The Christian army in the sixth crusade lay at that time before Damietta in Egypt, and the soldan of Damascus or Syria, led a numerous army to the assistance of Meledin, soldan of Egypt or Babylon; for so he was more commonly called, because he resided at Babylon in Egypt, a city on the Nile, opposite to the ruins of Memphis; Grand Cairo rose out of the ashes of this Babylon. St. Francis, with brother Illuminatus, hastened to the Christian army, and upon his arrival endeavored to dissuade them from giving the enemy battle, foretelling their defeat, as we are assured by three of his companions; also by St. Bonaventure,<sup>1</sup> cardinal James of Vitri, who was then present in the army,<sup>2</sup> and Marin Sanut.<sup>3</sup> He was not heard, and the Christians were drove back into their trenches with the loss of six thousand men. However they continued the siege, and took the city on the 5th of November the same year. In the mean time St. Francis, burning with zeal for the conversion of the Saracens, desired to pass to their camp, fearing no dangers for Christ. He was seized by the scouts of the infidels, to whom he cried out: "I am a Christian; conduct me to your master." Being brought before the soldan, and asked by him his er-

<sup>1</sup> S. Bonav. Vit. S. Fra. c. 9.

<sup>2</sup> Jac. Vitr. Hist. Occid. c. 37; et ep. ad Lothar.

<sup>3</sup> Mar. Sanut, Secret. fidel. Cruc. l. 3, par. 1, c. 7, 8.

\* Pope Innocent III is famous for many great actions, learned letters, and pious tracts, and, according to some, thee xcellent prose, *Veni, Sancte Spiritus*. In the fourth council of Lateran, in 1215, held by his authority, the discipline of the church was regulated by seventy wholesome decrees or canons, very famous in the canon-law. By the twenty-first, yearly confession and the Paschal communion are commanded; by the twenty-second, physicians are commanded, under pain of being forbid the entrance of the church, to put all persons dangerously sick in mind, before they prescribe them physic, to call in their confessor; by the thirteenth, it was forbid to establish any new religious Orders, which was to be understood, unless the pope approved it upon very urgent reasons

rand, he said with wonderful intrepidity and fervor: "I am sent, not by men, but by the most high God, to show you and your people the way of salvation, by announcing to you the truth of the gospel." The soldan appeared to be moved, and invited him to stay with him. The man of God replied: "If you and your people will listen to the word of God, I will with joy stay with you. If yet you waver between Christ and Mahomet, cause a great fire to be kindled, and I will go into it with your Imans (or priests), that you may see which is the true faith." The soldan answered that he did not believe any of their priests would be willing to go into the fire, or to suffer torments for their religion, and that he could not accept his condition for fear of a sedition. He offered him many presents, which the saint refused. After some days, the soldan apprehending lest some should be converted by his discourse, and desert to the Christians, sent him, escorted by a strong guard, to their camp before Damietta, saying to him privately: "Pray for me, that God may make known to me the true religion, and conduct me to it." The soldan became from that time very favorable to the Christians, and, according to some authors, was baptized a little before his death.

St. Francis returned by Palestine into Italy, where he heard with joy that the five missionaries, whom he had sent to preach to the Moors, had been crowned with martyrdom in Morocco.<sup>1</sup> But he had the affliction to find that Elias, whom he had left vicar-general of his Order, had introduced several novelties and mitigations, and wore himself a habit of finer stuff than the rest, with a longer capouch or hood, and longer sleeves. Saint Francis called such innovators bastard children of his Order, and deposed Elias from his office. Resigning the generalship that year, 1220, he caused the virtuous Peter of Cortona to be chosen minister general, and after his death, in 1221, Elias to be restored.\*

<sup>1</sup> See January 16.

\* Elias of Cortona was an ambitious man, full of the prudence of this world, though a person of learning and abilities; by his hypocrisy he imposed on St. Francis, and continued vicar-general till his death; after which he was chosen minister general, the first after the founder. In that office he solicited the canonization of St. Francis; but built a most magnificent church at Assisium, where Saint Francis was buried; introduced into his Order the use of money, distinction, pomp, and state; and had so much regard to worldly advantages and learning, that the ensigns and practice of humility and poverty became odious to him. For these and other abuses, by which the spirit of this Order was extinguished, he was impeached by St. Antony of Padua and Adam de Marisco, an Englishman, and at length deposed by pope Gregory IX, in 1230. He was rechosen general in 1236, but, for greater excesses, deposed again, and excommunicated by the same pope. He filled the whole Order with great troubles and schisms both before and after his deposition; though he died extremely penitent in 1253. These disturbances in the Order were

But Peter, and after him Elias, out of respect for the saint, were only styled vicars-general till his death, who, by the sole weight of his authority, continued always to direct the government of his Order, as long as he lived. In 1223 he obtained of pope Honorius III the confirmation of the famous indulgence granted a little time before to the church Portiuncula.\* His Order, as has been mentioned, was verbally approved by Innocent III, in 1210; a like approbation was given it in 1215, by the fourth Lateran council, to which St. Francis repaired for that purpose, as F. Helyot mentions, though this does not appear in the acts of that council, because it was no more than a verbal declaration. The founder, therefore, revised his rule, which breathed throughout the most profound humility and an entire renunciation of the world, and presented it to Pope Honorius III, who confirmed it by a bull dated the 29th of November 1223.† On which occa-

not extinguished till St. Bonaventure was chosen general. (See Helyot, t. 7; Chalippe, t. 2; Fleury, &c.).

\* This retired church was the favorite place in which St. Francis spent much time at his devotions, and its dedication was celebrated by him with great solemnity. Here Christ, in a vision, whilst the saint was praying with great earnestness, bade him go to the pope, who would give a plenary indulgence to all sincere penitents who should devoutly visit that church. This vision happened in 1221, and the saint repaired to Honorius III, who was then at Perugia, and granted the indulgence at that time verbally. Two years after, at the saint's repeated request, his Holiness commissioned seven bishops to go and publish this indulgence at the Portiuncula, which they accordingly did. Seven authentic certificates of these bishops, and of certain companions of St. Francis, which are extant, are original proofs of this indulgence, and of the saint's declaration of the aforesaid revelation; it is moreover mentioned that the saint had been assured by a revelation that Christ himself ratified the grant of this indulgence. (See on this subject the solid dissertation of F. Candidus Chalippe, in his life of St. Francis, t. 2, p. 418; and Suysken the Bollandist, *Analecta de gloria posthumâ S. Fran.* § xi, p. 915). The original indulgence obtained by St. Francis is confined to the day itself, the 2d of August, and to the chapel of the Portiuncula. Pope Innocent XII, in 1695, granted a plenary indulgence to all who with due conditions visit the church in which this chapel stands, any day in the whole year. The indulgence of the Portiuncula on the 2d of August, is extended to all the churches and chapels of the whole Order by the grants of Alexander IV, Martin IV, Clement V, Paul III, and Urban VIII. (See Bened. XIV, *De Canoniz.*; et *De Syn. Dioces.* l. 13, c. 18; Suysken, *Analect. de S. Fran.* p. 879 ad 918; Marentinus, *Diss. de Indulg. Portiunculæ vindicandâ*; Venet. 1760; Grouwelus, *Antv.* 1726; Amort, *Hist. Indulgent.* p. 150). The Portiuncula is a very famous place for devout pilgrimages; the number of those who resort to it on the feast of its dedication on the 2d of August, is said generally not to be much under twenty thousand. The old little church of the Portiuncula, like the holy chapel at Loretto, is enclosed in the middle of a spacious church, annexed to a large convent in the hands of Recollects or Reformed Franciscans; it is the head or mother-house of this branch of the Order.

† This Order was favored with great privileges by several popes, especially by the bull of Sixtus

sion the saint preached extempore, at the suggestion of the dean of the cardinals, before the pope and the consistory of cardinals, with great dignity and energy, so as to move the whole audience to compunction.

IV, called *Mare Magnum*, published in 1474; which privileges Leo X, in 1519, extended to all the Mendicant Orders.

The first Order of St. Francis, which has produced forty-five cardinals and five popes (Nich. IV, Alex. V, Sixtus IV and V, and Clem. XIV), is divided into Conventual Friars, and those of the Observance. The Conventuals began from the time of Elias, soon after the founder's death, and, with the leave of their generals, and afterward of the popes, mitigated their rule by admitting rents and foundations; they were so called because they lived in great convents, whereas these friars who maintained the severity of their rule dwelt in hermitages or low mean houses and oratories. These, from their strict observance of the rule, were called Observantins or Friars of the Regular Observance. This name was particularly given to those who followed the reformation according to their original institute established by St. Bernardin of Sienna, in 1419. Reforms having been multiplied in this Order, Leo X, in 1517, reduced them all to one, under the denomination of the Reformed Franciscans, whom he allowed to have their own general. The Observantins in France are called Cordeliers, from the cord which they wear. Among the Observantins, certain more severe reformations either maintained themselves, notwithstanding the union made by Leo X, or have been since established. These are called Observantins of the Stricter Observance. Among these are, The bare-footed Franciscans in Spain, on whom see the life of St. Peter of Alcantara. In Italy these are called, The Reformed Franciscans. They are a distinct congregation, flourishing chiefly in Spain, but have convents in Italy, one of which is in Rome on the Palatine hill; also in Mexico, the Philippine Islands, &c. The numerous reformations called of the Recollects or Grey Friars, was first set on foot by F. John of Guadaloupe in Spain in 1500; was received in Italy in 1525, and in France in 1584. This name was given them, because they were first instituted in certain solitary convents devoted to the strictest retirement and recollection. The Capuchin Friars' reformation was begun in Tuscany in 1525, by Matthew Baschi, of Urbino, not by Bernardin Ochin, as some pretend, who only entered this Order in 1534, nine years after its institution, became a famous preacher and general of his Order, but apostatizing to Lutheranism, preached polygamy, married several wives at once, and at length died miserably in Poland, being, for his profligate morals, abandoned by the whole world. Such are, frequently, the dismal fruits and blindness of pride. The Capuchins wear a patch on the back of their habits (such as St. Francis recommends in his testament), and their beards, not shaved close, but long and clipped. Wadding, Chalippe, and others, prove that St. Francis wore a beard, but always exceeding short, and he made his disciples who had long beards shave them. The reformation of Capuchins was approved by Clement VII, in 1528. The Recollects and Capuchins wear grey habits, but the Cordeliers and Conventuals black. The Portiuncula is possessed by the Reformed or Grey Friars; but the great patriarchal convent of the Order at Assisium, where St. Francis was buried, is occupied by the Conventuals.

The second Order of St. Francis is that of the Poor Clares, on whom see the life of St. Clare. St. Isabel, sister to St. Lewis, having obtained of Urban IV, in 1263, leave for the nuns of St. Clare, whom she founded at Longchamp, to enjoy settled revenues, those who receive this bull are called Urbanists, the rest Poor Clares. B. Colette intro-

duced a severe reform into several houses of the latter. That of the Capuchinesses was begun by the venerable mother, Mary Laurence Longa, at Naples, in 1558. They were established at Paris by the dutchess of Mercœur in 1602. The convent of the Ave Maria in Paris was of the third Order, till, in 1485, the nuns, renouncing their revenues, embraced a most severe reformation of St. Clare's Order, which surpasses in austerity all other reforms of the same. (See Du Breuil, *Antiquités de Paris*, &c.). The Nuns of the Immaculate Conception of the Blessed Virgin were founded at Toledo in 1484, by the Ven. Beatrice de Sylva, and their institute was approved by Innocent VIII, in 1489. By the means of the famous cardinal Ximenes, who was himself a Franciscan, this Order was united to that of the Clares, and adopted their rule with certain mitigations. Pope Julius II gave the Conceptionists a particular rule in 1511, leaving them still incorporated with the Clares.

The third Order of St. Francis was instituted by him in 1221, at Poggi Bonzi in Tuscany, and at Carnerio in the valley of Spoleto, for persons of both sexes, married or single, living in the world, united by certain rules and exercises of piety compatible with a secular state, none of which oblige, under sin, but are laid down as rules for direction, not binding by vow or precept. The saint himself wrote the rule for the third Order, as Celano, &c., assure us; though Nicholas IV made some additions to it. St. Francis left it only a congregation or confraternity, not a religious Order. Some call B. Angelina de Corbare foundress of the religious state in this third Order; but she only added the fourth vow of enclosure; and there were monasteries of the third Order of St. Francis, and among these many made the three solemn vows of a religious state, and were approved by several popes from Nicholas IV. The convent of Toulouse was founded in 1287. (See Helyot, *Hist. des Ord. Relig.* t. 7, p. 234, &c.). This institute of St. Francis in favor of secular persons was imitated by the Dominicans, Austin Friars, Carmelite Friars, Minims, and Servites. After the death of St. Francis several persons of this third Order have, at different times and places, associated themselves in communities, keeping enclosure, and binding themselves by the solemn religious vows of poverty, chastity, and obedience. These are strictly religious persons; they call St. Elizabeth of Hungary, duchess of Thuringia, who died in 1231, their foundress; but are of both sexes, divided into several branches, of which many devote themselves to serve the sick in hospitals. The nuns, called in Flanders *Sœurs Grises* or Grey Sisters, formerly wore a grey habit; though they have now changed it in some places for white, in others for black or a dark blue. In some houses these Grey Sisters make solemn vows, but in most they content themselves with simple vows of poverty, obedience, and chastity. The nuns of this third Order, who are called Penitents were instituted at Foligni by the Blessed Angela, countess of Civitella, in 1397, and are very numerous. A reformed branch of these in the Low Countries takes the name of Recollectines. The brethren of the third Order of St. Francis, who serve lunatics or other sick persons, for the most part make only simple vows of chastity, poverty, serving the sick, and obedience to the bishops of the places where they are settled. They observe the third rule of St. Francis, and live in hospitals or in societies which they call Families. Such in Spain are the Infirmarians Minims, called also Obregons, from Bernardin Obregon, a gentleman of Madrid, of an ancient family, who was their

Apennines not very far from Camaldoli and Vale Umbrosa. This virtuous count built there a convent and a church for the Friar Minors, and St. Francis was much delighted with the retirement of that high mountain. The solitude of the valley of Fabriano also pleased him much, and he frequently hid himself there. The raptures and other extraordinary favors which he received from God in contemplation, he was careful to conceal from men. St. Bonaventure and other writers of his life assure us that he was frequently raised from the ground at prayer. F. Leo, his secretary and confessor, testified that he had seen him in prayer sometimes raised above the ground so high, that this disciple could only touch his feet, which he held and watered with his tears; and that sometimes he saw him raised much higher.<sup>1</sup> Towards the festival of the Assumption of the Blessed Virgin, in 1224, St. Francis retired into a most secret place in mount Alverno, where his companions made him a little

<sup>1</sup> See the lives of St. Philip Neri, St. Teresa, &c.; also Chalippe, in that of St. Francis.

founder; also in Flanders the Penitent Brothers, or Bons Fieux, that is, Bons Fils, founded by five pious tradesmen, at Armentiers, Lille, &c. In some places there are founded religious men, called Penitents of the third Order, who are devoted to the instruction of the people, and other pastoral functions like the Friar Minors. Of these the Congregation called Piquepuce is most famous in France. It was instituted by Vincent Mussart, a pious religious man, a native of Paris, in 1595; the first religious consisted of secular persons of the third Order, of both sexes, whom he assembled together; their first monastery was erected at Franconville, between Paris and Pontoise; the second, from which they took their name, is a place at Paris, in the suburb of St. Antony, called Piquepuce. They are multiplied in France into four provinces in above sixty monasteries. (See *Histoire des Ordres Monastiques, Religieux et Militaires*, par le P. Hippolyte Helyot, Pénitent du Tiers Ordre de S. François. de la province de France, t. 7; also Bonnani's Italian history of the same; Chalippe, t. 2, &c.).

As to the settlement of the Friar Minors in England, St. Francis, from his great chapter, in 1219, sent hither brother Agnellus or Angelus of Pisa with eight others, who landed at Dover in 1220, and founded their first convent at Canterbury, and soon after another at Northampton, which flourished exceedingly. Their convent in London near Newgate was built by queen Margaret, second wife to Edward I, in 1306. Its great library was the gift of Sir Richard Whittington, lord-mayor of London, in 1429. At the dissolution of monasteries it was converted into Christ-church hospital, for the education of four hundred blue-coat boys. The Franciscan Friars in England were possessed of about fourscore convents, besides those of women, which do not seem to be very numerous, says bishop Tanner. The chief house of the Clares in England stood near Aldgate; it was built by Blanche, queen of Navarre, and her husband Edmund, earl of Lancaster, Leicester and Darby, son to Henry III, and brother to Edward I. These nuns were Urbanists, and enjoyed revenues. They were called Clares or Minoresses, and their house the Minorities; it was converted at the dissolution, first into a storehouse of arms, and its name remains to that part of the town, and is communicated to the new build-

cell.\* He kept Leo with him, but forbade any other person to come to him before the feast of St. Michael; it was then the Lent which he kept before the feast of that archangel, and he desired to devote himself in it entirely to the delights of heavenly contemplation. He ordered Leo to bring him a little bread and water every evening, and lay it at the entry of his cell; "And when you shall come to matins," said he, "do not come in, only say, *Domine, labia mea aperies*. If I answer, *Et os meum annuntiabit laudem tuam*, you shall come in; otherwise you will go away again." The pious disciple was very punctual in obeying; but was often obliged to go back again, the saint being in raptures, as he did not doubt; and once, when he did not answer, he saw him lying prostrate on the ground, encompassed with a bright light, and heard him often repeat these words: "Who art thou, O my God, and my most sweet Lord? And who am I, a base worm, and thy most unworthy servant?" The saint afterward told Leo that nothing gave him so perfect a knowledge and sense of his own nothingness as the contemplation of the

ings extended into the adjacent fields; on which see Stow's Survey of London, and Maitland's History and Antiquities of that city. An account of the ancient flourishing state of the Franciscan Order in England, and the eminent men which it produced among us, see in the exact and complete History of the English Province of Franciscans, quarto; and F. Davenport or Francis of St. Clare's Supplem. *Historiæ Provinciæ Anglicanæ*; also Stevens, *Monasticon Anglic.* t. 1. p. 89 to 160.

This ancient province was restored by F. John Jennings, who laid the foundation of a celebrated convent at Douay about the year 1617. Among those in this Order who seemed most perfectly to have revived in themselves the spirit of their founder in these latter ages, few perhaps have equalled the venerable martyr F. Paul of St. Magdalen, or Henry Heath, as appears from his edifying life and pious writings. He suffered for the faith at London on the 27th of April, 1643.

F. Helyot (t. 7) and F. Chalippe (t. 2, p. 296) say there are of the first and third Orders of Saint Francis about seven thousand convents of men, and near one hundred and twenty thousand religious men; and of women, comprising all the branches both of the second and third Orders, above nine hundred monasteries, and in them twenty-eight or thirty thousand nuns, subject to the superiors of the Franciscan Order, besides great numbers that are subject to their diocesans. Their numbers were much greater before the demolition of monasteries in England and the northern kingdoms. Sabellicus, in 1380, reckoned of the Franciscan Order one thousand five hundred monasteries, and ninety thousand Minorites. The office of general of the Franciscan Order was anciently for life; but since the year 1506 the generals are renewed every six years. (See Helyot, Bonnani, and the short history of religious Orders printed at Amsterdam, in four volumes).

\* Mount Alverno is situated in the Apennines near Borgo di San Sepulcro, an episcopal city, formerly subject to the pope, now to the grand duke of Tuscany, fifty miles east from Florence, on the frontiers of the pope's territories. The old chapel of St. Francis is there still standing; out of respect, it has not been changed; but near it is built a new church with a small convent favored by popes with great privileges, and resorted to by pilgrims

abyss of the divine perfections; for nothing so much improves the knowledge of ourselves as the clear knowledge of God's infinite greatness and goodness, and his spotless purity and sanctity. Heavenly visions and communications of the Holy Ghost were familiar to our saint; but in this retreat on mount Alverno, in 1224, he was favored with extraordinary raptures, and inflamed with burning desires of heaven in a new and unusual manner. Then it was that this saint deserved, by his humility, and his ardent love of his crucified Saviour, to be honored with the extraordinary favor of the marks of his five wounds imprinted on his body by the vision of a seraph.

About the feast of the Exaltation of the Cross, on the 15th day of September, Francis being in prayer on the side of the mountain, raised himself towards God with the seraphic ardor of his desires, and was transported by a tender and affective compassion of charity into Him, who, out of love, was crucified for us. In this state he saw, as it were, a seraph, with six shining wings blazing with fire, bearing down from the highest part of the heavens toward him, with a most rapid flight; and placing himself in the air near the saint. There appeared between his wings the figure of a man crucified, with his hands and feet stretched out, and fastened to the cross. The wings of the seraph were so placed, that two he stretched above his head, two others he extended to fly, and with the other two he covered his whole body. At this sight, Francis was extremely surprised; a sudden joy, mingled with sorrow, filled his heart. The familiar presence of his Lord under the figure of a seraph, who fixed on him his eyes in the most gracious and tender manner, gave him an excessive joy; but the sorrowful sight of his crucifixion pierced his soul with a sword of compassion. At the same time he understood by an interior light, that though the state of crucifixion no way agreed with that of the immortality of the seraph, this wonderful vision was manifested to him, that he might understand he was not to be transformed into a resemblance with Jesus Christ crucified by the martyrdom of the flesh, but in his heart, and by the fire of his love. After a secret and intimate conversation, the vision disappearing, his soul remained interiorly inflamed with a seraphic ardor, and his body appeared exteriorly to have received the image of the crucifix, as if his flesh, like soft wax, had received the mark of a seal impressed upon it. For the marks of nails began to appear in his hands and feet, resembling those he had seen in the vision of the man crucified. His hands and feet seemed bored through in the middle with four wounds, and these holes appeared to be pierced with nails of hard flesh; the heads were round and black, and were seen in the palms of his hands, and in his feet in the upper part of the instep. The points were long, and ap-

peared beyond the skin on the other side, and were turned back as if they had been clenched with a hammer. There was also in his right side a red wound, as if made by the piercing of a lance; and this often threw out blood, which stained the tunic and drawers of the saint. This relation is taken from St. Bonaventure, who (chap. 13) calls the wound of the side a scar; but means not a scar covered, but a wound left visible and open; for he calls it (chap. 14) a wound, and a hole in his side; and such he again describes it as seen after the saint's death (chap. 15). The circumstance of its often bleeding confirms the same; which does not agree to a wound that is healed and covered, or to a callous scar raised after the healing of a wound, as Baillet, with many other mistakes, pretends this to have been.<sup>1</sup> This wonderful miracle was performed whilst the saint's understanding was filled with the strongest ideas of Christ crucified, and his love employed in the utmost strength of his will in entertaining its affections on that great object, and assimilating them to his beloved in that suffering state; so that in the imaginative faculty of his soul he seemed to form a second crucifix, with which impression it acted upon, and strongly affected the body. To produce the exterior marks of the wounds in the flesh, which the interior love of his burning heart was not able to do, the fiery seraph, or rather Christ himself, in that vision (by darting bright piercing rays from his wounds represented in the vision) really formed them exteriorly in him, which love had interiorly imprinted in his soul, as Saint Francis of Sales explains it.<sup>2</sup>

St. Francis endeavored nothing more than to conceal this singular favor of heaven from the eyes of men; and for this purpose he ever after covered his hands with his habit, and wore shoes and the feet of stockings on his feet.\* Yet having first asked the advice of brother Illuminatus and others, by their counsel, he, with fear, disclosed to them this wonderful vision, but added, that several things had been manifested to him in it, which he never would discover to any one; secrets, says St. Bonaventure, which perhaps could not be expressed by words, or which men, who are not supernaturally enlightened, are not capable of understanding. Notwithstanding the precautions of the saint, these miraculous wounds were seen by several during the two years which he survived, from 1224 to 1226, and by great multitudes after his death. The account of them the vicar

<sup>1</sup> See F. Chalippe, t. 2, p. 351.

<sup>2</sup> S. Francis of Sales, on the Love of God.

\* Wadding saw, in the convent of the poor Clares at Assisium, a pair of these half stockings, made by St. Clare for St. Francis, with the parts raised above and below for the heads and points of the nails. Blood from his side is kept in the cathedral at Recanati. (See Chalippe, t. 2, p. 361).

general of his Order published in a circular letter addressed to all his brethren, immediately after St. Francis's death; the original copy of which was seen by Wadding. Luke of Tuy, bishop of that city in Spain, published his work against the Albigenses in 1231, in which<sup>1</sup> he tells us that he went to Assisium the year after the saint's death, and that this vision was attested to him by many religious men and seculars, clergymen and laymen, who had seen these nails of flesh in the saint's hands and feet, and the wound in his side, and with their hands had felt them; he infers from them that Christ was fastened on the cross with four nails, and that it was his right side which was opened with the lance. He confirms this wonderful miracle from the life of the saint, written by F. Thomas de Celano, a disciple and companion of the saint, by the order of pope Gregory IX,<sup>2</sup> from which work Saint Bonaventure took his relation. When some in Bohemia called it in question, pope Gregory IX rebuked them by a bull in 1237, attesting the truth of those miraculous wounds upon his own certain knowledge, and that of his cardinals. The same he affirms in two letters recited by Wadding and Chalippe; and says, these wounds, after his death, were publicly shown to every one. Pope Alexander IV, in a sermon to the people in 1254, declared that he had been himself an eyewitness of those wounds in the body of the saint whilst he was yet living. St. Bonaventure, who with other friars was present at this discourse, heard this authentic declaration made by his Holiness. That pope assures the same in a bull in 1255, addressed to the whole church.<sup>3</sup> St. Bonaventure, who wrote his life in 1261, and who had lived long with the most familiar disciples of the servant of God, says, that whilst the saint was alive, many of his brethren and several cardinals saw the marks of the nails in his hands and feet; some also, by secret artifices, found the means to see and feel the wound in his side. After his death, every one openly saw it and the other four wounds. Fifty friars, St. Clare and all her sisters, and an innumerable multitude of seculars, saw and kissed them; and some, for greater certainty, touched them with their hands. St. Bonaventure relates many miracles, and a vision of St. Francis to pope Gregory IX, by which the truth of these miraculous wounds was confirmed. In honor of this miracle, and to excite in the hearts of the faithful a more ardent love of our crucified Saviour, and devotion to his sacred passion, pope Benedict IX, in 1304, instituted a festival and office in memory of them; which were extended to the whole church by Sixtus IV, in 1475, Sixtus V and Paul V, in 1615, the 17th of September, being the day

chosen for this annual commemoration.\* The ancient church of St. Francis on mount Alverno, with another new one more spacious, and a large convent, are places of great devotion on account of this miracle, and enjoy great privileges by the grants of several popes and emperors.<sup>1</sup>

It appears manifest that this wonderful favor was in part a recompense of the great love which St. Francis bore to the cross of Christ. From the beginning of his conversion his heart was so inflamed with divine love, that the sufferings of his Saviour almost continually filled his thoughts, in which meditation, sighs and tears frequently expressed the sentiments of his soul. It was to render himself more perfectly conformed to his crucified Jesus, that he with great fervor stript himself of ever thing, made of his body a victim of penance, and thrice sought an opportunity of giving his life for Christ by martyrdom. This adorable object was all his science, all his glory, all his joy, all his comfort in this world. To soothe the sharp pains of a violent distemper, he was one day desired to let some one read a book to him; but he answered: "Nothing gives me so much delight as to think on the life and passion of our Lord; I continually employ my mind on this object, and were I to live to the end of the world, I should stand in need of no other books." In the school of his crucified Lord he learned so vehement a love of holy poverty, that meeting one day a beggar almost naked, he with sighs said to his companion: "Here is a poor man, whose condition is a reproach to us. We have chosen poverty to be our riches; yet in it he outdoes us." He called poverty his lady, his queen, his mother, and his spouse, and earnestly begged it of God as his portion and privilege. "O Jesus," said he, "who wast pleased to embrace extreme poverty, the grace I beg of thee is, that thou bestow on me the privilege of poverty. It is my most ardent desire to be enriched with this treasure. This I ask for me and mine, that for the glory of thy holy name we never possess anything under heaven, and receive our subsistence itself from the charity of others, and be in this also very sparing and moderate." He extended his rule of poverty to what is interior and spiritual, fearing lest any one among his friars should regard his science as his own property and fund, for so it feeds self-love, and produces inordinate complacency in itself, and secret attachments, very contrary to that entire disengagement of the heart which opens it to the divine grace.

<sup>1</sup> See Chalippe, t. 2, p. 336.

\* This miraculous impression of the sacred wounds is mentioned by F. Elias in the encyclical letter by which he gave notice of the saint's death to the Order; by Celano and all the original writers of his life, and many other incontestable monuments collected by Suysken, *Comm. prævio*, § 24, p. 648; et § 25, p. 653; *Bened. XIV, De Canoniz. &c.*

<sup>1</sup> Luc. Tud. adv. Albig. l. 2, c. 11, *Bibl. Patr.* t. 15.

<sup>2</sup> Greg. IX, *Constit.* 12.

<sup>3</sup> Alex IV, *Constit.* 4.

The saint indeed exhorted those that were best qualified, to apply themselves to sacred studies; but always with this caution, that they still spent more time in prayer, and studied not so much how to speak to others, as how to preach to themselves, and how to practise virtue. Studies which feed vanity rather than piety he abhorred, because they utterly extinguish charity and devotion, and drain and puff up the heart. Humiliations, reproaches, and sufferings he called the true gain and the most perfect joy of a religious man, especially a friar minor, who, according to this saint, ought to be not so much in name, as in spirit, the lowest among men.

St. Francis came down from mount Alverno, bearing in his flesh the marks of the sacred wounds, and more inflamed than ever with the seraphic ardors of divine charity. The two years that he survived his heavenly vision, seemed a martyrdom of love. He was moreover much afflicted in them with sickness, weakness, and pains in his eyes. In this suffering state he used often to repeat that the most rigorous appointments of Providence are often the most tender effects of the divine mercy in our favor. In 1225, his distemper growing dangerous, cardinal Hugolin and the vicar-general Elias obliged him to put himself in the hands of the most able surgeons and physicians of Rieti, wherein he complied with great simplicity. In his sickness he scarce allowed himself any intermission from prayer, and would not check his tears, though the physician thought it necessary for the preservation of his sight; which he entirely lost upon his death-bed. Under violent pains, when another exhorted him to beg of God to mitigate them, notwithstanding his extreme weakness, he arose, and falling on the ground, and kissing it, prayed as follows: "O Lord, I return thee thanks for the pains which I suffer; I pray that thou add to them a hundred times more, if such be thy holy will. I shall rejoice that thou art pleased to afflict me without sparing my carcass here; for what sweeter comfort can I have, than that thy holy will be done!" He foretold his death long before it happened, both to several of his brethren, and in a letter which he dictated on Sunday the 28th of September, to a pious lady of Rome, his great friend. The saint earnestly requested that he might be buried at the common place of execution, among the bodies of the malefactors, on a hill then without the walls of the town of Assisium, called Colle d'Inferno.\* St. Francis, a little before his death, dictated his testament to his religious brethren, in which he recommends to them, that they always honor the priests and pastors of the church as their

masters, that they faithfully observe their rule, and that they work with their hands, not out of a desire of gain, but for the sake of good example, and to avoid idleness. "If we receive nothing for our work," says he, "let us have recourse to the table of the Lord, the begging alms from door to door." He orders that they who do not know how to work, learn some trade. Pope Nicholas III declared that this precept of manual labor does not regard those who are in holy orders, and are employed in preaching, and in other spiritual functions, which is clear from the rule itself, the example of St. Francis, and the apology wrote by St. Bonaventure. Having finished his testament, the saint desired a spiritual song of thanksgiving to God for all his creatures, which he had composed, to be sung. Then he insisted upon being laid on the ground, and covered with an old habit, which the guardian gave him. In this posture he exhorted his brethren to the love of God, holy poverty, and patience, and gave his last blessing to all his disciples, the absent as well as those that were present, in the following words: "Farewell, my children; remain always in the fear of the Lord. That temptation and tribulation which is to come, is now at hand; and happy shall they be who shall persevere in the good they have begun. I hasten to go to our Lord, to whose grace I recommend you." He then caused the history of the passion of our Lord in the gospel of St. John to be read; after which he began to recite the hundred forty-first psalm, *I have cried with my voice to the Lord, &c.* Having repeated the last verse: *Bring my soul out of prison, that I may praise thy name: the just wait for me till thou reward me,* he yielded up his soul on the 4th of October in the year 1226, the twentieth after his conversion, and the forty-fifth of his age, as De Calano assures us. Great multitudes flocked to see and kiss the prints of the sacred wounds in his flesh, which were openly shown to all persons. A certain learned man of rank, named Jerom, doubted of the reality of these miraculous wounds till he had touched and examined them with his hands, and moved the nails of flesh backwards and forwards; by which he was so evidently convinced, that he confirmed by a solemn oath his attestation of them, as St. Bonaventure mentions. The next morning, which was Sunday, the saint's body was carried with a numerous and pompous procession from the convent of the Portiuncula to Assisium. The procession stopt at St. Damian's, where St. Clare and her nuns had the comfort of kissing the marks of the wounds in his flesh. St. Clare attempted to take out one of the nails of flesh, but could not, though the black head was protuberant above the palm of the hand, and she easily thrust it up and down, and dipped a linen cloth in the blood which issued out. The body was carried thence, and buried at St. George's. Pope Honorius III dying in

\* This place being judged commodious for building a convent, a great monastery was erected there, and four years after the saint's death his body was removed thither, and the name of the hill changed into that of Colle del Paradiso, by an order of pope Gregory IX.



1227, cardinal Hugolin was chosen pope the same year, and took the name of Gregory IX. Two years after the saint's death, this pope went to Assisium, and after a rigorous examination and solemn approbation of several miraculous cures wrought through the merits of St. Francis, he performed the ceremony of his canonization in the church of St. George, on the 16th of July, 1228, and commanded his office to be kept in 1229. His Holiness gave a sum of money for building a new church on the place which he would have called from that time Colle del Paradiso. Elias the general, by contributions and exactions, much increased the sum, and raised a most magnificent pile, which was finished in 1230, and that year the body of the saint was translated thither on the 25th of May. Pope Gregory IX came again to Assisium in 1235. But the ceremony of the dedication of this church was not performed by him, as some mistake, but by pope Innocent IV, in 1253, when he passed the summer in this convent, as is related at length by Nicolas de Curbio, a Franciscan, that pope's confessarius and sacristan, in his life.<sup>1</sup> Pope Benedict XIV, in 1754, by a prolix most honorable bull confirms the most ample privileges granted to this church by former popes, and declares it a patriarchal church and a papal chapel with apostolic penitentiaries.<sup>2</sup> The body of the saint still lies in this church, and it is said under a sumptuous chapel of marble, curiously wrought, standing in the middle of this spacious church, which is dedicated in honor of St. Francis. In the sacristy, among many other relics, was shown, in 1745, some of the writings of St. Francis, and also of St. Bonaventure. Over this church is a second, adorned with rich paintings, dedicated in honor of the twelve apostles. We are told there is a third subterraneous church under it, like that under St. Peter's on the Vatican-hill, made in vaults; but that of St. Francis is not open. The body of St. Francis has never been discovered or visited since the time of Gregory IX, and was concealed in some secret vault, for the better securing so precious a treasure.<sup>3</sup> In this patriarchal convent the general of the Conventual Franciscans resides.\*

<sup>1</sup> Apud Baluz. Miscell. t. 7, p. 391.

<sup>2</sup> Bened. XIV, in Bullar. suo, t. 4, p. 82.

<sup>3</sup> See Chalippe, l. 5, t. 2, p. 252.; et Suysken's *Analecta de gloria posthumâ S. Francisci*, part. 4, p. 919 ad p. 995.

\* That the body of St. Francis remains entire, and stands upright in a subterraneous vault under the high altar of the rich chapel of St. Francis in this church, is affirmed from a popular tradition among the Conventual Friars of the house, but denied by many others. Only an authentic visitation of the vaults can ascertain the truth; probably the shrine is deposited, for greater safety, under a great load of marble ornaments and walls so as not to be accessible. Relics of his clothes, writings, &c. are shown, none of his body, no division having

Who can consider the wonderful examples of St. Francis, and not cry out, with our divine Redeemer: *I confess to thee, eternal Father, Lord and king of heaven and earth, because thou hast hidden these things from the wise and the prudent, and hast revealed them to the little ones. Thus it is, O Father; because it is pleasing in thy eyes.*<sup>1</sup> Thou resistest the proud, and hast dismissed them empty, but thou givest grace to the humble, taking pleasure to communicate thyself to those that are simple of heart, thy little ones, whose hearts are disengaged from earthly things. Thou art truly a hidden God, who dwellest in inaccessible light, unknown to the world; but thou impartest thyself abundantly and lovingly to those who, having purified their souls from the spots of earthly filth and attachments, express and show forth in their hearts and bodies Jesus Christ crucified. Yes, Father, so it hath pleased thee. This interior crucifixion of the heart, this perfect simplicity and disengagement of the affections, consists not in the exterior renunciation of the world (which is indeed often a help to it, or its effect), but in the spirit, and is compatible with the state and employments of every lawful condition in the world, as many saints have shown, who, on thrones, in courts, or armies, learned to die to the world and themselves, used the things of this world as stewards only, and as if they used them not, living as strangers and pilgrims on earth.

#### SS. MARCUS, MARCIAN, AND THEIR COMPANIONS, MARTYRS.

THE fourth edict of Dioclesian produced in the years 304 and 305 a frightful slaughter of Christians in Egypt, particularly in Thebais. Eusebius says that after suffering scourges, tearing with iron hooks, disjuncting of limbs, and many unheard-of torments, some were beheaded, others thrown into the sea, others burnt, many crucified, several nailed to crosses with their heads downwards, and great numbers were hung on gibbets in all parts of Egypt. Marcus and Marcian are named among these holy champions; in ancient Martyrologies they are called brothers. The same historian describes the cruelties of which he was an eye-witness, being then in Thebais. The usual torments there exercised on the Christians were to tear the bodies with iron hooks and potsherds, to hang them

<sup>1</sup> Matt. xi, 25.

been made, unless we believe his heart and bowels, according to his desire, to have been taken out, and laid under the altar which bears his name in the Portiuncula. This is first affirmed by F. Bartholomew of Pisa, in his *Conformities*, which he wrote in 1399, one hundred and seventy years after his death, but for which he appeals to a tradition of the ancients of that house, and is followed by other writers; yet Wadding doubts, and many among the Conventuals deny this division.

up naked with their heads downwards, &c. Many were hung by their legs on two thick boughs of trees drawn together, which being let go, their bodies were torn asunder. Some of these barbarous executions were continued for years together, and sometimes ten, twenty, sixty or a hundred suffered in one day, in the same place. Eusebius saw the executioners wearied, and their swords or other instruments blunted or shivered to pieces with their butcheries, yet the Christians still courting racks and death at their hands. Some of these martyrs were persons eminent for their birth, reputation, or learning and skill in philosophy. See Eus. Hist. l. 8, c. 8, 9; Fleury, l. 8, n. 32.

### SAINT PETRONIUS, BISHOP OF BOLOGNA, C.

HE was son to Petronius, prefect of the prætorium, a person famous for his eloquence. Our saint inured himself from his infancy, whilst he lived in his father's house, to all the exercises of a severe ascetic life. Being arrived at man's estate, he travelled into the East, and visited the deserts of Palestine and Egypt, in order to improve himself in the science of true Christian perfection by the example and instructions of the great saints who inhabited them. For this purpose, he made a considerable stay with the most famous amongst them, such as Saint John of Lycopolis, Saint Apollo, Saint Ammon, &c. We have an account of the edifying circumstances which he collected in this journey in the second book of the Lives of the Fathers, which Gennadius ascribes to him, and Erasmus, Gesner, Goldast, and Baronius to Evagrius of Pontus; but which was certainly compiled from the relation of our saint by Rufinus, as Fontanini demonstrates<sup>1</sup> from the express testimony of St. Jerom<sup>2</sup> and many circumstances mentioned in the work itself. St. Eucherius mentions that, lately, St. Hilary of Arles, and St. Petronius then living in Italy, had passed from the highest state of worldly pomp to the service of the church.<sup>3</sup> St. Petronius despised the study of eloquence and profane literature; notwithstanding which, upon his return into Italy, when he arrived at Rome in 430, he was chosen bishop of Bologna, by pope Celestine, St. Felix, bishop of that see, being dead on the 4th of December.<sup>4</sup> He who had performed his tedious journey through the Eastern wildernesses barefoot, joining to its fatigues the most austere penitential austerities, and who had brought home not a dissipated mind, but an improved spirit of compunction and devotion, because he had made prayer and mortification his constant

companions, would be far from remitting any thing of those exercises when raised to the pastoral dignity in the church. He, on the contrary, redoubled his assiduity and fervor in them, being sensible that the sanctification of his own soul, and that of his flock, had a mutual dependence on each other. Bologna had been thrice plundered a little before, viz. by Radagaisus, a pagan Goth, slain near Rome, and twice by Alaric the Arian Goth. St. Petronius purged it of the remains of Arianism, and repaired the ruins of the city, and especially the churches. St. Zama, the first bishop appointed by pope Dionysius in 270, had founded the cathedral called the Domo, of which St. Peter was titular. It was demolished in the persecution of Dioclesian, but soon after rebuilt. After the persecution of Julian the Apostate, the church of St. Peter having been removed by St. Fustian, it was afterward reestablished by our saint under the title of SS. Nabor and Felix, and is at present in the hands of the Poor Clares. Sigonius and the learned pope Benedict XIV reckon the following churches founded at Bologna by St. Petronius: of St. Stephen (adjoining to St. Peter's) upon the model of the church of the Holy Cross and of the Holy Sepulchre at Jerusalem; those of St. Thecla, St. Agatha, St. Lucy, St. Bartholomew, St. John Evangelist, St. Mark, St. Martin, &c. He enriched the city with the relics of many saints, particularly those of the holy martyr St. Florian, who seems to have received his crown under Dioclesian; his relics were brought from Vicenza, and deposited by St. Petronius in the church of St. Stephen. He is honored as patron of the city.<sup>1</sup> The Roman Martyrology mentions him on this day.\* See Rufin, l. 2, De Vitis Patr.; Gennad. De Vir. Ill. c. 41; Ceillier, t. 14, p. 299; Fontanini, Hist. Liter. Aquileiens. p. 361, l. 5, c. 12; Tillem. t. 15, p. 35; Bened. XIV, De Festis SS. Bonon.; Bue the Bollandist, p. 422 ad 470.

### ST. AMMON, HERMIT,

#### FOUNDER OF THE HERMITAGES OF NITRIA.

THIS great saint was born in Egypt of a rich and noble family. At the age of twenty-two years his tutors and trustees obliged him to marry, in the year 308; but, on the day of his marriage, he read to his wife what Saint Paul has wrote in commendation of the holy state of virginity, by which she was easily persuaded to consent to their making a mutual vow of perpetual continence. They

<sup>1</sup> Bened. XIV, De Sanctis Bonon. c. 26.

<sup>1</sup> Justus Fontanini, Hist. Liter. Eccl. Aquil.

<sup>2</sup> Ep. ad Ctesiph.

S. Eucher. Paræn. de Pœnit.

Bened XIV, De Sanctis Bonon. c. 24.

\* The great church of St. Petronius at Bologna, is famous, among other things, for the gnomon made in it by Dominico Cassini in 1645, with a meridian line one hundred and twenty feet in length, drawn on the pavement.

lived together eighteen years under the same roof in perfect continency; and he was so severe in his mortifications as to have gradually inured and prepared his body to bear the austerity of long fasts. For having spent the day in hard labor in tilling a large garden in which he planted and cultivated balsamum, a shrub about two cubits high, which distils balsam and produces an apple, some time ago more famous in medicine than at present (the tree is cultivated like a vine, and produces its fruit in the third year), at evening he supped with his wife on herbs or fruits, and immediately retired to prayer, in which exercise he passed a great part of the night. When his uncle and other friends who opposed his retreat were dead, he retired to mount Nitria with his wife's consent. She assembled and governed in her house a society of religious women, who, in the exercises of a penitential and ascetic life, vied with the most fervent anchorets in the deserts, as is related by Rufin and others. St. Ammon first inhabited this desert; which Cassian places five miles from the city Nitria. In the close of the fourth century, Cassian reckoned fifty monasteries on mount Nitria, inhabited by five thousand hermits. St. Ammon's first disciples lived dispersed in separate cells, till the great St. Antony advised him to found a monastery, and to assemble the greatest part of them under the inspection of an attentive superior. That great patriarch of monks made choice himself of the place for erecting this monastery by setting up a cross.<sup>1</sup> If St. Antony sometimes visited St. Ammon, our saint often repaired to St. Antony on mount Troicus, where he then kept his cell. St. Ammon lived in great austerity, when he first retired into the desert, taking only a refreshment of bread and water once a-day. This he afterward extended to two, and sometimes to three or even four days. The desert of cells into which Saint Ammon extended his hermitages, was ten or twelve miles distant from mount Nitria, though one continued wilderness.\* St. Ammon wrought many miracles. That which follows seemed to St. Athanasius to contain so important an instruction, as to deserve to be inserted in his life of St. Antony, where he has recorded it. The authors of the histories of the Fathers of the desert, and of the life of St. Ammon also mention it. One day, as he was going to cross a river called Lycus, when the banks were overflowed, in company with Theodorus his disciple, he desired him to withdraw, that they might not be seen naked in swimming over. Ammon, though alone, stood pensive on the bank, being unwilling and ashamed, out of mo-

desty, to strip himself, reflecting that he had never seen himself naked. God was pleased to recompense his virginal love of purity by a miracle, and whilst he stood thus, he found himself on a sudden transported to the other side of the river. Theodorus coming up, and seeing he was gone over without being wet, asked him how it came to pass, and pressed him so earnestly, that he confessed the miracle to him, making him first promise not to mention it to any one till after his death. St. Ammon, otherwise written Amun, died at the age of sixty-two years; and St. Antony, though at the distance of thirteen days' journey from him, knew the exact time of his death, having seen his soul in a vision ascend to heaven. St. Ammon is honored on the 4th of October in many Greek Menologies. See Palladius; Rufin; Socrates; Sozomen, &c. in Rosweide; also Cotelier, Mon. Græc. t. 1, p. 352; Cassian, Collat. 6, c. 1, &c.

#### ST. AUREA, V. ABBESS.

WHEN St. Eligius, by the liberality of king Dagobert, settled at Paris a nunnery of three hundred virgins, he appointed Aurea abbess of that numerous family. She walked before them in the exercises of religious perfection, and, in the thirty-fourth year of her abbatial dignity, being invited to glory by St. Eligius in a vision after his death, she exhorted her sisters to rejoice at the near prospect of their bliss, and died on the 4th of October in 666. With her one hundred and sixty of her nuns were swept off by the pestilence. Her nunnery was called St. Eligius's and St. Aurea's. As it stood within the city, she could not be buried at it, and St. Eligius had built the church of St. Paul, then without the city, for a cemetery for her community. She was therefore interred at St. Paul's; and some time after, her bones were taken up, and kept in a rich shrine in that church, till they were translated into her monastery. This nunnery being fallen to decay, it was united to the episcopal see of Paris in the twelfth century, and the bishop placed in it Benedictine monks. Four hundred years after, the first archbishop, John Francis de Gondi, settled in that church the Regular Clerks called Barnabites, in 1636. Her relics have been in some former ages in equal veneration at Paris with those of St. Genevieve. See the life of St. Eligius on the 1st of December; and the Roman and Paris Martyrologies; also Felibien et Lobineau, Hist. de Paris.

#### ST. EDWIN, KING, M.

THE school of adversity prepared this prince for the greatest achievements, as necessity often makes men industrious, whilst affluence and prosperity ruin others by sloth and care.

<sup>1</sup> Monum. Græc. in Apothegmat. Patrum, apud Cotel. t. 1, p. 351.

\* Mount Nitria was situated beyond the lake Maria or Mareotis, seventy miles from Alexandria, reaching towards Ethiopia

lessness. Edwin was son of Alla, king of Deira; but at his father's death was deprived of his kingdom by Ethelfred, king of the Bernicians, who united all the Northumbrians in one monarchy. Edwin fled to Redwald, king of the East-Angles, who, by threats and promises, was secretly brought to a resolution to deliver him into the hands of his enemy. The young prince was privately informed of his danger by a friend in the council, and as he sat very melancholy one night before the palace gate, a stranger promised him the restoration of his kingdom, and the chief sovereignty over the English, if he promised to do what should be taught him for his own life and salvation. Edwin readily made this promise, and the stranger, laying his hand upon his head, bade him remember that sign. In the mean time Redwald was diverted from his treacherous intention by the persuasion of his wife, and discomfited and slew Ethelfred, who was marching against him, on the east side of the little river Idle, in Nottinghamshire. By this victory Edwin was put in possession of the whole kingdom of the Northumbrians, which comprised all the north of England; and, in a short time, became so formidable by the success of his arms, that he obliged all the other English kings, and also the Britons or Welch, to acknowledge his superior power. He took to wife Edilburge, daughter to the late St. Ethelbert, the first Christian king of the English, and sister to Ealbal, then king of Kent. St. Paulinus received the episcopal consecration, and was sent to attend her. On Easter eve, in 626, the queen was delivered of a daughter; and, on Easter-day, an assassin named Eumer, sent by Quichelm, king of the West-Saxons, being admitted into the presence of king Edwin, attempted to stab him with a poisoned dagger, which he took from under his cloak. He gave a violent push at the king, and would have certainly killed him, if Lilla, his favorite and faithful minister, had not, for want of a buckler, interposed his own body, and so saved the king's life with the loss of his own. The dagger wounded the king through the body of this officer. The ruffian was cut to pieces upon the spot, but first killed another of the courtiers. The king returned thanks to his gods for his preservation; but Paulinus told the king it was the effect of the prayers of his queen, and exhorted him to thank the true God for his merciful protection of his person, and for her safe delivery. The king seemed pleased with his discourse, and was prevailed upon to consent that his daughter that was just born should be consecrated to God. She was baptized with twelve others on Whitsunday, and called Eanfleda, being the first fruits of the kingdom of the Northumbrians. These things happened in the royal city upon the Derwent, says Bede; that is, near the city Derventius, mentioned by Antoninus, in his

Itinerary of Britain; it is at present a village called Aldby, that is, Old Dwelling, near which are the ruins of an old castle, as Camden takes notice.

The king, moreover, promised Paulinus, that if God restored him his health, and made him victorious over those who had conspired so basely to take away his life, he would become himself a Christian. When his wound was healed, he assembled his army, marched against the king of the West-Saxons, vanquished him in the field, and either slew or took prisoners all the authors of the wicked plot of his assassination. From this time he no more worshipped any idols; yet he deferred to accomplish his promise of receiving baptism. Pope Boniface sent him an exhortatory letter, with presents; and a silver looking-glass and an ivory comb to the queen Edilburge, admonishing her to press him upon that subject. Edwin was willingly instructed in the faith, often meditated on it by himself, and consulted with the wisest among his great officers. Paulinus continued to exhort him, and to pray zealously for his conversion; at length, being informed, it is believed, by revelation, of the wonderful prediction made formerly to the king, and of his promise, he came to him, whilst he was thinking one day seriously upon his choice of religion, and, laying his hand upon his head, asked him if he remembered that sign? The king, trembling, would have thrown himself at his feet; but the bishop, raising him up, said with an affectionate sweetness: "You see that God hath delivered you from your enemies; he moreover offers you his everlasting kingdom. Take care on your side to perform your promise, by receiving his faith, and keeping his commandments." The king answered he would confer with his chief counsellors to engage them to do the same with him; to which the bishop consented. The king having assembled his nobles, asked their advice. Coifi, the high priest of the idols, spoke first, declaring that by experience it was manifest their gods had no power. Another person said, the short moment of this life is of no weight, if put in the balance with eternity. Then St. Paulinus harangued the assembly. Coifi applauded his discourse, and advised the king to command fire to be set to the temples and altars of their false gods. The king asked him who should first profane them. Coifi answered, that he himself, who had been the foremost in their worship, ought to do it for an example to others. Then he desired to be furnished with arms and a horse; for, according to their superstition, it was not lawful for the high priest to bear any arms, or to ride on a horse, but only on a mare. Being therefore mounted on the king's own horse, with a sword by his side, and a spear in his hand, he rode to the temple, which he profaned by casting his spear into it. He then commanded those that accompanied him to

pull it down, and burn it with the whole enclosure. This place, says Bede, is shown not far from York, to the east, beyond the Derwent, and is called Godmundingham, that is, Receptacle of Gods. It retains to this day the name of Godmanham; and near it is Wigton, that is, Town of Idols, as Camden mentions, in Yorkshire.

King Edwin was baptized at York on Easter-day, in the year of Christ 627, the eleventh of his reign. The ceremony was performed in the church of St. Peter, which he had caused to be built of timber, through haste; but he afterward began a large church of stone, in which this was enclosed, and which was finished by his successor, St. Oswald. St. Paulinus fixed his episcopal see at York, with the approbation of king Edwin, and continued to preach freely during the remaining six years of this prince's reign. He baptized, among others, four sons, one daughter, and one grandson of the king's; and both nobles and people flocked in crowds to be instructed, and to receive the holy sacrament of baptism. When the king and queen were at their country palace of Yeverin, in Glendale, among the Bernicians in Northumberland, the bishop was taken up thirty-six days together, from morning till night, in catechizing persons, and in baptizing them in the little river Glen. Oratories and baptisteries not being yet built, the people were baptized in rivers; which shows that baptism was then administered by immersion. When St. Paulinus was with the king in the country of the Deiri, he was wont to baptize in the river Swale, near Cataract, now the village Cattaric, which the tradition of that country confirms to this day, say Mr. Drake, Mr. Smith, and Mr. Stevens. St. Edwin built a church in honor of St. Alban, from which a new town arose which was called Albansbury, and since Almond-bury. The royal palace in that place was burnt by the pagans after the death of St. Edwin. His successors had their country palace in the territory of Loidis or Leeds, where a town of that name was afterward built.

King Edward was equally zealous to practise himself, and to propagate on all sides the holy religion which he professed. The English nation generally received the faith with a fervor equal to that of the primitive Christians, and many among them became by their conversion quite another people, having no other views but those of another world, and no other thoughts but of the inestimable happiness which, by the divine mercy, they were possessed of, to improve which was their only study. Even kings, who find the greatest obstacles to virtue, and, whilst they command others at will, are often, of all men, the least masters of themselves and the greatest slaves to their own passions,—these, I say, among the new converted English, often set their subjects the strongest examples of

the powerful influence of grace, which is omnipotent in those who open their breasts to it. No sooner had they got sight of heaven and immortality, but earth appeared contemptible to them, and they trampled under their feet those crowns for which, a little before, they were ready to suffer every thing. Several exchanged their purple and sceptres for hair-cloth, their palaces for mean cells, their power and command for the humility of obedience. Others wore still their crowns, but looked on them with holy contempt; and regarded it as their chiefest glory to make Christ reign in the hearts of their subjects, and to impart to other nations the blessings they had received. In these zealous endeavors St. Edwin deserved for his recompense the glorious crown of martyrdom. Redwald, king of the East-Angles, had received baptism in the kingdom of Kent; but, being returned home, was seduced by his wife and other evil teachers, and joined together the worship of his ancient gods and that of Jesus Christ; erecting, Samaritan-like, two altars in the same temple, the one to Christ, and another, smaller, for the victims of devils. His son and successor, Earpwald, was prevailed upon by St. Edwin to embrace with his whole heart the faith of Christ; though he being killed soon after, that nation relapsed into idolatry for three years, till Sigebert, returning from his exile in Gaul, restored the Christian religion. The English enjoyed so perfect tranquillity and security throughout the dominions of king Edwin, that this peace became proverbial among them; and it was affirmed that a woman with her new-born infant might safely travel from sea to sea. To the fountains on the highways the king had caused copper cups to be chained, which none durst remove or take away, so strictly were the laws observed.

This good king had reigned seventeen years over the English and the Britons, of which he had spent the last six in the service of Christ, when God was pleased to visit him with afflictions in order to raise him to the glory of martyrdom. Penda, a prince of royal blood among the Mercians, a violent abetter of idolatry, revolted from his obedience, and got together an army of furious veteran soldiers, such as had first invaded Britain, and all that still adhered to their ancient superstitions. Penda fought to extirpate Christianity, and from this time reigned over the Mercians twenty-two years. In this first revolt he entered into a confederacy with Cadwallo, king of the Britons or Welch, who was indeed a Christian, but ignorant of the principles of this holy religion, savage and barbarous in his manners, and so implacable an enemy to the English, as to seem rather a wild beast than a man; for, in his violent rage utterly to destroy that people with all that belonged to them, he paid no regard to churches or religion, and spared neither age nor sex. King Edwin, being the

most powerful prince in the English Heptarchy, to whom all the rest paid a kind of obedience, the fury of this war was entirely bent against him, and he was killed in a great battle against these two princes, fought in Yorkshire, at a place now called Hatfield, originally, Heavenfield, which name was given it on account of the great number of Christians there slain in this engagement. The body of St. Edwin was buried at Whitby, but his head in the porch of the church he had built at York. He is honored with the title of martyr in the Martyrology of Florus and in all our English Calendars. Speed, in his catalogue mentions an old church in London, and another at Breve, in Somersetshire, of both which St. Edwin was the titular patron. His death happened in the year of Christ 633, of his age the forty-eighth. In what manner the Christian religion was restored in Northumberland is related in the life of St. Oswald, 5th Aug. On St. Edwin, see Bede, Hist. l. 2, c. 9, 10, 12, 15, 20; William of Malmesbury; and Alford, who has inserted, ad. ann. 632, the letter of pope Honorius to this holy king, which is also extant, together with his letter to Honorius, archbishop of Canterbury, in Bede, and Conc. t. 6. See the life of St Paulinus, Oct. 10.

The relics of St. Ethelburge, wife of Saint Edwin, were honored with those of Saint Edburg at Liming monastery. Lel. Collect. t. 1, p. 10.

### THE MARTYRS OF TRIERS.

ST. PAULINUS, bishop of Triers, highly extolled by St. Athanasius, St. Hilary, and St. Jerom, suffered grievous persecutions under the Arian Emperor Constantius, and was banished by him into Phrygia, where he died. A beautiful church bears his name out of the walls of Triers, served by a college of canons, and enriched with relics of many martyrs crowned under the president Rictius Varus and the emperor Maximian Hercules. They are mentioned in the Acts of SS. Fuscian and Victorius in Bouquet. &c. See on them Brower; Bue the Bollandist, p. 329, &c. The incredible number of these martyrs is denied by Honthemius, Diss. de Martyr. Trevir.

### OCTOBER V.

#### SAINT PLACIDUS, ABBOT, AND COMPANIONS, MM.

From St. Greg. Dial. t. 2, c. 3, 7; and Mabillon, Annal. Bened. t. 1, who shows the several Acts of their martyrdom to be pieces of no authority, with all the instruments relative; which is confirmed at large by Bue the Bollandist, § 3 and 4.

A. D. 546.

THE reputation of the great sanctity of Saint Benedict, whilst he lived at Sublaco, being spread abroad, the noblest families in Rome brought their children to him to be educated by him in his monastery. Equitius committed to his care, in 522, his son Maurus, then twelve years of age, and the patrician Tertullus his son Placidus, who was no more than seven. Philip of Macedon, recommending his son Alexander the Great to Aristotle, whom he had chosen for his preceptor, in his letter upon that subject, gave thanks to his gods not so much for having given him a son as for providing him with such a master for his education. With far more reason Tertullus rejoiced that he had found such a sanctuary, where his son, whilst his heart was yet untainted by the world, might happily escape its contagion. St. Gregory relates that Placidus being fallen into the lake of Sublaco, as he was fetching some water in a pitcher, St. Benedict, who was in the monastery, immediately knew this accident, and calling Maurus said to him: "Brother, run, make haste; the child is fallen into the water." Maurus, having begged his blessing, ran to the lake, and walked upon the water above a bow-shot from the land to the place where Placidus was floating, and taking hold of him by the hair, returned with the same speed. Being got to the land, and looking behind him, he saw he had walked upon the water, which he had not perceived till then. St. Benedict ascribed this miracle to the disciple's obedience; but St. Maurus attributed it to the command and blessing of the abbot, maintaining that he could not work a miracle without knowing it. Placidus decided the dispute by saying: "When I was taken out of the water, I saw the abbot's melotes upon my head, and himself helping me out." The melotes was a sheep's skin worn by monks upon their shoulders. We must observe that St. Placidus, being very young, had not yet received the monastic tonsure and habit. This miraculous corporal preservation of Placidus may be regarded as an emblem of the wonderful invisible preservation of his soul by divine grace from the spiritual shipwreck of sin. He advanced daily in holy wisdom, and in the perfect exercise of all virtues, so that his life seemed a true copy of that of his master and guide, the glorious St. Benedict; who, seeing the

great progress which divine grace made in his tender heart, always loved him as one of the dearest among his spiritual children, and took him with him to Mount Cassino in 528. The senator Tertullus, principal founder of this monastery, made them a visit soon after their arrival there, saw with pleasure the rising virtue of his son Placidus, and bestowed on St. Benedict part of the estates which he possessed in that country, and others in Sicily. The holy patriarch founded another monastery upon these latter near Messina, a great city with a fine harbor, upon the straits which part Italy from Sicily. Of this new colony St. Placidus was made abbot. Dom Rabache de Freville, the present sub-prior of St. Germain-des-Préz, in his manuscript life of St. Maurus, places the arrival of that saint at Angers in France, and the foundation of the abbey of Glanfeuil, in 543, the very year in which St. Benedict died. St. Placidus is supposed to have gone to Sicily in 541, a little before the holy patriarch's death, being about twenty-six years of age. He there founded a monastery at Messina. The spirit of the monastic state being that of penance and holy retirement, the primitive founders of this holy institute were particularly watchful entirely to shut the world out of their monasteries, and to guard all the avenues through which it could break in upon their solitude. Its breath is always poisonous to those who are called to a life of retirement. Charity may call a monk abroad to serve his neighbor in spiritual functions; but that person can only safely venture upon this external employment who is dead to the world, and who studies to preserve in it interior solitude and recollection, having his invisible food and secret manna, and making it his delight to converse secretly in his heart with God, and to dwell in heaven. This spirit St. Placidus had learned from his great instructor, and the same he instilled into his religious brethren.\*

\* SS. Placidus, Eutychius, and thirty other martyrs are commemorated in the most pure copies of the ancient Martyrology ascribed to St. Jerom, viz. that of Lucca given by Florentinius, that of Corbie in D'Achery (Spicil. t. 4), that in Martène (Anecd. t. 3, col. 1563), &c.; also in Ado, Usuard, &c. Solier the Jesuit (in Martyrol. Usuardi ad 5 Octob.), Chatelain (Mart. univ.), Bue the Bollandist (1 Octob. p. 66), &c., think these to be ancient martyrs under the Roman pagans. Others have confounded them with the Monks Martyrs. That a Saint Placidus was a disciple of St. Benedict, we are assured by St. Gregory, &c.; that he was sent into Sicily, is mentioned by Leo Marsicanus in the eleventh century (in his *Historia Casinensis*, t. 1, c. 1); and that he died there by martyrdom, is recorded by Bertarius, abbot of Cassino, in the eleventh century (Carmine de S. Benedicto), by the old Martyrology of Cassino (ap. Muratori, t. 7 *Rerum Ital.* Col. 935), Mabillon (*Iter Ital.* 1, p. 144), &c. St. Placidus is invoked in several Benedictine Litanies before the eleventh age. (See Ruinart, *Apol. pro S. Placido*, § 3; Card. Bona, *Liturg.* l. 1, c. 12, n. 4; Mabillon, *Annal.* t. 2, &c.). First Gelinus, after him Maurolycus, Mo-

He had not lived many years in Sicily before a pagan barbarian, with a fleet of pirates from Africa rather than from Spain, then occupied by Arian Goths, not by pagans, landed in Sicily, and, out of hatred of the Christian name and the religious profession of these servants of God, put St. Placidus and his fellow monks to the sword, and burnt their monastery about the year 546.

All true monks devote themselves to God; they separate themselves from the world, and do not entangle themselves in secular business, that they may more easily seek perfectly and with their whole hearts, not those

lanus, Gelesinius, Baronius, &c. give the title of disciple of St. Benedict to St. Placidus, honored on this day, in which the Bollandists suspect the Monks Martyrs to be substituted in modern Martyrologies in the place of the Roman Martyrs recorded in more ancient Martyrologies, seeing Usuard, Notker, &c., though monks, do not mention that circumstance; nevertheless, unless some Martyrology more ancient than St. Benedict could be produced, in which St. Placidus martyr occurs, the tradition of the Benedictines, who think their St. Placidus the same, cannot be proved a mistake. At present at least the Benedictine abbot and his companions are the saints honored in the Roman Martyrology on this day. The barbarians, by whose hands they suffered, are presumed by Mabillon to have been Slavini, who, in the reign of Justinian, plundered Thrace and Illyricum, as Procopius relates (l. 3, c. 38, *De bello Gothico*). Others think them Arian Goths from Spain; others Arian cruel Vandals, or pagan Moors subject to them in Africa; others Saracens; but these were not so early in that neighborhood, and were not likely to have made a long voyage from Egypt or Arabia. The Acts call the pirate Mamucha.

The monastery of Messina was soon after rebuilt; its possessions, the original gift of the senator Tertullus, in Sicily and Italy, were confirmed to it by pope Vigilius, if Rocchus Pyrrhus (*Siciliæ sacræ*, l. 4, p. 2) was not imposed upon by a false deed. The Saracens from Alexandria, invading Sicily in 669, again destroyed this monastery of St. Placidus, and murdered all the monks; and, after it had been repaired by the monks of Cassino, again destroyed it under their leader Abraham, about the year 880, as the Chronicles of Cassino relate. The monks slain there in this its third destruction, are honored with the title of martyrs by Cajetan (*De Sanctis Siculis*, t. 1, printed in 1610) and by Wion (in *Martyrol. Ben.*) on the 1st of August. In the year 1276 the bodies of St. Placidus and his companions were discovered at Messina, in the ruins of the church of that monastery, which bore the title of St. John Baptist. In 1361, certain noblemen of Messina founded the abbey of St. Placidus of Colonero, ten miles from Messina, which, in 1432, was removed to a monastery two miles from Messina. The bodies of St. Placidus and his fellow-martyrs were again discovered under the ruins of St. John Baptist's church in Messina in 1588, known by the marks of martyrdom and the tradition of the citizens; of which several relations have been published; thirty-seven bodies of martyrs were found in one place, deposited separately, and afterwards some others, of which several relations are published. Pope Sixtus V, in 1588, and again Paul V, in 1621, ordered their festivals to be kept at Messina, &c. The relics are chiefly preserved in the priory of St. John Baptist at Messina. (See the history of their discovery, &c. written at that time in Italian, and Mabillon, *Diss. des Saints inconnus*, p. 28; also F. Bue the Bollandist, p. 103; and Bened. XIV, *De Canoniz. Sanctor.* t. 4, par. 2, cap. 33, p. 222).

things which are upon earth, but those which are in heaven. This is the duty of every Christian, as Origen elegantly observes,<sup>1</sup> and as St. Paul himself teaches,<sup>2</sup> according to the divine lessons of our blessed Redeemer. For to be dead to the world, and to live to Christ, is the part of all who are truly his disciples. Those who live in the world must so behave as not to be of the world. They must be assiduously conversant in prayer and other exercises of religion. Their work itself must be sanctified and dedicated to God by the like motives with which the ancient monks applied themselves to penitential manual labor,<sup>3</sup> or to external spiritual functions.

### ST. GALLA, WIDOW.

SHE was daughter to Symmachus the Younger, the great, the most learned and virtuous patrician of Rome, whom Theodoric unjustly and barbarously put to death.\* From her cradle she gave herself fervently to the service of God, and being married very young, lost her husband before the end of the first year. She could have yet pleased the world, and was strongly solicited and courted by it, but her only desire in it was to please God alone; and trampling upon the world amidst its honors and riches, she considered herself as freed by her state of widowhood from its distractions. Out of devotion to the apostles she chose for her dwelling a little cottage or cell near their tombs on the Vatican hill, where she never interrupted her devotions but by other good works. The revenues of her great estates were made the patrimony of the poor; and, by her austerities, which reduced her body to a mere skeleton, she made herself a holocaust of penance. The prayers and spiritual instructions to the greatest saints and prelates who at that time adorned the western church, were a tribute to her piety and fervor; which, among other means of her sanctification, she sought with great earnestness. The pious letters which Saint Fulgentius wrote to her from the place of his banishment, are extant amongst his works. After a train of tedious distempers, she was afflicted during the last years of her life with a cancer in her breast. She suffered extreme pains with incredible patience and resignation, and by them finished the martyrdom of her penance about the middle of the sixth age. See St. Gregory, Dial. l. 4, c. 13; St. Fulgentius's Letters; Baronius; Sirmond, &c.

<sup>1</sup> Origen, Hom. 11 in Levit.

<sup>2</sup> Col. iii, 2.

<sup>3</sup> St. Aug. l. De Moribus Eccl. Catholicæ, c. 30, 31; et l. De Opere Monachorum; S. Hier. ep. 22, ad Eustoch, &c.

\* On his extraordinary virtue and erudition, see Priscian, præf. in l. De Ponderibus et Mensuris; Procopius, l. 1 Hist. Gothorum à Grotio versæ; Boëtius, De Consol. Philos. l. 2, prosa 4, &c.; Paepbrochius, in Joanne papâ I, t. 6 Maij, p. 704.

## OCTOBER VI.

### ST. BRUNO, CONFESSOR,

FOUNDER OF THE CARTHUSIAN MONKS.

From the short chronicle of the four first priors of the Chartreuse, compiled by Guigo, the fifth prior, as it seems, whose eulogy is added in MSS. ap. Labb. Bibl. MSS. t. 1, p. 638; and the Bollandists; from the larger chronicle called Chronica de exordio Ordinis Carthusiensis, or Tr: de Narratione historiæ inchoationis et promotionis Ordinis Carthus., containing the history of the five first priors, written about the year 1250, according to F. Bye; from St. Bruno's life by Fr. du Puitz or Puteanus, general of the Order, in 1508, printed at Basil in 1515; from his life compiled by Guibert of Nogent, in 1101; and the life of Saint Hugh of Grenoble, written by Guy, the fifth general of the Carthusians. See Mabillon, Annal. Bened. t. 5, p. 202; et Act. Ben. t. 9; Camillus Tutinus, in Ordinis Carth. historiæ prospectu; Columbius, Diss. de Carthusianorum initiis; Masson, the learned general of the Order, l. 1 Annalium Carthus.; Hercules Zanotti, in Italica historia S. Brunonis, printed at Bologna in 1741; Continuators of the Hist. Littéraire de la France, t. 9, p. 233; F. Longueval, Hist. de l'Eglise de France, l. 22, t. 8, p. 117; Bye the Bollandist, t. 3 Oct. p. 491—777.

A. D. 1101.

THE most pious and learned cardinal Bona, one of the greatest lights not only of the Cistercian Order, but of the whole church, speaking of the Carthusian monks, of whose institute Saint Bruno was the founder, calls them "the great miracles of the world; men living in the flesh as out of the flesh; the angels of the earth, representing John the Baptist in the wilderness; the principal ornament of the church; eagles soaring up to heaven, whose state is justly preferred to the institutes of all other religious Orders."<sup>1</sup> St. Bruno was descended of an ancient and honorable family, and born at Cologne, not after the middle of the eleventh century, as some mistake, but about the year 1030, as the sequel of his life demonstrates. In his infancy he seemed above the usual weaknesses of that age, and nothing childish ever appeared in his manners. His religious parents hoping to secure his virtue by a good education, placed him very young in the college of the clergy of Saint Cunibert's church, where he gave extraordinary proofs of his piety, capacity and learning, insomuch that St. Anno, then bishop of Cologne, preferred him to a canonry in that church. He was yet young when he left Cologne, and went to Rheims for his greater improvement in his studies, moved probably by the reputation of the school kept by the clergy of that church.\*

<sup>1</sup> Card. Bona, De divin. Psalm. c. 18, § 5, p. 897.

\* Baldericus, abbot of Bourgueil, in the same age, assures us that St. Bruno performed his studies at Rheims. From a doubtful passage in the Chronicle of the abbey of St. Maxentius, some say that St. Bruno studied philosophy some time under



Bruno was received by them with great marks of distinction. He took in the whole circle of the sciences; was a good poet for that age, but excelled chiefly in philosophy and theology, so that these titles of poet, philosopher, and divine, were given him by contemporary writers by way of eminence, and he was regarded as a great master and model of the schools. The historians of that age speak still with greater admiration of his singular piety.<sup>1</sup> Heriman, canon and scholasticus of Rheims, resigning his dignities, and renouncing the world to make the study of true wisdom his whole occupation, Gervasius, who was made archbishop of Rheims in 1056, made Bruno scholasticus, to which dignity then belonged the direction of the studies and all the great schools of the diocess. The prudence and extraordinary learning of the saint shone with great lustre in this station; in all his lessons and precepts he had chiefly in view to conduct men to God, and to make them know and respect his holy law. Many eminent scholars in philosophy and divinity did him honor by their proficiency and abilities, and carried his reputation into distant parts; among these Odo became afterward cardinal bishop of Ostia, and at length pope, under the name of Urban II. Robert of Burgundy, bishop of Langres, brother to two dukes of Burgundy, and grandson to king Robert; Rangier, cardinal archbishop of Reggio (after St. Bruno had refused that dignity); and many other learned prelates and abbots of that age mention it as a particular honor and happiness that they had been Bruno's scholars. Such was his reputation, that he was looked upon as the light of churches, the doctor of doctors, the glory of the two nations of Germany and France, the ornament of the age, the model of good men, and the mirror of the world, to use the expressions of an ancient writer. He taught a consider-

<sup>1</sup> Rob. Altiss. p. 77, &c.

Berengarius at Tours. He could never study at Paris, or take there the degree of doctor. Some writers, two hundred years after St. Bruno's time, from whom Gerson copied this account, whom Launoy falsely pretends to be the first that relates it (*Diss. de Secess. Brun.*), ascribe his conversion to a miraculous apparition of a noted doctor of Paris, where St. Bruno might pass, though he never lived in that city. They relate that a certain eminent doctor's body being carried to the church in Paris in order to be buried, while the canons were singing the office for the dead, he lifted up his head upon the bier, and said, with a dreadful voice: "By the just judgment of God I am accused." That at a second time he said: "I am judged." At a third time: "I am condemned." This story was inserted in the Roman Breviary, but left out by an order of Urban VIII. It is defended by two Jesuits, F. Theophilus Raynaudi and F. Colombi, *Diss. De Carthus. Initiis*; also, though coolly, by F. Innocent Masson, general of the Carthusians, *Annales Ord. Carthus. anno 1687*. It is rejected by Dr. Launoy (*Diss. de Secessu Brunonis*), Mabilion (*Act. t. 9, pr.*), F. Dubois, the Oratorian

able time in the church of Rheims; and is said, by the author of his life, to have been a long time the support of that great diocess; by which expression he seems to have borne the weight of the spiritual government under the archbishop Gervasius. That prelate dying in 1067, Manasses I, by open simony got possession of that metropolitane church, and oppressed it with most tyrannical vexations and enormities. Bruno retained under him his authority and dignities, particularly that of chancellor of the diocess, in which office he signed with him the charter of the foundations of Saint Martin aux Jumeaux, and some other deeds of donations to monasteries. Yet he vigorously opposed his criminal projects. Hugh of Die, the pope's legate, summoned Manasses to appear at a council which he held at Autun in 1077, and, upon his refusing to obey the summons, declared him suspended from his functions. St. Bruno, Manasses the provost, and Poncius, a canon of Rheims, accused him in this council; in which affair our saint behaved with so much prudence and piety that the legate, writing to the pope, exceedingly extolled his virtue and wisdom, styling him the most worthy doctor of the church of Rheims,<sup>1</sup> and recommending him to his Holiness as one excellently qualified to give him good council, and to assist him in the churches of France in promoting the cause of God. The simoniacal usurper, exasperated against the three canons who appeared in the council against him, caused their houses to be broke open and plundered, and sold their prebends. The persecuted canons took refuge in the castle of the count of Rouci, and remained there till August 1078, as appears by a letter which the simoniacal archbishop at that time wrote against them to the pope.

Before this time St. Bruno had concerted the project of his retreat, of which he gives

<sup>1</sup> Conc. t. 10, p. 365; and Hugo Flaviac. in Chron. p. 199.

(*Hist. Paris. l. 11, c. 2, n. 6, 8, &c.*). The first mention of this story is found in the larger Chronicle written in 1250, and in the Chronicle of Saint Bertin, compiled in the close of the thirteenth century, by John of Ipres, &c. about two hundred years after St. Bruno. The saint himself, in the letter he wrote from Calabria to Ralph, provost of Rheims, assigns other motives of his conversion mentioned above; Guigo, prior of the Chartreuse, in his life of St. Hugh, gives an account of Saint Bruno's retreat, without any mention of such a circumstance; Guibert, abbot of Nogent (who wrote in the same age and diocess), ascribes it to the horror with which St. Bruno was struck at the scandalous life of the archbishop Manasses I. Peter the Venerable, abbot of Cluny (*l. 2, c. 28*), mentions the institution of this Order without speaking of this prodigy, though his intention was to collect a history of miracles. Neither is it mentioned by Sigebert who had then begun his Chronicle of Metz; nor by the author of the Chronicle of St. Maxentius, who often speaks of St. Bruno, &c. This story, therefore, seems a mere hearsay fiction, injudiciously credited by those who committed it to writing.

himself the following account in his letter to Raoul or Ralph, provost of Rheims, to which dignity he was raised in 1077, upon the resignation of Manasses. St. Bruno, this Ralph, and another canon of Rheims named Fulcius, in a conversation which they had one day together in one Adam's garden, discoursed on the vanity and false pleasures of the world, and on the joys of eternal life, and being strongly affected with their serious reflections, promised one another to forsake the world. They deferred the execution of this engagement till Fulcius should return from Rome, whither he was going; and he being detained there, Ralph slackened in his resolution, and continuing at Rheims, was afterward made archbishop of that see. But Bruno persevered in his resolution of embracing a state of religious retirement. Serious meditation increased in him daily his sense of the inestimable happiness of a glorious eternity, and his abhorrence of the world. Thus he forsook it in a time of the most flattering prosperity, when he enjoyed in it riches, honors, and the favor of men, and when the church of Rheims was ready to choose him archbishop in the room of Manasses, who had been then convicted of simony and deposed. He resigned his benefice, quitted his friends, and renounced whatever held him in the world, and persuaded some of his friends to accompany him into solitude, who were men of great endowments and virtue, and who abundantly made up the loss of his two first companions in this design; he seems first to have retired to Reciac or Roe, a fortified town and castle on the Axona or Aisne in Champagne, the seat of count Ebal, who had zealously joined St. Bruno and others in opposing the impiety of Manasses. After some time, he went to Cologne, his native country; and some time after, was called to his canonry at Rheims; but making there a very short stay, he repaired to Saisse-Fontaine, in the diocess of Langres, where he lived some time with some of his scholars and companions. Two of these, named Peter and Lambert, built there a church, which was afterward united to the abbey of Molesme.

In this solitude Bruno, with an earnest desire of aiming at true perfection in virtue, considered with himself, and deliberated with his companions, what it was best for him to do, spending his time in the exercises of holy solitude, penance, and prayer. He addressed himself for advice to a monk of great experience and sanctity, that is, to St. Robert, abbot of Molesme, who exhorted him to apply to Hugh, bishop of Grenoble, who was truly a servant of God, and a person better qualified than any other to assist him in his design.<sup>1</sup> St. Bruno followed this direction, being informed that in the diocess of Greno-

ble, there were woods, rocks, and deserts most suitable to his desires of finding perfect solitude, and that this holy prelate would certainly favor his design. Six of those who had accompanied him in his retreat, attended him on this occasion, namely Landwin, who afterward succeeded him in the office of prior of the great Chartreuse; Stephen of Bourg, and Stephen of Die, both canons of St. Rufus in Dauphiné; Hugh, whom they called the chaplain, because he was the only priest among them; and two laymen, Andrew and Guerin. St. Bruno and these six companions arrived at Grenoble about midsummer in 1084, and cast themselves at the feet of St. Hugh, begging of him some place in his diocess, where they might serve God, remote from worldly affairs, and without being burdensome to men. The holy prelate understanding their errand, rejoiced exceedingly, and received them with open arms, not doubting but these seven strangers were represented to him in a vision he had the night before in his sleep, wherein he thought he saw God himself building a church in the desert of his diocess called the Chartreuse, and seven stars rising from the ground, and forming a circle which went before him to that place, as it were, to show him the way to that church.<sup>1</sup> He embraced them very lovingly, thinking he could never sufficiently commend their generous resolution; and assigned them that desert of Chartreuse for their retreat, promising his utmost assistance to establish them there; but to the end they might be armed against the difficulties they would meet with, lest they should enter upon so great an undertaking without having well considered it, he, at the same time, represented to them the dismal situation of that solitude, beset with very high craggy rocks, almost all the year covered with snow and thick fogs, which rendered them not habitable. This relation did not daunt the servants of God; on the contrary, joy, painted on their faces, expressed their satisfaction for having found so convenient a retirement, cut off from the society of men. St. Hugh, having kept them some days in his palace, conducted them to this place, and made over to them all the right he had in that forest; and some time after, Siguin, abbot of Chaise-Dieu in Auvergne, who was joint lord of the same. Bruno and his companions immediately built an oratory there, and very small cells, at a little distance one from the other, like the ancient Lauras of Palestine. Such was the original of the Order of the Carthusians, which took its name from this desert of Chartreuse.\* Some have

<sup>1</sup> See *Brevissima Ordinis Carthus. historia*, ap. Martène, t. 6 *Ampliss. Collect*; Puteanus, in *vitâ S. Brunonis*, &c.

<sup>1</sup> See *Mabill. Annal.* l. 66, n. 66; and *Martène, Nova Collectio Mon.* t. 6, pr. n. 30

\* The Great Chartreuse is situated three long leagues or ten miles from Grenoble to the north, which take up six hours tedious travelling, over

dated its institution in 1086, others in 1085; but it is clearly proved by Mabillon<sup>1</sup> that St. Bruno retired to this wilderness in June, 1084, as one of his epitaphs and Sigebert of Gemblours, a contemporary writer, expressly mention. St. Hugh, by a charter dated in the month following, forbade any woman to go into their lands, or any person to fish, hunt, or drive cattle that way. They first built a church on a summit, and cells near it, in which they lived two together in each cell, soon after single, meeting in church at matins and vespers; other hours, prime, tierce, sext, none, and compline, they recited in their cells. They never took two refectations in a day except on the greatest festivals, on which they ate together in a refectory. On other days they ate in their cells as hermits. Pulse was given them in a certain measure on days when it was allowed them.

It is hard to represent the wonderful life of these holy anchorites in their desert. Guibert of Nogent<sup>2</sup> says they passed the six days of the week in their separate cells, but spent the Sunday together. At parting, each took with him one loaf, and one kind of pulse for his subsistence the rest of the week. Every thing amongst them was extremely mean and poor; even in their church they would have no gold or silver except a silver chalice. They scarce ever spoke to one another only by signs; for they obliged themselves to perpetual silence, that their whole conversation might be with God. They spent a considerable part of the day in reciting his praises, and seemed to have no other use of their bodies than to afflict and humble them with austerities. Labor succeeded prayer. It was their chief employ to copy pious books, by which they endeavored to earn their subsistence, that they might not be burdensome to any. Peter the Venerable, abbot of Cluni, fifty years after St. Bruno, writes of them: "Their dress is meaner and poorer than that of the other monks; so short and scanty, and so rough, that the very sight affrights one.— They wear coarse hair-shirts next their skin; fast almost perpetually; eat only bran-bread; never touch flesh, either sick or well; never

<sup>1</sup> Act. Ben. t. 9, pr. n. 86.

<sup>2</sup> Guid. De Nov. Vit. Brun.

rugged mountains, which were formerly looked upon as almost impassable; the present roads, bad as they are, have been cut with incredible pains. The monastery stands in a barren plain, in a narrow valley, between two cliffs. The place affords nothing but wood, stones, and iron; some mills are built upon a rapid torrent, and several woods being cut down, some meadows and gardens have been made with much labor and art. The cells and church are neat, but not stately, though the revenues are said at present to amount to thirty thousand livres a year. The prior never goes out of the enclosure; is general of the Order, but only styled prior of the Great Chartreuse. The name of *Chartreuse* is given to all other convents of this Order, which by some has been corruptly called in English *Charter-house*.

buy fish, but eat it if given them as an alms; eat eggs and cheese on Sundays and Thursdays; on Tuesdays and Saturdays their fare is pulse or herbs boiled; on Mondays, Wednesdays, and Fridays they take nothing but bread and water; and they have only one meal a-day, except within the octaves of Christmas, Easter, Whitsuntide, Epiphany, and some other festivals. Their constant occupation is praying, reading, and manual labor, which consists chiefly in transcribing books. They say the lesser hours of the divine office in their cells at the times when the bell rings; but meet together at vespers and matins with wonderful recollection. They say mass only on Sundays and Festivals."<sup>1</sup> This manner of life they followed without any written rule; though Mabillon thinks they conformed to that of St. Benedict in most points which were compatible with their plan of an eremitical life.<sup>2</sup> But others, with Bue the Bollandist, find no resemblance, and say the practices were peculiar to their institute without being borrowed from any other in particular. St. Bruno left his disciples fervent observers of those customs and practices which he had established among them. Guigo or Guy, fifth prior of the Chartreuse, in 1228, drew up in writing an abstract of their customs.\* Several general chapters have added new statutes, of

<sup>1</sup> Petrus Venerab.

<sup>2</sup> Mabill. Annal. Bened. ad an. 1084, 1101, l. 66, n. 65; et Act. Bened. t. 9, pr. p. 87. See Bue, § 28, p. 621, 622.

\* Carthusians are never allowed to eat flesh, even in the most dangerous sicknesses, which rule Gerson has defended in his Apology for this Order (Op. t. 2, p. 718, ed. nov.), it being better that some few particulars should bear an extraordinary inconvenience, than that the discipline of an Order should be relaxed by dispensations which soon become too easy and superfluous; neither does flesh ever seem absolutely necessary to health, especially in constitutions formed to a contrary diet. In other Orders, as St. Bennet's, in which flesh meat is allowed in grievous illnesses, many great and holy men have refused to make use of that indulgence. (See Martène, in Regul. S. Bened. p. 477). Carthusians fast eight months in the year; and in Lent, Advent, and on all Fridays eat no white meats, as eggs, milk, butter, or cheese. On Sundays and holydays, they go to the choir at all the hours of the divine office, except compline, and eat together in a common refectory; on other days they go to choir only to sing matins, and lauds at midnight, high mass, and vespers; and recite the other hours privately in their cells, and dine in them alone, their diet being carried to them by a lay-brother, who puts it into each cell at a little window, without speaking a word. Women are not only excluded their enclosure, but even their church; and therefore their church is generally within their house. They are usually permitted to walk abroad together in private roads once a week, but never to eat out of doors, nor to drink any thing but water. Only superiors, or others when they address themselves to superiors, are allowed to speak, except on certain days after none. Except at the times appointed, they never stir out of their cells, which are so many houses with three or four little rooms for all necessary purposes, and a little garden. They work in their garden or at

which a complete code was compiled in 1581, and approved by Innocent XI, in 1688. This may be called the Rule of the Carthusians. Voltaire copies this remark of Fleury, of the Maurist monks in the Literary History of France, and others, that this is the only ancient religious Order in the church which never had any reform, and has never stood in need of any, which is owing to their entire sequestration from commerce with the world, and to the extreme vigilance of superiors and visitors in never allowing a door to be opened for mitigations and dispensations to creep in. "The Carthusians," says Voltaire, "entirely consecrate their time to fasting, to silence, to solitude, and prayer; perfectly quiet in the midst of a tumultuous world, the noise of which scarce ever reaches their ears; knowing their respective sovereigns no otherwise than by the prayers in which their names are inserted." This institute has been regarded by the pastors of the church as the most perfect model of a penitential and contemplative state, in which persons devote themselves to the most perfect sanctification of their souls, and by their tears and prayers endeavor to draw down the divine mercy on sinners and on the whole world.\*

St. Bruno is styled by the writers of that age Master of the Chartreuse, and sometimes prior; for being the person who led the rest into that course of life, he was looked upon by them as their superior; and as he was the most learned, so he also excelled them in the fervor of his charity, compunction, and humility. St. Hugh, who at first received him

some handicraft or art, or they study, being furnished with proper tools and with books. Besides the office of the church, they say every day the office of our Lady, and almost every day the office for the dead, and are obliged to other prayers, vocal and mental.

They always wear a plaited hair-shirt, and out of modesty sleep in a kind of half dress (different, for the sake of cleanliness and health, from the habit which they wear in the day) on straw beds laid on boards; go to bed at five, six, or seven o'clock; rise again at ten or thereabouts to their double matins of the church office, and our Lady's; return to rest towards three, and rise at five or six in the morning. St. Bruno was careful to provide a good library of useful and pious books; and this Order has produced several eminent writers on spiritual matters. (See *Hist. Littéraire de la France*, t. 7, pref. n. 14; et t. 9, pref. n. 150, 151, 152, 153). Among the works of English Carthusians, those of Walter Hilton, a Carthusian of Bethlehem monastery on the Thames, in 1433, deserve particular esteem for excellent experimental lessons of an interior life. His *Ladder of Perfection*, published by Mr. A. Woodhead, is well known. Besides his tracts that are printed, several others, not inferior in sentiments of piety, are found in several public and private libraries in this kingdom, particularly in that of Westminster abbey.

\* The church allows religious men of any of the mendicant Orders to exchange their Order for that of the Carthusians, as a state of greater austerity and perfection; but no one can pass from the Carthusians to any other Order, as Fagnanus, the learned canonist, proves at large from several decretals, &c. (In *Cap. Sanè*, t. 2, p. 356).

as his child, became so great an admirer of his virtue that he took him for his father and spiritual director; and, without regard to the difficulty of the ways, he often went from Grenoble to the Chartreuse, to enjoy the heavenly conversation of St. Bruno, and improve himself by his advice and example. That holy prelate felt an inexpressible joy in his heart as often as he heard any new novice had joined these true disciples of the cross; a joy which was often renewed in him; for their example awaked many from their spiritual lethargy in the world, and persons of all ages, even young boys, ran to the desert to take up the cross of Christ in their company. The count of Nevers, a lord of singular piety, made a long stay with them to learn to serve God with new fervor, and returned praising God for the wonders which his right-hand works in the hearts in which he dwells. He sent them soon after with a rich present of plate, but they sent it back with excuses that it was useless to them. He then sent them a large quantity of leather and parchment for their books.

St. Bruno had not governed this congregation six years when pope Urban II, who had formerly been his scholar at Rheims, being informed of the holy life which he led, and being, from his own personal acquaintance, fully convinced of his great prudence and learning, sent him a severe order to repair to Rome, that he might assist him by his counsels in the government of the church. The humble monk could have scarce met with a more severe trial of his obedience, or made a greater sacrifice. Nevertheless, without further deliberation, he set out in 1089, having nominated Landuin prior at the Chartreuse. The pope himself at the same time had recommended that house to the protection of Siguin, abbot of Chaise-Dieu. The departure of the saint was an inexpressible grief to his disciples. They to whom the greatest austerities were pleasures, and the most hideous desert a paradise, whilst they enjoyed the presence of such a guide and master, found their rocks insupportable without him. The saint endeavored in vain to comfort them, promising them he would do whatever lay in him to return to them as soon as possible. Several of them protested they would never be parted from him, and these he took with him to Rome. The rest, soon after he had quitted them, left the Chartreuse; but, as they continued to live together, they were soon prevailed upon by Landuin to return to their former habitations, of which the monks of Chaise-Dieu had taken possession upon their leaving it. St. Bruno was received by the pope with all imaginable tokens of esteem and affection. His Holiness kept him in his palace near his person, and consulted him in all weighty affairs of religion and conscience. By his order also the saint's companions had an apartment assigned them in the city, where they endeavored to live as they had

done in the desert; but they soon found it was not so easy a matter there to devote themselves wholly to their holy meditations, pious reading, singing psalms, and fervent prayer, in which consisted all their satisfaction. They could not shun distracting visits, nor observe such silence as they had done among the rocks, and which was so useful to them. This alteration drew tears from their eyes, and made them sigh for the solitude they had quitted. They complained to St. Bruno that they found not in the city what they sought. The saint ardently desired to conduct them back to the mountain of the Chartreuse; but not being able to obtain that leave for himself, he prevailed that they might return to that desert, where the rest of their companions had already recovered the possession of their former cells, which were restored to them by the abbot of Chaise-Dieu to the great joy of St. Hugh, and of Hugh archbishop of Lyons, legate of the holy see, who both conducted them back, and saw them again settled there.

The tumult of a court grew every day more insupportable to St. Bruno, who had tasted the sweets of solitude and uninterrupted contemplation, and trembled amidst the distractions of the world. The pope had too great a value for such a friend to grant his request of returning to the Chartreuse; he even pressed him to accept the archbishopric of Rheggio in Calabria; but the holy man excused himself with so great earnestness, and redoubled his importunities for the liberty of living to himself in solitude, that his Holiness at length thought he could no longer offer violence to his holy inclinations, and consented that he might retire into some wilderness in the mountains of Calabria. The saint found a convenient solitude in the diocese of Squillaci, where he settled in 1090, with some new disciples whom he had gained in Rome. Here he betook himself to the exercises of a solitary life with more joy and fervor than ever. Remembering the engagement which his ancient friend, Ralph, the provost of Rheims, had made to embrace a solitary life, he wrote him from this desert an elegant and tender letter, inviting him to his hermitage, putting him in mind of his promise and the obligation he had taken upon himself, and giving him an agreeable and cheerful description of his desert, and of uninterrupted scenes of pure joy and delights which he and his companions found in it. From the turn of this letter it sufficiently appears how far the saint was from the least disposition of melancholy, moroseness, or harsh severity. Gaiety of soul, which always attends virtue, is particularly necessary in all who are called to a life of perfect solitude, in which nothing is more pernicious than sadness, and to which nothing is more contrary than an inclination to excessive pensiveness. Those who labor under that weakness, ought generally to be judged unfit for a state of

strict perpetual solitude; for which great fervor, which allows no moments for sloth, is likewise an essential disposition. Landuin, prior of the Chartreuse, went into Calabria to consult St. Bruno about the form of living which our saint had instituted at the Chartreuse; for those disciples were desirous not to depart in the least point from the spirit and rule of their holy master.<sup>1</sup> St. Bruno wrote them an admirable letter, full of tender charity and the spirit of God, which he sent them by Landuin when he returned in 1099. In this letter he instructed them in all the practices of a solitary life, solved the difficulties which they proposed to him, comforted them in their afflictions, and encouraged them to perseverance and watchfulness against all the attacks of their enemies.<sup>2</sup>

The principal works of Saint Bruno are Comments on the Psalter, and on St. Paul's Epistles, both of which are demonstrated<sup>3</sup> to be the genuine productions of our saint, and answer the character given of St. Bruno, that he was one of the most learned men, not only of the age in which he lived, but of most others. He understood both the Hebrew and Greek languages, and was versed in the writings of the fathers, especially those of St. Ambrose and St. Austin. He is a strenuous advocate for the doctrine of St. Austin with regard to the mysteries of divine grace. In his Exposition of the Psalms he clears the literal sense, but always refers it to the spiritual, applying every thing to Christ and his church, as the sense principally meant by the Holy Ghost. A judicious modern critic writes thus of this work:<sup>4</sup> "Whoever shall attentively read this Commentary, will agree that it would be hard to find a work of this kind which is at the same time more clear, solid, and full, and more concise. If it were better known it would be more made use of. Persons would be convinced that it is an excellent work to give the key for the true understanding of the psalms, and that the author was master of all the sciences, and filled with the spirit of God.— It were to be wished that this Commentary were put into the hands of all the faithful, especially of persons dedicated by their state to the duty of public prayer." The elegy in fourteen verses, On the Contempt of the World, or on the last things, which was composed by St. Bruno, is engraved under the picture of the saint in the choir of the famous Chartreuse of Dijon. It is a feeling

<sup>1</sup> Mabill. Annal. l. 69, n. 109.

<sup>2</sup> See these two letters of St. Bruno, printed in the incomplete edition of his works at Cologne in 1611, and prefixed to the most inaccurate History of the Order of the Carthusians, published by Corbin, a lawyer, at Paris, in 1653, and in Mabillon's Annales Ben. l. 68, n. 112, l. 69, n. 109; and in the Bollandists, § 41, p. 675.

<sup>3</sup> The Maurist monks, in Hist. Littéraire de la France, t. 9, p. 242. They are proved genuine by Bue the Bollandist, § 42, p. 676, &c.

<sup>4</sup> Fr. Littér. ib. p. 245.

complaint of the general insensibility of men in thinking so little on a happy and a miserable eternity, and is inserted in several Latin prayer books. Several other comments on the scripture, and other writings, have been ascribed to this saint, but belong some to St. Bruno, bishop of Segni, others to St. Bruno, bishop of Wurtzbourg, who both flourished in the same age.\*

St. Bruno being settled in his desert in the diocess of Squillaci, had no thoughts but of living unknown to men; but, as retired as he was, he had not been long in this new hermitage, when Roger, sovereign count of Sicily and Calabria, discovered him one day as he was hunting in that wood. The prince having conversed with him, was so much moved by his virtue, that he was extremely desirous to testify his esteem for him by some remarkable favors; but a love of poverty, and a spirit of disinterestedness would not permit the holy man to take advantage of his generosity in accepting any rich presents. The monastery De la Torre in Calabria, was the second of the Order.† St. Bruno estab-

\* S. Bruno of Segni, a native of Asti, in Piemont, and canon of the same place, distinguished himself by his zeal against Berengarius in the time of pope Gregory VII. Being chosen bishop of Segni, in the Campagna di Roma, he endeavored, first to shun that dignity, and afterward resigned it, becoming a monk at Mount Cassino in 1104. He was chosen abbot of that famous monastery in 1107; but after three years and ten months, was compelled by the pope to return to his episcopal charge. He died at Segni in 1125, on the 18th of July, and was canonized by Lucius III. (See Chronicon Cassin. l. 4, c. 31, ap. Muratori, *Rerum Ital. Scriptor.* t. 4, p. 512. Also Petrus Cassinensis, *De Vir. Illustr.* Cassin. c. 35, ib. t. 6, p. 49). His works were published at Venice, in 2 vols. in 1650, by Dom Maur. Marchesius, monk and dean of Mount Cassino. Among them are found the Sermons, which have been sometimes ascribed to the founder of the Chartreuse. Muratori (*Not. in Chron. Cassin.* t. 4, p. 512), proves very well that the Commentary on the Book of Canticles, which begins, *Solomon inspiratus*, &c., among the works of St. Thomas Aquinas, is older than that theologian, and belongs to St. Bruno of Segni; but the other, which begins, *Sonet vox tua*, is the work of Aquinas.

Bruno, bishop of Wurtzbourg (Herbipolis) in Franconia, was uncle to the emperor Conrad II, and a pious and learned prelate. He died on the 17th of May, 1045. Several of his comments on the scriptures, and tracts of piety, have been sometimes printed among the works of the great Saint Bruno.

† The Order of Carthusians contains one hundred and seventy-two convents, which are divided into sixteen provinces, of which each has two visitors. There are said to be only five nunneries of this Order, all situated in the Catholic Netherlands. The nuns of this Order have longer vocal prayers and church offices than the monks, and less silence, the rules of extreme retirement not agreeing generally to that sex. (See Arn. Raissii *Origines, Carthusiarum Belgii, Duaci*, 1632). The Carthusians had in England nine monasteries; the most remarkable were that called of Jesus of Bethlehem at Shene upon the Thames in Surrey, founded by Henry V, in 1414 (see Dugdale's *Monasticon*, t. 1, p. 973), and that in London, near West-Smithfield, founded by Sir Walter Manny, created knight of

lished in it the most perfect spirit of humility, contempt of the world, retirement and mortification, and continued by his counsels and instructions at a distance, to direct the monks

the garter by Edward III. It was dissolved in the twenty-ninth of Henry VIII. John Houghton, prior, was hanged and quartered at Tyburn, the 27th of April, 1535, the twenty-seventh of Henry VIII; one of his quarters being set up at his own gate, for denying the king's supremacy. Humphry Middlemore, William Exmewe, and Sebastian Newdegate suffered in the same manner on the 18th of June 1535, and William Horn, on the 4th of August, all monks of this house; eight others died in Newgate. William Trafford, who succeeded Houghton as prior, surrendered the house, which Henry VIII bestowed on Sir Thomas Audley, speaker of that parliament which dissolved religious houses. By his sole daughter and heiress it passed to Thomas Howard, duke of Norfolk. It was bought, in 1611, for thirteen thousand pounds, of Thomas Howard earl of Suffolk, by Thomas Sutton, Esq.; who founded there a rich hospital for eighty decayed gentlemen, a head master, and a second master for a free-school, and forty-four boys to be maintained at school for eight years, with forty pounds then to bind them apprentices; and twenty pounds a-year for eight years, for twenty-nine scholars sent to the universities. The governors are sixteen; the present revenues five thousand three hundred and ninety-one pounds per annum. (See Samuel Hearne's *Domus Carthusiana*, or history of this house; Stowe's *Survey*; Maitland's *London*; and Steven's *Monast.*; Dr. Bearcroft's *Historical Account of Thomas Sutton*, and his *Foundation in the Charter-house*, 1737). Augustin Webster, prior of the Chartreuse of Beauval in Nottinghamshire, was hanged for opposing Henry VIII's supremacy, May 4, 1535, and others of this Order suffered on that account. F. Maurice Chauncey, a monk of the Chartreuse in London, was imprisoned with them, but released after their execution. He lived abroad in Flanders some time; but queen Mary ascending the throne June 6, 1535, F. Chauncey with several others of the Order leaving Bruges arrived at London, June 29, 1555; and on the 17th of November, 1556, were put in possession of their ancient house at Shene, and confirmed in it by letters of cardinal Pole, dated the 31st of December, 1556. F. Chauncey was prior. Queen Mary and cardinal Pole dying the 17th of November, 1558, the English Carthusians, being fifteen monks and three lay-brothers, by a particular favor, through the mediation of Don Gomez de Figueroa, duke of Feria, the Spanish ambassador in England, were permitted to depart the kingdom unmolested. They arrived in Flanders the first of July, 1559, and were entertained in the Flemish Chartreuse at Bruges till they got a house in that town in St. Clare's-street, in 1569; were driven out of Bruges by the Calvinist faction the 19th of April, 1578, and travelling through Lille, Douay, and Cambay, stopped at St. Quintin's till the 1st of July, and in the Chartreuse at Noyon till the 5th of July. By Namur they came to Louvain on the 17th of July, and remained in the Chartreuse there from the 17th of July, 1578, till the end of 1590. F. Walter Pytts, then prior, went with his community to Antwerp, and thence to Mechlin where they took a large house in Bleeke-street, 1591. This convent removed to Nieuport in September, 1626, the charter for their settlement there being granted by king Philip IV, at Brussels, the 20th of June, 1626. By the interest of the same Spanish ambassador the Brigittin nuns of Sion also had leave to retire abroad. They landed in Zealand; went to Antwerp, into Normandy, and to Lisbon, where they remain. This nunnery of Sion, and the Carthusians of Shene, are the only two English Orders which were never dispersed. In Scotland, king

of the Great Chartreuse in all spiritual and temporal emergencies. The time being come when God had decreed to reward the labors of his servant, he visited him with a sickness about the latter end of September, 1101. When the holy man perceived his death draw near, he gathered his monks about his bed, and in their presence, made, as it were, a public confession of his life; then made a profession of his faith which his disciples copied from his mouth, and preserved. It is very clear and explicit on the mysteries of the Trinity and Incarnation, and in condemning the heresy of Berengarius, which had lately raised great troubles in the church. The holy man thus expressed his faith of the sacrament of the altar: "I believe the sacraments which the church believeth, and in particular that the bread and wine consecrated on the altar are the true body of our Lord Jesus Christ, his true flesh, and his true blood, which we receive for the remission of our sins, and in the hope of eternal life."<sup>1</sup> He had more fully explained this doctrine of the church against Berengarius, in his comments on St. Paul.<sup>2</sup> He resigned his soul to God on Sunday the 6th of October, 1101. An account of his death was sent by his monks of La Torre in an encyclical letter to all the neighboring churches and monasteries, according to the custom, to recommend the souls of persons deceased to their prayers.<sup>3</sup> Near two hundred answers to this letter are extant, and contain the highest eulogiums of the extraordinary virtue, wisdom, and learning of St. Bruno.<sup>4</sup> Lanuin, a disciple of our saint in Calabria, succeeded him in the government of the monastery De la Torre, and was highly esteemed by pope Paschal II. Fleury is mistaken<sup>5</sup> in confounding this Lanuin with Landuin of Lucca, whom St. Bruno left prior of the Great Chartreuse, and who was succeeded by Peter, a native of Bethune in Flanders, who had been the saint's disciple at Saisse Fontaine, with Lambert, who was prior at De la Torre after the death of Lanuin.\* St. Bruno was

<sup>1</sup> Ap. Mabill. Analect. t. 4, p. 400.

<sup>2</sup> In 1 Cor. xi, p. 305, 306.

<sup>3</sup> Epist. Encycl. de Morte Brunonis.

<sup>4</sup> In an appendix to the life of St. Bruno, printed in folio in 1516.

<sup>5</sup> Fleury, l. 13, p. 518. See F. Longueval, and Hist. Littéraire, p. 241.

James I, in 1430, founded the Chartreuse in the suburb of Perth, called Vallis or Domus Virtutum. Speed calls it the fairest abbey of that realm, and says that at the preaching of John Knox and his fellows, the mob demolished it; and soon after, the monasteries of St. Andrew's Scone, Striveling, and Linlithgaw. (Speed, Hist. of England, 1137). F. Maurice Chauncey died in the Chartreuse at Paris on the 12th of July, 1581, in his return from Spain, whither he had made a journey about the settlement of his community. His history of the martyrdom of eighteen Carthusians in England, was printed at Mentz, in 1550.

\* St. Bruno's works, with his life by Puteanus, were beautifully printed at Paris in folio, in 1524.

interred in the cemetery of the church of the blessed Virgin de Torre, his relics were said by some to have been translated to that of St. Stephen; but improbably; for they were discovered in the former place in 1515. Pope Leo X had granted in the preceding year an office in his honor to his Order; which is called an equipollent beatification, his eminent sanctity and many miracles after his death not standing in need of the formalities of a scrutiny. In 1623, Gregory XV, by an equipollent canonization, extended his office to the whole church. A bone of his jaw with two teeth was sent to the Great Chartreuse; a finger to the Chartreuse at Paris; and little portions to the Chartreuse of Cologne, his native city, and Friburg.

The motto of St. Bruno are these words of the Psalmist:<sup>1</sup> *My eyes prevented the watches; I was troubled, and I spoke not. I had in my mind the eternal years. Lo! I have gone far off, flying away, and I abode in the wilderness.*<sup>1</sup> This constant meditation on eternity often broke his rest, and made sleep to flee from his eyes; this animated him with fervor in his retirement, and perpetual penance, and made him watch whole nights in sighs and tears to implore the divine mercy. In this solitude his employment was sometimes to pour forth his soul in songs of praise, and to entertain himself on the sweet motives of the divine love; sometimes the remembrance of eternal joys comforted his soul, and gave him already a kind of foretaste of them; and he often considered the terrors of the divine judgments, and the eternal torments prepared for sinners, being strongly affected with the dread of that which is of all others the most grievous, the pain of loss, or the everlasting privation of God. In a feeling meditation on this subject, he put the following words in the mouth of a damned soul: "Add new tortures to the racks which I endure; may a million of fresh executioners tear me for all eternity, provided I be not totally deprived of my God. The most piercing flames will be to me soft roses; the fury of devils agreeable embraces; the horrible shrieks of those dungeons a pleasant harmony; these frightful prisons delightful palaces; could I but be freed from what I feel by the loss of God."<sup>3</sup>

#### SAINT FAITH OR FIDES, V. AND COMPANIONS, MM.

AMONG those Christians whose invincible constancy triumphed over the malice of Da-

<sup>1</sup> Ps. lxxvi, 6.

<sup>2</sup> Ps. liv, 8.

<sup>3</sup> S. Bruno, Op. p. 511.

by the accurate and elegant printer Jodoc Badius, surnamed from his country, Ascensius. And more completely at Cologne, in three tomes, usually bound in one volume, in 1611 and 1640. The greatest part of the sermons belong to St. Bruno of Segni, in whose works they also appear; but others seem the genuine work of this holy patriarch

cian, prefect of Gaul under Dioclesian and Maximian, none was more illustrious than St. Faith. She was born at Agen in Aquitain, and, though of exquisite beauty, was insensible to all the allurements of the world. When she was apprehended, and brought before Dacian, making the sign of the cross on different parts of her body, she uttered this prayer: "Lord Jesus, who art always ready to assist your servants, fortify me at this hour, and enable me to answer in a manner worthy of you." The tyrant, assuming an air of mildness, asked her: "What is your name?" she answered: "My name is Faith, and I endeavor to support in reality what that name signifies." DACIAN. "What is your religion?" FAITH. "I have from my infancy served Christ, and to him I have consecrated my whole soul." DACIAN. "Come, child, have some regard for your youth and beauty; renounce the religion you profess, and sacrifice to Diana, who is a divinity of your own sex, and who will bestow on you the most precious gifts." FAITH. "The divinities of the Gentiles are devils; how then can you advise me to sacrifice to them?" Dacian, in a rage, said: "What! do you presume to call our gods devils! you must resolve instantly to offer sacrifice, or expire under torments." The saint, calling to mind the courage of the martyrs and the glorious crown promised to those who persevere to the end, far from being terrified at the menaces of the tyrant, feels herself inflamed with a new desire to die for her Lord. "No," cried she, "I not only am prepared to suffer every torment for Christ, but I burn with impatience to die for him." Dacian, more enraged than ever, ordered a brazen bed to be produced, and the saint to be bound on it with iron chains. A great fire was kindled under it, the heat of which was rendered still more intolerable by the addition of oil and other inflammable matter. The spectators, struck with pity and horror, exclaimed: "How can the tyrant thus torment an innocent young virgin, only for worshipping God!" Hereupon Dacian apprehended numbers of them; and as these refused to sacrifice, they were beheaded with St. Faith. See the genuine Acts of the saint, which are very short. Surius and Labbe give other Acts which are longer, but in these there are interpolations, and an account of miracles not sufficiently warranted. See also the commentaries of F. Ghesquier, one of the continuators of Bollandus, 6 Oct., t. 3, p. 263.\*

St. Dulcitus, bishop of Agen, about the middle of the fifth century, deposited the

relics of St. Faith in a church which he built at Agen, and translated those of her companions, and St. Caprais, to another church that city. The history of this translation, which seems to have been written by an eyewitness, may be seen in the Acts of St. Faith, published by Surius and Labbe. The place where the bodies of these holy martyrs were concealed for fear of the persecutors, is still held in veneration. About the year 886, the relics of St. Vincent of Agen, martyr, and of St. Faith were removed to the abbey of Conques in Rouergue, and thence to the new church of that abbey in 1050; a portion of those of St. Faith was given by pope Urban V to the monks of Cucufat in Catalonia, in 1365, and an arm of the saint was formerly kept at Glastenbury. St. Faith is titular saint of several churches in France, particularly that of Longueville in Normandy, which was enriched by Walter Giffard, earl of Buckingham in England. She was also patroness of the priory of Horsham in the county of Norfolk, founded by Robert Fitzwalter and his wife Sybilla, and endowed with great privileges by Henry I. The subterraneous chapel of St. Faith, built under St. Paul's in London, was also very famous, as Dugdale remarks in his history of this church.

Good example is one of the strongest incentives to virtue. Wo to us, if we harden our hearts against the salutary impressions which the heroic virtue and examples of so many saints ought to make upon us. The companions of the martyrdom of St. Faith, fired by seeing the glorious conflict and trophies of the holy virgin, arrive themselves at an equal crown. And can we read the lives of so many illustrious saints, without reproaching ourselves for our base ingratitude to God, and repeated abuse of divine grace, and without aspiring to an imitation of their zeal, devotion, charity, humility, compunction, and fervor?

mention them, nor St. Caprais. A St. Primus and a St. Felician who suffered at Rome, and whose relics were discovered in 648 on the Nomentan way, according to Anastasius in the life of Pope Theodore, are honored on the 9th of June. Two martyrs of the same name are honored at Agen, and a portion of their relics, with those of St. Faith, are preserved in that city. Her Acts in Surius are of the fifth or sixth age (*Hist. Lit. de la Fr.*). The body of St. Primus, and a principal part of the relics of St. Felician of Rome, were kept in that city in 846 (*Ghesquier, loc. cit. p. 270*). It is not therefore improbable that SS. Primus and Felician of Agen suffered with St. Faith, or very soon after.

\* Some Martyrologies put St. Caprais among the companions of St. Faith; but, according to the best MSS. of the Martyrology attributed to St. Jerom, and according to Ado, Usuard, Wandelbert, and the modern Roman Martyrology, he did not suffer till the 20th of October. The Acts of Saint Faith, given by Surius mention St. Primus and St. Felician as her companions, but the genuine Acts neither



## OCTOBER VII.

## ST. MARK, POPE, C.

See the Pontifical published by Anastasius, ap. Muratori inter *Italiarum Rerum Scriptores*, t. 3, p. 112. Also Baron. ad an. 336; Bosius and Aringhi, l. 2, c. 15.

A. D. 336.

ST. MARK was by birth a Roman, and served God with such fervor among the clergy of that church, that, advancing continually in sincere humility and the knowledge and sense of his own weakness and imperfections, he strove every day to surpass himself in the fervor of his charity and zeal, and in the exercise of all virtues. The persecution ceased in the West, upon the abdication of Dioclesian and Maximian, in the beginning of the year 305; but was revived for a short time by Maxentius in 312. St. Mark abated nothing of his watchfulness, but endeavored rather to redouble his zeal during the peace of the church; knowing that if men sometimes cease openly to persecute the faithful, the devil never allows them any truce, and his snares are generally most to be feared in the time of a calm. The saint contributed very much to advance the service of God during the pontificate of St. Sylvester, after whose demise he was himself placed in the apostolic chair on the 18th of January, 336. He held that dignity only eight months and twenty days, dying on the 7th of October following. According to the Pontifical published by Anastasius, he built two churches, one on the Ardeatine Way, where he was afterward buried; another within the walls, near the capitol. He was interred in the Ardeatine Way, in the cemetery of Balbina, a holy martyr buried there. It was originally called of *Prætextatus*, probably from some illustrious person of that name, and was situate without the Ardeatine gate, not far from the cemetery of Calixtus, on the Appian Way. St. Mark had very much beautified and adorned this burial-place, out of respect to the martyrs there interred; and he being buried there, it from that time bore his name. Pope Damasus, in his epitaph, extols his extraordinary disinterestedness and contempt of all earthly things, and his remarkable spirit of prayer, by which he drew down on the people abundant spiritual blessings. His name occurs in the Liberian Calendar, compiled soon after his death, and in all other Martyrologies of the Western church. A church bore his name in Rome in the fifth century. His remains were translated into it by the order of Gregory VII. The pontificals mention that the church was repaired by Adrian I, Gregory IV, and Paul II. This last pope built near it a palace which was the summer residence of the popes till Sixtus V preferred the Quirinal hill, or Monte Cavallo.

It was by constant watchfulness over themselves, by assiduous self-denial, and humble prayer, that all the saints triumphed over their spiritual enemies. They never laid down their arms. A Christian ought to be afraid of no enemy more than himself, whom he carries always about with him, and whom he is not able to flee from. He therefore never ceases to cry out to God: Who will preserve me from falling, through myself! Not my own strength. Unless thou, O Lord, art my light and support, I watch in vain.

## SS. SERGIUS AND BACCHUS, MM.

THESE two glorious martyrs are mentioned with great distinction by Theodoret, John Mosch in the *Spiritual Meadow*, Evagrius, St. Gregory of Tours, Bede, and other ancient Martyrologists. They were illustrious officers in the army, and suffered with great constancy cruel torments and a glorious death under Maximian; the theatre of their triumph was Rasaphe in Syria, in the diocess of Hierapolis. Their tomb at Rasaphe was famous for miracles in the year 431,<sup>1</sup> when Alexander, bishop of Hierapolis, built there a stately church in their honor. Out of respect for their relics, Justinian caused this town to be fortified, called it Sergiopolis, and made it the metropolis of the province. He also built many churches in their honor in several provinces of the East. They are the titular saints of a church in Rome, which has been famous, at least ever since the seventh century, as appears from Anastasius; nevertheless no authentic Acts of their martyrdom have reached us. Two other churches in Rome bear their name: one called *ad montes* belongs to the Russian college, and possesses a portion of their relics brought from Syria in the croisades; as does the cathedral of St. Vitus at Prague, by the gift of the emperor Charles IV, in 1354. See Tillemont, t. 5, p. 491.

SS. MARCELLUS AND APULEIUS,  
MM. AT ROME,

FAMOUS in ancient Martyrologies, honored with a mass in pope Gelasius's *Sacramentary* published by cardinal Thomasius. The emperor Lewis II, in 872, received their relics from the pope, which his wife Angilberga bestowed on the nunnery which she founded at Placentia in Italy, in which city these martyrs are honored with singular devotion.

## ST. JUSTINA OF PADUA, V. M.

SHE suffered at Padua in the persecution of Dioclesian, about the year 304, or, according

<sup>1</sup> See Lupus, in *Conc. Ephes.* p. 232, 279, 299.

to some, in that of Nero. Fortunatus ranks her among the most illustrious holy virgins, whose sanctity and triumph have adorned and edified the church, saying that her name makes Padua illustrious, as Euphemia Chalcedon, and Eulalia the city Emerita. And in his poem on the life of St. Martin, he bids those who visit Padua, there to kiss the sacred sepulchre of the blessed Justina, on the walls of which they will see the actions of St. Martin represented in figures or paintings.<sup>1</sup> A church was built at Padua in her honor, about the middle of the fifth age, by Opilio, prefect of the prætorium, who was consul in 453.<sup>2</sup> Her precious remains, concealed in the irruptions of Attila, who destroyed Aquileia and Padua in the middle of the fifth century, were found in 1177, and are kept with great veneration in the famous church which bears her name. It was most elegantly and sumptuously rebuilt in 1501, and, with the adjoining Benedictine monastery (to which he belongs), is one of the most finished models of building of that nature in the world. A reformation of the Benedictine Order was settled in this house in 1417, which was propagated in many parts of Italy under the name of the Congregation of Saint Justina of Padua. The great monastery of Mount Cassino, head of the whole Order of St. Bennet, having acceded to this reformed Congregation, it was made the chief house thereof by pope Julius II, and the jurisdiction of president, or general, was transferred by him from St. Justina's to the abbot of Mount Cassino; from which time this is called the Congregation of Mount Cassino, and is divided into seven provinces. The great monastery of St. Justina may be said to be the second in rank. Saint Justina is, after St. Mark, the second patroness of the commonwealth of Venice, and her image is stamped on the coin. Near the tomb of St. Justina, in the cemetery, were found the relics of several other martyrs, who are said, in her Acts and those of St. Prosdecimus, first bishop of Padua, and other such monuments, to have suffered with her. The relics of St. Justina were placed in a shrine or chest under the high altar of the new church, in 1502. When the new choir was built, these were translated with the utmost solemnity into a sumptuous vault under the new high altar, in 1627. Another famous church of Saint Justina stands in the city of Venice, formerly collegiate, now in the hands of nuns. The senate makes to it the most solemn procession on the 7th of October, in thanksgiving for the victory of Lepante, gained over the Turks on that day, which is her festival. See Tillemont, *Hist. de la Perséc. de Dioclés.* art. 55, t. 5, p. 140; Helyot, &c.

<sup>1</sup> Fortunatus, *Carm.* 4, l. 8; et l. 4, *De vitâ S. Martini*, sub finem.

<sup>2</sup> Ughelli, t. 5, p. 398; Cavacius, l. 1 *De Cœnobio Patavino S. Justinæ*; Sertorius Ursatus, *De Rebus Patavinis*; Muratori, &c.

## ST. OSITH, V.

SHE was born at Quarendon, and was daughter of Frewald, a Mercian prince, and niece to Editha, to whom belonged the town and manor of Ailesbury, where she was brought up with her pious aunt. Osith was married young to a king of the East-Angles; but the same day obtained his consent to live always a virgin. That king confirming her in her religious purpose, bestowed on her the manor of Chick, in which she built a monastery. She had governed this house many years with great sanctity, when she was crowned with martyrdom in the inroads of Hinguar and Hubba, the barbarous Danish leaders, being beheaded for her constancy in her faith and virtue, about the year 870; for fear of the Danish pirates, her body, after some time, was removed to Ailesbury, and remained there forty-six years; after which it was brought back to Chick or Chich in Essex, near Colchester, which place was for some time called St. Osithe's, as Camden takes notice. A great abbey of regular canons was erected here under her invocation, which continued to the dissolution, famous for the relics, and honored with many miracles. See Tanner's *Notitia Monastica*, in folio; William of Malmesbury, l. 2 *De Pontific.*; and principally her life by Vere, a canon of St. Osithe's, in Leland's *Itinerary*, vol. 8, p. 41; and in Malbrancq, in *MSS. suorum*, t. 1, quoted by Ericus Pantoppidanus, in the life of St. Ositha, in his *Gesta Danorum extra Daniam, Hafniæ*, 1740, in 4to. t. 2, Sect. 1, § 12, p. 40, 41, 42. See also Alford, *Annal.* t. 1.

## OCTOBER VIII.

## ST. BRIDGET, WIDOW.

From the bull of her canonization, published by Boniface IX, an. 1391, *Bullar.* t. 1, p. 297; Helyot, *Hist. des Ord. Relig.* t. 4, p. 25; Stevens, *Monast.* t. 2, p. 230; Godeau, *Eloges des Princes et Princesses*, p. 454; Messenius, *Scandiæ illustratæ*, t. 9, p. 43, auctæ à Joan. Peringkioldo, fol. *Stockholmæ*, 1700; Vastovius, in *Vita S. Brigittæ, cum notis Erci Benzelli in Vastovii Vitem Aquiloniam.* An. 1708.

A. D. 1373.

ST. BIRGIT, more commonly called BRIDGET, or BRIGIT, was daughter of Birger, a prince of the royal blood of Sweden, legislator of Upland,\* and of Ingeburgis, daughter to Si-

\* In Upland, Stockholm became capital of all Sweden, being, for the convenience of a spacious harbor, built on six islands, in a lake and river ten miles from the sea. Upsal, twelve leagues to the north-west, was then, and long after, capital of Upland and of all Sweden. In the vast cathedral,

gridis, a lady descended from the kings of the Goths. Both the parents spent their lives in fervent exercises of piety, and had a singular devotion to the sacred passion of Christ. Birger consecrated all Fridays in a special manner to practices of penance, and never failed on that day to confess his sins, and receive the holy eucharist, endeavoring to put himself into such a disposition, as to be able to bear patiently all the crosses that might befall him till the next Friday. Ingeburgis was not less devoutly inclined, but died soon after the birth of our saint, which happened in the year 1304. Bridget was brought up by an aunt, who was a lady of singular piety. She did not begin to speak till she was three years old; and the first use she made of her tongue was to praise God; nor did she even in her childhood ever take pleasure in any discourse but what was serious. So strong and early was the grace of devotion with which God favored her, that from her cradle all her views and desires tended only to piety, and in its exercises she found her greatest delight. No symptoms ever appeared in her of anger, spite, envy, jealousy, untowardness, or disobedience. She assisted assiduously at the church office and at sermons. At ten years of age she was most tenderly affected by a sermon which she heard on the passion of Christ, and, the night following seemed to see him hanging upon his cross covered with wounds, and pouring forth his blood in streams in every part of his body; at the same time, she thought she heard him say to her: "Look upon me, my daughter." "Alas," said she, "who has treated thee thus?" She seemed to herself to hear him answer: "They who despise me, and are insensible to my love for them." The impression which this moving spectacle made upon her mind was never effaced; and from that time the sufferings of her Redeemer became the subject of her most assiduous meditation, even when she was at work at her needle, and she could scarce ever call them to mind without shedding abundance of tears. In obedience to her father, when she was only sixteen years of age, she married Ulpho, prince of Nericia in Sweden, who was himself only eighteen. This pious couple passed the first year after their marriage in continence, and having enrolled themselves in the third Order of St. Francis, lived in their own house as if they had been in a regular austere monastery. They afterward had eight children, four boys, and four girls, who were all favored with the blessings of divine grace. Benedict and Gudma, dying in their infancy, left their parents secure of their happiness; Charles and Birger died in the holy war in Palestine; Margaret and Cecily served God faithfully in the married state; and Indeburga and Catharine became nuns. The last was

born in 1336, and died in 1381. She is honored among the saints on the 22d of March.<sup>1</sup> After the birth of these children, the parents, at the suggestion of St. Bridget, made a mutual vow of continency, and consecrated their estates more than ever to the use of the poor, whom they looked upon as their own family, and for whom they built an hospital, in which they served the sick with their own hands. Ulpho entered into the most perfect sentiments of virtue and penance, with which the example of his wife inspired him; and resigning his place in the king's council, and renouncing the court, he imitated her in all her devotions. To break all worldly ties by forsaking their country and friends, they made a painful pilgrimage to Compostella. In their return, Ulpho fell sick at Arras, where he lodged with his wife and eight children, first in the street of the Lombards, but afterward in the city, at the house of a clergyman or canon of our Lady's the cathedral, son of a nobleman named Bazentin, where, in the following century, Lewis XI lodged in 1477. He received the viaticum and extreme unction from the hands of the bishop of Arras, Andrew Ghini, a native of Florence. Bridget spared neither solicitude, pains, nor prayers for his recovery, and received an assurance of it by a revelation. He was accordingly restored again to his health, and arrived in Sweden, where he died soon after, in 1344, in the odor of sanctity, in the monastery of Alvastre, of the Cistercian Order, which rule, according to some, he had embraced, though others say that he was only preparing himself for that state.<sup>2</sup> At least his name is inserted in the Menology of that Order on the 12th of February.

Bridget, being by his death entirely at liberty to pursue her inclinations as to the manner of life which she desired to lead, renounced the rank of princess which she held in the world, to take upon her more perfectly the state of a penitent. Her husband's estates she divided among her children, according to the laws of justice and equity, and from that day seemed to forget what she had been in the world. She changed her habit, using no more linen except for a veil to cover her head, wearing a rough hair-shirt, and, for a girdle, cords full of knots. The austerities which she practised are incredible; on Fridays she redoubled her mortifications and other exercises, allowing herself no refectation but a little bread and water. About the time of her husband's death, in 1344, she built the great monastery of Wastein, in the diocese of Lincopen, in Sweden, in which she placed sixty nuns, and, in a separate enclosure, friars, to the number of thirteen priests,

<sup>1</sup> On St. Catharine of Sweden, see her life printed after the works of St. Bridget; Vastovius, p. 107; Benzelius, in notis, ib. p. 71.

<sup>2</sup> Olaus Rosencrantz, apud Tho. Bartholinum, t. 2; Actor. Medic. Hafniens. p. 56

which is covered with brass like many other places in Sweden, among the tombs of ancient kings and archbishops, is shown that of St. Brigit's father.

in honor of the twelve apostles and St. Paul; four deacons, representing the four doctors of the church, and eight lay-brothers. She prescribed them the rule of St. Austin, with certain particular constitutions, which are said to have been dictated to her by our Saviour in a vision; but this circumstance is neither mentioned by Boniface IX, in the bull of her canonization, nor by Martin V, in the confirmation of her Order; and the popes, when they speak of this rule, mention only the approbation of the holy see, without making any inquiry about any such private revelation. The diocesan is the superior of all the monasteries of this Order situated in his diocese; but no new convent can be founded but with an express license and confirmation of the pope. The chief object of the particular devotions prescribed by this rule are the Passion of Christ, and the honor of his holy Mother. In this institute, as in the Order of Fontevault, the men are subject to the prioress of the nuns in temporals, but in spirituals the woman are under the jurisdiction of the friars; the reason of which is, because the Order being principally instituted for religious women, the men were chiefly admitted only to afford them such spiritual assistance as they want. The convents of the men and women are separated by an inviolable enclosure; but are contiguous so as to have the same church, in which the nuns keep choir above in a doxal, the men underneath in the church; but they can never see one another. The number of religious persons in each double monastery is fixed as above; but most of the great or double monasteries which were situated in the North, were destroyed at the change of religion, with that of Wastain or Vatzon, which was the chief house of the Order. There are two rich convents of nuns of this Order at Genoa, into one of which only ladies of quality can be admitted. The greatest part of the monasteries of *Brigitins*, or of the *Order of our Saviour*, which now subsist, are single, and observe not the rule as to the number of religious, or the subjection of the friars to the nuns. There are still some double monasteries in Flanders, one at Dantzic, about ten in Germany, and some few others.\*

\* There was only one great monastery of this Order in England, called Sion-house, situate near the Thames in Middlesex, about ten miles from London, founded with royal magnificence by Henry V, in 1413. That prince erected at the same time three great monasteries near his country house at Shene, now Richmond: one of the Carthusians on the Surrey-side of the river, in Shene, opposite to Sion-house near Isleworth; another of the Celestines, which seems to have stood in Isleworth or Thistleworth; and this of Sion-house, which being very rich, was one of the first houses that were dissolved by Henry VIII. Edward VI granted it first to Edward duke of Somerset, and after his attainder, to John duke of Northumberland. Queen Mary restored it to the abbess; but Elizabeth being advanced to the throne, it was again dissolved.

Saint Bridget had spent two years in her monastery at Wastain when she undertook a pilgrimage to Rome, in order to venerate the relics of so many saints which are honored in that city, and especially to offer up her fervent prayers at the tombs of the apostles. The example of her virtue shone forth with brighter lustre in that great city. The austerity of her watchings and penance, the tenderness of her devotion, her love of retirement, her fervor in visiting the churches, and in serving the sick in the hospitals, her severity towards herself, her mildness to all others, her profound humility, and her charity appeared in all she did. Remarkable monuments of her devotion are still shown in the church of St. Paul and other places at Rome, and in its neighborhood; for the thirty last years of her life, she was accustomed to go every day to confession; and she communicated several times every week. The frequent use of the sacraments kindled every time fresh ardor in her soul. Nothing is more famous in the life of St. Bridget than the many revelations with which she was favored by God, chiefly concerning the sufferings of our Blessed Saviour, and revolutions which were to happen in certain kingdoms. It is certain that God, who communicates himself to his servants in many ways, with infinite condescension, and distributes his gifts with infinite wisdom, treated this great saint and certain others with special marks of his goodness, conversing frequently with them in a most familiar manner, as the devout Blossius observes. Sometimes he spoke to them in visions, at other times he discovered to them hidden things by supernatural illustrations of their understandings, or by representations raised in their imaginations so clearly, that they could not be mistaken in them; but to distinguish the operations of the Holy Ghost, and the illusions of the enemy, requires great prudence and attention to the just criteria or rules for the discernment of spirits. Nor can any private revelations ever be of the same nature, or have the same weight and certainty with those that are public, which were made to the prophets to be by them promulgated to the church, and confirmed to men by the sanction of miracles and the authority of the church.

The learned divine John de Turre-crematà,

The nuns all fled, first to Zurichsee in Zealand, thence to Mechlin, then to Rouen; and finding in none of these places any support, they at last passed to Lisbon, where Philip II and many charitable private persons contributed to their relief, till a Portuguese lady becoming a nun among them, conveyed to their house an estate to which she was heiress. (See Dugdale's *Monast.* vol. 2, p. 360; Stephens, t. 2, p. 233; Tanner's *Notitia Monastica*; and Fuller's *Church Hist.* b. 6, p. 362). The revenues of this monastery at the dissolution are rated in Dugdale at seventeen hundred and thirty-one pounds, in Speed at nineteen hundred and forty-four pounds.

afterward cardinal, by order of the council of Basil, examined the book of St. Bridget's revelations, and approved it as profitable for the instruction of the faithful; which approbation was admitted by the council as competent and sufficient. It however amounts to no more than a declaration that the doctrine contained in that book is conformable to the orthodox faith, and the revelations piously credible upon a historical probability. The learned cardinal Lambertini, afterward pope Benedict XIV, writes upon this subject as follows:<sup>1</sup> "The approbation of such revelations is no more than a permission, that, after a mature examination, they may be published for the profit of the faithful.— Though an assent of Catholic faith be not due to them, they deserve a human assent according to the rules of prudence, by which they are probable and piously credible, as the revelations of B. Hildegardis, Saint Bridget, and St. Catherine of Sienna." What is most of all praiseworthy in St. Bridget is, that in true simplicity of heart, she always submitted her revelations to the judgment of the pastors of the church; and deeming herself unworthy even of the ordinary light of faith, she was far from ever glorying in any extraordinary favors, which she never desired, and on which she never employed her mind but in order to increase her love and humility.\* If her revelations have rendered her name famous, it is by her heroic virtue and piety that it is venerable to the whole church. To live according to the spirit of the mysteries of religion, is something much greater and more sublime than to know hidden things, or to be favored with the most extraordinary visions. To have the science of angels, without charity, is to be only a tinkling cymbal; but both to have charity, and to speak the language of angels, was the happy privilege of St. Bridget. Her ardent love of Jesus Christ crucified moved her to

<sup>1</sup> De Canoniz. Sanct. l. 2, c. 32, n. 11.

\* The works of St. Bridget contain, 1. Devout Prayers on the Sufferings and Love of Christ; of which some are inserted in the common prayer-books, and some with her revelations. 2. Her Rule in thirty-one chapters, approved in 1363 by Urban V, and confirmed by other popes, under the title of the Rule of the Order of our Saviour. 3. Her Revelations. 4. An Angelical Discourse on the excellence of our Blessed Lady; and four long Acts of thanksgiving to God for the principal mysteries of her life in the incarnation of the Divine Word.

The Revelations were printed at Lubec in 1492; at Nuremberg 1521, with cuts, much esteemed; at Rome 1521, 1556, 1606, 1608; at Antwerp 1611; at Cologne 1628; at Munich 1680; and an edition of her Prayers was given at Rome in 1530, in 8vo. A considerable number of the Revelations was written from her relation of them by Peter, a Swedish Cistercian monk, who was her confessarius and companion in her travels, and who died in 1390; but the eighth book was written by Alphonsus, surnamed the Spaniard and the hermit, who resigned the bishopric of Jena in Andalusia, and who was also her confessarius. Had the whole been penned

make a painful pilgrimage to visit the holy places in Palestine, where she watered with her pious tears the chief places which Christ had sanctified by his divine steps, and purpled with his adorable blood. In her journey she visited the most renowned churches in Italy and Sicily, with a devotion that excited all who saw her to fervor. Being returned safe to Rome, she lived there a year longer, but during that interval was afflicted with grievous distempers, under which she suffered the most excruciating pains with a heroic patience and resignation. Having given her last moving instructions to her son Birger, and her daughter Catharine, who were with her, she was laid on sackcloth, received the last sacraments, and her soul, being released from its prison of clay, took its flight to that kingdom after which she had always most ardently sighed, on the 23d of July, 1373, being seventy-one years old. Her body was buried in the church of St. Laurence in Panis Perna, belonging to a convent of Poor Clares; but a year after her death, in July, 1374, it was translated to her monastery of Wastein in Sweden, by the procurement of her son Birger and St. Catharine. She was canonized by Boniface IX, in 1391, on the 7th of October, and her festival is appointed on the day following.<sup>1</sup> At the petition of the clergy and nobility of Sweden, the general council of Canstance examined again the proofs, and unanimously declared her enrolled among the saints on the 1st of February, 1415.<sup>2</sup> Her canonization was again confirmed by Martin V, in 1419.<sup>3</sup>

The life and sufferings of our divine Redeemer are the book of life, in which both souls which now begin to serve God, and those who have long exercised themselves in the most perfect practices of all heroic virtues, find the most powerful incentives and means of spiritual improvement. The astonishing example which our most amiable and

<sup>1</sup> Bullar. t. 1, p. 297. See the whole procedure in *Mabill. Musæum Italic.* p. 535.

<sup>2</sup> See *Conc. Constant.* p. 39; *Lenfant, Hist. du Concile de Constance*, l. 1, § 71, p. 67; *Herman. ab Hardt. Prolegom.* III, *Conc. Constant.* p. 15 et 28, t. 4, p. 67.

<sup>3</sup> In *proemio Op. S. Birgittæ.*

by the saint herself, it would have been compiled with more simplicity, and with greater life and spirit, and would have received a higher degree of certainty.

Matthias or Matthew of Sweden (called also of Cracow in Poland, being perhaps a native of that city), who died bishop of Worms in 1410, as we learn from his epitaph in *Oudin*, t. 3, p. 1111, was also the saint's director, when he was canon of Lincopen. He translated for her use the Bible into Gothic or Swedish, with short annotations. (See *Benzelius*, p. 66). He also wrote on the Mass Eucharist, and other theological subjects. Some of his MSS. are still preserved in different libraries.

Before the year 1500, the office of our Blessed Lady by Saint Bridget was published in London (See *Wharton*, in his supplement to *Usher, De Scripturis sacris vernaculis*, p. 447).

adorable Saviour here sets us of infinite meekness, patience, charity, and humility, if seriously considered and meditated upon, will speak a language which will reach the very bottom of our hearts, and totally reform our innermost affections and sentiments. That inordinate self-love and pride which by the contagion of sin seems almost interwoven in our very frame, will be beat down to the very ground; the poison of our passions, with which our souls are so deeply infected in all their powers, will be expelled by this sovereign antidote; and sincere compunction, patience, humility, charity, and contempt of the world will entirely possess our affections. The more a soul is advanced in the school of all Christian virtues, the more feelingly she will find every circumstance in these sacred mysteries to be an unfathomed abyss of love, clemency, meekness, and humility, and an inexhausted source of spiritual riches in all virtues. By this meditation she will daily learn more perfectly the spirit of our Divine Redeemer, and put on that blessed mind which was in Christ Jesus. In this interior conformity to him consists the reformation and perfection of our inner man; this resemblance, this image of our divine original formed in us, entitles us to the happy portion of his promises.

#### ST. THAIS THE PENITENT.

ABOUT the middle of the fourth age, there lived in Egypt, a famous courtesan named Thais, who had been educated a Christian; but the sentiments of grace were stifled in her by an unbridled love of pleasure, and desire of gain. Beauty, wit, and flattering loose company brought her into the gulf; and she was engaged in the most criminal infamous habits, out of which only an extraordinary grace can raise a soul. This unhappy thoughtless sinner was posting to eternal destruction when the divine mercy interposed in her favor. Paphnutius, a holy anchorite of Thebais, wept without intermission for the loss of her soul, the scandal of her vicious courses being public in the whole country. At length, having earnestly recommended the matter to God, he formed a project, or a pious stratagem, in order to have access to her, that he might endeavor to rescue her out of her disorders. He put off his penitential weeds, and dressed himself in such a manner as to disguise his profession. Going to her house, full of an ardent zeal for her conversion, he called for her at the door, and was introduced to her chamber. He told her he desired to converse with her in private, but wished it might be in some more secret apartment. "What is it you fear?" said Thais; "If men, no one can see us here; but if you mean God, no place can hide us from his all piercing eye." "What!" replied Paphnutius, "do you know there is

a God?" "Yes," said she, "and I moreover know that a heaven will be the portion of the good, and that everlasting torments are reserved in hell for the punishment of the wicked." "Is it possible," said the venerable old hermit, "you should know these great truths, and yet dare to sin in the eyes of Him who knows and will judge all things?" Thais perceived by this stinging reproach, that the person to whom she spoke was a servant of God who came inspired with holy zeal to draw her from her unhappy state of perdition; and, at the same time, the Holy Ghost who moved Paphnutius to speak, enlightened her understanding to see the baseness of her sins, and softened her heart by the touch of his omnipotent grace. Filled with confusion at the sight of her crimes, and penetrated with bitter sorrow, detesting her baseness and ingratitude against God, she burst into a flood of tears, and throwing herself at the feet of Paphnutius, said to him: "Father, enjoy me what course of penance you think proper; pray for me, that God may vouchsafe to show me mercy. I desire only three hours to settle my affairs, and I am ready to comply with all you shall counsel me to do." Paphnutius appointed a place to which she should repair, and went back to his cell.

Thais got together all her jewels, magnificent furniture, rich clothes, and the rest of her ill-gotten wealth, and making a great pile in the street, burnt it all publicly, inviting all who had made her those presents, and been the accomplices of her sins, to join her in her sacrifice and penance. To have kept any of those presents would have been not to cut off all dangerous occasions which might again revive her passions, and call back former temptations. By this action she endeavored also to repair the scandal she had given, and to show how perfectly she renounced sin, and all the incentives of her passions. This being done, she hastened to Paphnutius, and was by him conducted to a monastery of women. There the holy man shut her up in a cell, putting on the door a seal of lead, as if that place had been made her grave, never more to be opened. He ordered the sisters, as long as she lived, to bring her every day only a little bread and water, and he enjoined her never to cease soliciting heaven for mercy and pardon. She said to the holy man: "Father, teach me how I am to pray." Paphnutius answered: "You are not worthy to call upon God by pronouncing his holy name, because your lips have been filled with iniquity; nor to lift up your hands to heaven, because they are defiled with impurities; but turn yourself to the east\* and re-

\* It was a custom among the primitive Christians to turn their faces to the east to pray. Hence in churches the high altar was usually placed to the east. Mr. Peck, in his History of Stamford, thinks the high altar in old English churches, was placed toward the rising sun, according to the point

peat these words: Thou who hast created me, have pity on me." Thus she continued to pray with almost continual tears, not daring to call God *Father*, she having deserved to forfeit the title of his child, by her unnatural ingratitude and treasons; nor *Lord*, she having renounced him to become a slave to the devil; nor *Judge*, which name filled her with terror by the remembrance of his dreadful judgments; nor *God*, which name is most holy and adorable, and comprises in one word his supreme essence and all his attributes; but, howsoever she had by her actions disowned him, she remained the work of his hands; and by this title she conjured him, for the sake of his boundless mercy and goodness, to look upon her with compassion, to raise her from her miseries, restore her to his favor, and inspire her with his pure and most perfect love. In repeating this short prayer, she exercised all acts of devotion in her heart, exciting in her affections not only the most profound sentiments of compunction, humility, and holy fear; but also those of hope, praise, adoration, thanksgiving, love, and all interior virtues; in which her affections most feelingly dilated themselves. When she had persevered thus with great fervor for the space of three years, St. Paphnutius went to St. Antony to ask his advice whether this penitential course did not seem sufficient to prepare her for the benefit of reconciliation, and the holy communion. St. Antony said St. Paul the Simple should be consulted; for God delights to reveal his will to the humble. They passed the night together in prayer. In the morning, St. Paul answered that God had prepared a place in heaven for the penitent. Paphnutius therefore went to her cell to release her from penance. The penitent, considering the inscrutable judgments of God, and full of deep sentiments of compunction, and of her absolute unworthiness ever to be admitted to sing the divine praises in the company of the chaste spouses of Christ, earnestly begged she might be permitted to continue in her penitential state to the end of her life; but this Paphnutius would not suffer. She said that from the time of her coming thither she had never ceased bewailing her sins, which she had always before her eyes. "It is on this account," said Paphnutius, "that God has blotted them out." She therefore left her prison, to live with the rest of the sisters. God, satisfied with her sacrifice, withdrew her out of this world fifteen days after her releasement, about the year 348. She is honored in the Greek Menologies on the 8th of October. See her life, written by an ancient Greek author, in Rosweide, p. 374; D'Andilly; Bulteau; and Villefore.

in the ecliptic in which it was at the season of the year when the church was built, which admits a latitude.

## ST. PELAGIA, PENITENT.

THIS saint had been a comedian at Antioch, even whilst she was a catechumen; but afterward renounced that profession, and became a true penitent. The manner of her conversion is thus related in the Greek *Menæa*, published by the emperor Basil. The patriarch of Antioch having assembled a council of bishops in that city, St. Nonnus,\* one of the number, was commissioned to announce the word of God to the people. Accordingly he preached before the church of St. Julian martyr, in the presence of the other bishops. During the sermon, Pelagia passed that way richly adorned with jewels; and her beauty, heightened with all the elegance of dress, drew on her the attention of the whole assembly, except the bishops, who turned away their eyes from so scandalous an object. But Nonnus, looking earnestly at Pelagia, cries out in the middle of his discourse: "The Almighty in his infinite goodness will show mercy even to this woman, the work of his hands." At these words, she stopt suddenly, and, joining the audience, was so touched with remorse for her criminal life, that she shed abundance of tears; and immediately after the sermon she addressed herself to Nonnus, imploring him to instruct her how to expiate her sins, and to prepare her for the grace of baptism. The holy penitent distributed all her goods among the poor, changed her name from Margaret to Pelagia, and resolved to spend the remainder of her life in the exercise of prayer, and the austerities of penance. After her baptism, which she received at the hands of Nonnus, she retired to Jerusalem, and having taken the religious veil,† shut herself up in a grotto on Mount Olivet, in the fifth age. Phocas, a monk of Crete, in the relation of his voyage from Palestine in 1185,<sup>1</sup> describes Mount

<sup>1</sup> De Locis sanctis, ap. Leonem Allat. in Symm. p. 25; et ap. Papebroch. t. 2 Maij.

\* This St. Nonnus was successor to Ibas in the see of Edessa (Liberatus, in Breviar. c. 12); and being recommended by the fathers of the council of Chalcedon to Maximian, patriarch of Antioch (Conc. Calced. Act 10), he became bishop of Heliopolis in Syria. He is mentioned in the Roman Martyrology on the 2d of December.

† We are told by James, deacon of Heliopolis, that during the time of her penance, she was disguised in man's clothes; but this can scarce be believed, as nothing but ignorance or necessity could have excused such a disguise, it being contrary to the law of nature. The Old Testament calls it an abomination (Deuter. xxii). The holy fathers and councils equally condemn it. (See St. Ambrose, Ep. 69, ad Irenæum; St. Augustin, l. 2 Solil. c. 16; Gangres, can. 13; Trullan. c. 62; also can. Si qua mulier, dist. 30, &c.). Perhaps the dress used by St. Pelagia might have suited either sex; for it is expressly said in the *Menæa* that she took the religious veil, and the same may be collected from Theophanes, and Nicephorus Callixtus (Hist. l. 14, c. 30). In the Menology of Basil, she is represented on the right side, as a woman of the

Olivet, and the grotto where the saint completed the martyrdom of her penance, and where her relics were preserved in an urn. St. Pelagia is mentioned on this day in the Roman Martyrology, and in the Greek and Muscovite Calendars; but in an ancient inscription on marble in Naples on the 5th of October.† See her life written by James, deacon of Heliopolis in Syria, an eye-witness of her conversion and penance, ap. Rosweide, Vit. Patr. p. 374. The same is found in an ancient MS. in folio, on vellum well preserved, which formerly belonged to the abbey of St. Edmundsbury in England, and is at present in the author's possession. This MS. contains a fine collection in Latin of the lives of the Fathers of the desert, which Rosweide published from MSS. found in different libraries of the Low-Countries. It were to be wished that the learned Jesuit had either suppressed, or distinguished by some mark, two or three spurious pieces, which are evidently the work of modern Greeks. See also Theophanes, in his Chronology, under the year 432; Nicephorus Callixtus, &c.

#### ST. KEYNA, VIRGIN.

BRAGHAN, prince of part of Wales, who has left his name to Brecknockshire, was happy in an offspring of saints. The most famous were St. Canoc, who founded many monasteries in Ireland; and St. Keyna, surnamed by the Welch, *The Virgin*, who lived a recluse in a wood in Somersetshire, at a distance from her own country, near the town of Cainsham, which seems so called from her, and stands on the Avon not far from Bristol. Spiral stones in the figure of serpents have been found in that country, which some of the people pretend to have been serpents turned into stones by her prayers.<sup>1</sup> They seem either petrifications or sports of nature in uncommon crystallizations in a mineral soil. St. Keyna is said to have died in her own country in the fifth or sixth century. Many places in Wales are filled with monuments of the great veneration which was formerly paid to this saint. See her Acts in Capgrave, Alford, &c.

<sup>1</sup> See Camden, Cressy, &c.

world listening attentively to St. Nonnus preaching, and on the left, in the dress of a religious, praying before the great church of Jerusalem.

† Our saint is not to be confounded with St. Pelagia, virgin and martyr of Antioch, who suffered under Dioclesian; on whom see St. Chrysostom, Panegy. t. 2, p. 591, ed. Ben.; Lambecius, Bibl. Vind. t. 8, p. 223, 249, 258, 262; and the Martyrologies on the 9th of June—nor with St. Pelagia of Tarsus, who suffered in the same persecution. (See the Martyrologies on the 4th of October; and Papebroke, t. 1 Maij, p. 747). The Acts of this saint in Metaphrastes are interpolated.

## OCTOBER IX.

### ST. DIONYSIUS, BISHOP OF PARIS, AND HIS COMPANIONS, MARTYRS.

From St. Greg. of Tours, Hist. Fran. l. 1, c. 30. The Acts of their martyrdom, extant in Bosquet, Eccl. Gallic. Hist. t. 2, p. 68, 73, were compiled from oral relations about the seventh century, those which were writ by Massus, bishop of Paris, under Constantius Chlorus, almost contemporary, not being then extant. See Rivet, Hist. Littér. t. 4, p. 38, t. 1, part. 1, p. 305; part. 2, p. 49; Tillemont, t. 4, p. 443; Dom Felibien, Hist. de l'Abbaie de St. Denys, anno 1707, folio, Append. p. 162; Du Bois, Hist. Eccl. Paris, t. 1; Orsi, l. 7, n. 4, t. 3, p. 141.

A. D. 272.

THE faith is said by some to have been planted in part of Gaul by St. Luke, and especially by St. Crescens, a disciple of St. Paul. The churches of Marseilles, Lyons, and Vienne were indebted for the light of the gospel to Asiatic or Grecian preachers, though they had received their mission and orders from the apostolic see of Rome. For pope Innocent I positively affirms<sup>1</sup> that no one had established churches in the Gauls, or in Spain or Africa, but persons who had been ordained bishops by St. Peter and his successors. The history of the martyrs of Lyons and Vienne, in 177,<sup>2</sup> proves the flourishing state of those churches in the second century. St. Irenæus very much advanced the faith in Gaul, and left many eminent disciples behind him, though two of the most illustrious among them, Caius and St. Hippolytus, left Gaul, and displayed their abilities and zeal in Italy and other foreign countries. Nevertheless, the light of the gospel did not spread its beams so early upon the remoter parts of Gaul, as is expressly affirmed by St. Sulpicius Severus,<sup>3</sup> and in the Acts of St. Saturninus. St. Germanus of Paris and seven other French bishops, in a letter to St. Rade-gondes,<sup>4</sup> say that the faith having been planted in Gaul, in the very birth of Christianity, made its progress slowly till the divine mercy sent thither St. Martin in 360. Numerous churches, however, were established before that time in most parts of that country, by seven bishops sent thither by the bishop of Rome to preach the gospel.\*

<sup>1</sup> Ep. ad Vict. Conc. t. 2, p. 1245.

<sup>2</sup> See June 2.

<sup>3</sup> Sulpic. Sev. l. 2, p. 381.

<sup>4</sup> Ap. S. Greg. Turon. l. 9, c. 39.

\* Their names are St. Trophimus of Arles, St. Gatin of Tours, St. Paul of Narbonne, St. Saturninus of Toulouse, St. Dionysius of Paris, St. Austremonius of Clermont, and St. Martialis of Limoges. St. Gregory of Tours (Hist. Fr. l. 1, c. 28, p. 22, ed. Ruin.), quoting the Acts of the Martyrdom of Saint Saturninus, places the mission of all these preachers together in the consulate of Decius and Gratus, that is, in the year 250. Hence Tillemont



Of all the Roman missionaries sent into Gaul, St. Dionysius carried the faith the furthest into the country, fixing his see at Paris, and by him and his disciples the sees of Chartres, Senlis, and Meaux were erected,<sup>1</sup> and, shortly after, those of Cologne and others, which we find in a flourishing condition and governed by excellent pastors in the fourth century; witness St. Maternus of Cologne, &c. SS. Fuscian and Victoricus, Crispin and Crispinian, Rufinus and Valerius, Lucian of Beauvais, Quintin, Piaton, Regulus or Riti-cius of Senlis, and Marcellus are called disciples or fellow-laborers of St. Dionysius, and came from Rome to preach the name of Christ in Gaul. We are assured in the Acts of the martyrdom of St. Dionysius that this zealous bishop built a church at Paris, and converted great numbers to the faith. A glorious martyrdom crowned his labors for the salvation of souls, and the exaltation of the name of Christ. He seems to have suffered in the persecution of Valerian in 272, though some moderns defer his death to the

<sup>1</sup> Gallia Christ. Nova, t. 1, p. 521. Rivet, t. 1, p. 308.

Baillet, and some other critics pretend the faith in Gaul was chiefly confined to the territory of Lyons and Vienne till the middle of the third century; in which they are certainly mistaken. For the Acts of St. Saturninus fix only the mission of St. Saturninus in the aforesaid year, and it is certain that several of the rest came into Gaul a considerable time before him. (See this demonstrated by F. Pagi, ad ann. 255, n. 6; Ruinart, in Acta Sancti Saturnini; Dom Dionysius of Ste. Marthe, Gallia Christ. Nova, t. 1, p. 520, &c.). That Marcianus who favored the error of Novatian was bishop of Arles in the reign of Decius, is evident from St. Cyprian (ep. 67, Pam., 68, ed. Oxon.), who mentions his colleagues or fellow-bishops in Gaul, and that he had then sat many years at Arles. St. Regulus was bishop of Arles before him, as appears from the ancient list of the bishops of that see, and from the sixty-seventh letter of St. Cyprian to St. Stephen. St. Trophimus preceded them both in that see, and must have preached in Gaul before St. Pothinus was bishop of Lyons, seeing pope Zosimus testifies of Saint Trophimus, that "from the fountain of his preaching all the Gauls received the streams of faith" (Zosimus, ep. ad episc. Gall. apud Baron. ad ann. 417; Coutant, in Epist. Pontif. Rom.; De Marca, De Primat. p. 169); though some think the church of Lyons, founded by the Asiatics or Greeks, may perhaps be excepted from this number; but nothing proves that St. Pothinus received not his orders at Arles or Rome; which the positive testimonies of St. Innocent I and Zosimus seem clearly to evince. Arles being the metropolis of the first Roman province in Gaul, and the seat of the prefect of all Gaul, and afterward of the prefect of the prætorium, till Maximian Hercules, Constantius Chlorus, Cæsar, and some others made Triers for some time the imperial seat in the West, it was natural to presume that the first bishop established in Gaul should fix his residence at Arles. That St. Paul made St. Crescens first bishop of Vienne is maintained by De Marca (Ep. ad Henric. Vales. Eusebii ed. Vales. præfixa), Natalis Alexander (Hist. Sæc. 1, diss. 16), and Michael Lequien; but denied by Du Bois (Hist. Eccl. Paris, t. 1, p. 7), and others; the testimony of St. Epiphanius (Hær. 51), upon which that assertion is built, being very ambiguous.

beginning of the reign of Maximian Hercules, who resided chiefly in Gaul from the year 286 to 292. Ado calls the judge by whom he was condemned Fescenninus. The Acts of his Martyrdom, St. Gregory of Tours, Fortunatus, and the western Martyrologists inform us that after a long and cruel imprisonment he was beheaded for the faith, together with Rusticus, a priest, and Eleutherius, a deacon. The Acts add, that the bodies of the martyrs were thrown into the river Seine, but taken up and honorably interred by a Christian lady named Catalla, not far from the place where they had been beheaded. The Christians soon after built a chapel over their tomb. In 469, through the pious exhortations of St. Genevieve, a church was raised upon the ruins of this chapel, which was a place of great devotion, much resorted to by pilgrims, as appears from the works of Saint Gregory of Tours, in many places, by which it is clear that this church stood without the walls of the city, though very near them. By a donation of Clotaire II, it appears that here was then a religious community governed by an abbot. Dagobert,

The popular traditions of several churches in Gaul, which pretend they were founded by some of the apostles, or make their first bishops the immediate disciples of the apostles, are such that no stress can be laid on any of them, as Dionysius of Ste. Marthe (Gallia Christian. Nova, t. 1, Præf., et p. 510), Rivet (Hist. Littér. t. 1, p. 301, &c.), and F. Longueval (Hist. de l'Eglise Gallic. t. 1, Diss. Prélim. Prop. 1 et 3) confess. It cannot nevertheless be doubted but the faith had taken root in Gaul about the time of the apostles, seeing it was in a flourishing condition at Lyons in the second century, and had penetrated into Britain; and St. Irenæus urges against the heretics the tradition of the churches of Gaul, Germany, Egypt, and the East, all planted by the apostles (l. 1, c. 10). Tertullian says that the faith flourished in the different nations of the Gauls, &c. (Tert. adv. Judæ. c. 7). Dionysius of Ste. Marthe (Gallia Christian. Nova, t. 1) demonstrates the same of that early period, though the churches there were not yet numerous, except about Arles, Marseilles, Lyons, and Vienne. Ado says St. Trophimus was made bishop of Arles by St. Paul. As St. Trophimus was bishop before the mission of St. Saturninus in 250, so it is not improbable that also some others of the five above-mentioned bishops came into Gaul before him, though the assertion of St. Gregory of Tours seems to show that several of them arrived together about that time. St. Gatian of Tours is expressly said to have been sent by St. Fabian, who sat from the year 236 to 250. That St. Dionysius of Paris, St. Saturninus, St. Austremonius, and St. Martial were sent about the same time, and by the same pope, is what the testimony of St. Gregory of Tours confirms, and Tillemont and other judicious modern French historians look upon as certain. The peace which the church enjoyed under Philip was favorable to so numerous a mission. Some other missionaries were sent from Rome after these seven, as St. Peregrinus, first bishop of Auxerre, and St. Genulphus of Cahors, sent by St. Sixtus II, in 257 (ib. p. 108), and probably several others, says Rivet (Hist. Littér. t. 1, p. 309). But the greatest part of the rest of the episcopal sees in Gaul were founded by the disciples of the first seven Roman missionaries. Thus Rivet doubts not but St. Julian of Mans and the first bishop of Angers were disciples of St. Gatian of Tours.

who died in 638, founded the great abbey in this place in which he was interred, and which has been for many ages the usual burial-place of the French kings. Pepin and his son Charlemagne were principal benefactors to this monastery, which was magnificently rebuilt by abbot Suger. The relics of SS. Dionysius, Rusticus, and Eleutherius are kept here in three silver shrines.\* The miraculous cure of pope Stephen II in this church has been already related.<sup>1</sup> St. Dionysius of France is commonly called Saint Denis, from the French Denys. A portion of his relics is said to be possessed by the abbey of St. Emmeran at Ratisbon.†

Those apostolic pastors who converted so many nations to Christ were men filled with his Spirit, who regarded nothing but his glory, and acted and lived for him alone. Christ on earth never entertained any regard but for the glory of his Father, to whom he offered himself and his kingdom. Whoever becomes his minister, must, in like manner, have no aim, no intention but to advance the divine honor; for this he must be dead to the world and have bid adieu to it, that is, to all desires of honors, applause, pleasures, riches, or any earthly goods whatever. Such a one sees no-

<sup>1</sup> See Note on the life of St. Boniface, B. M. t. 2, p. 341.

\* Montmartre or Mons Martyrum is a place anciently consecrated to the memory of these martyrs, who are said by some to have been there beheaded, and at first buried before their bodies were removed to the place where the abbey now stands; but it is the opinion of many judicious critics that the bodies of these martyrs were buried from the beginning upon the spot where the abbey was founded. (See Dom Felibien, *Hist. de l'Abbaie de St. Denys*; and Gallia Christ. Nova; Lebeuf, *Diss. t. 2, p. 10*). Taillet, in his *Recherches Critiques, Historiques, et Topographiques*, ann. 1772, 4to. on the first quarter, called The City, thinks this first chapel could not have stood where the abbey stands; for it cannot be imagined that St. Genevieve, a tender virgin, should so often frequent it by night had it been two leagues distant. He thinks this first chapel of St. Denis joined or was near the cathedral, according to the custom of those times. Whence the cathedral has always honored him among its patrons. Saint Genevieve persuaded the people to build a chapel under his invocation on the spot where the abbey was afterward founded. This abbey being plundered by the Normans and destroyed, the citizens built a chapel under his name in the city, probably where the church of S. Denis de Chartre is situated. Some moderns pretend this to have been the place of his prison. But we are informed by St. Gregory of Tours (l. 8, c. 33) that the public prison of Paris was near the western gate; it was burnt down in 585, and transferred to the place near which this church stood; from which neighborhood it was called S. Denis de Parisiaco Carcere, as was also the church of St. Symphorian's in the same quarter, De Carcere. On this hill of Montmartre the idols of Mars and Mercury were worshipped before the conversion of the Gauls; whence it is called Mons Martis.

† The bull of Leo IX, produced at Ratisbon in favor of their pretended possession of the whole remains of St. Denis, of which Possinus disputes at large, is proved by Launoy and M. Valois to be counterfeit.

thing in this world which he hopes or desires; nothing that he much fears; he seeks no composition with it while he is engaged in the cause of his master; no threats or apprehensions of terror from its persecution can damp his courage in defending the honor of God, or cool his zeal for the salvation of souls.

#### ST. DOMNINUS, M.

BEING an officer of the bed-chamber to Maximian Hercules, when that emperor kept his court at Milan, in 304, the persecution raging with great violence, he fled secretly toward Rome, but was overtaken on the Claudian Way, between Parma and Placentia, and beheaded upon the spot. He was buried in the same place, and his tomb was glorified by many miracles. A town which arose there, and is now an episcopal see, is called from him Burgo-san-Domnino. See his Acts; and Tillemont, t. 5, 136.

#### ST. GUISLAIN, ABBOT.

THE name of St. Guislain is famous in the lives of St. Amand, St. Aubert, and St. Aldegondes. Having led some time an eremitical life in a forest in Haynault, upon the river Haysne, for the benefit of many who desired to serve God under his direction, he founded there a monastery in 651, in honor of St. Peter and St. Paul, which he governed with great sanctity and prudence thirty-six years, under the rule of St. Basil, or of the eastern monks. By his exhortations two holy and illustrious sisters renounced the world—St. Vaudru, who, in 656, erected a monastery at a place called, from a certain camp, *Castri Locus*, now Mons, and St. Aldegondes, who erected a double monastery, which gave rise to the town of Maubeuge. St. Guislain died on the 9th of October, in 681, and is commemorated in the Roman Martyrology. His monastery, which was long called *The Cell*, exchanged the rule of Regular Canons to receive from St. Gerard that of St. Bennet, in 930. The little town which arose in the same place is a stronge fortress. The lives of St. Guislain are all modern. See Fleury, l. 39, n. 30.

#### ST. LEWIS BERTRAND, C.

LEWIS was the son of John Lewis Bertrand, a royal notary, and was born at Valencia in Spain on the 1st of January, 1526. He was the eldest of nine children, who, being all remarkable for their piety, were a proof how deep root virtue takes in the hearts of youth when it is imprinted in them by the good example and early instructions of pious parents. Lewis from his infancy loved retirement, prayed much and with fervor and

practised mortifications of which his tender age seemed almost incapable. He ate very little, shunned all frivolous amusements and recreations, and whatever served to flatter the senses in diet or other things; and, when he could deceive the vigilance of his mother, he slept on the bare ground. He was often found on his knees in some secret part of the house, and seemed by his teachable disposition and sincere humility of soul to have inherited the spirit of St. Vincent Ferrer, to whom he was related by blood. When he went abroad to the schools, he redoubled his watchfulness over himself, lest necessary commerce with the world should weaken the sentiments of piety in his breast. He never lost sight of the divine presence, and, seeking the Lord in the simplicity of his heart, he deserved to hear his voice in pious books and devout prayer, which he made his most familiar entertainment. He sought no company but that of the virtuous. At fifteen years of age he desired to take the religious habit among the Dominicans. His father opposed his inclination on account of the tenderness of his age and constitution; and the prior of that Order at Valencia could not but pay a regard to his remonstrance. These delays only increased the ardor of the postulant's desires. The next prior was the celebrated F. John Mico, who had been brought up a poor shepherd in the mountains of Albaida, in which employment he had learned to contemplate God in the works of the creation. By repeating to his fellow-shepherds the instructions he learned from pious books and sermons, he induced many to embrace the practice of perfect virtue. He afterward became an eminent doctor among the Dominican friars, introduced a reform of that Order in Spain, was a great preacher, and an apostle of some of the Moors in Spain. He wrote several works of piety and holy meditations, full of unction and science in the interior life.\* This great servant of God gave the habit to young Bertrand, and conducted the fervent novice in the path of true virtue by the love of the cross and humiliations, the contempt of earthly things, and the exercises of obedience, humility, and charity; teaching him that a soul gains more advantages by patience in spiritual dryness and privations, than by consolations and supernatural favors.

When the saint was ordained priest, he usually said mass every day; he prepared himself to offer that adorable sacrifice by spending always some hours in prayer and in exercises of holy compunction, by which, and often by the sacrament of confession, he endeavored diligently to purify his soul from the least stains it might have contracted, to correct the least irregularities and disorders which easily steal into our affections, and to

cleanse them from all the poison of self-love which is so apt secretly to infect them. For being filled with a holy dread of the divine judgments, and the deepest sense and awe of the infinite justice, sanctity, and purity of God, with the most innocent life he joined the practice of the most severe constant penance. And he seemed desirous to set no bounds to the fervor of his compunction before he approached the holy mysteries. His angelical modesty, the ardor of his love, the impression of which seemed to appear in his countenance, and the torrents of tears which he usually shed at the altar, inspired with tender devotion all persons that heard his mass. Being made master of novices in 1551, both by his example and words he taught them sincerely and perfectly to renounce the world and their own will, to conceive an entire distrust in themselves, and by a spirit of prayer closely to unite their souls to God. The saint's talents did not at first appear promising for the pulpit; nevertheless, being employed in that sacred function, he overcame all difficulties, and his discourses produced incredible fruit, because they were animated with zeal and charity, and breathed a spirit of sincere piety and humility. In 1557, a pestilence raging in the kingdom of Valencia, the saint knew no danger, and spared no pains in exhorting and assisting the sick, and in burying the dead. He who cheerfully exposed his life for his brethren during this calamity, when it was over, obtained of his superior, by earnest importunities, leave to preach the gospel to the savages in America, which was a most painful and dangerous mission.

Saint Lewis embarked at Seville in 1562, with another friar of his Order; and, during the voyage, by his daily exhortations and instructions, he brought all the sailors to a reformation of their lives. The vessel in which he sailed landed in Golden Castile, in South America, and the saint repaired to the convent of his Order in that province. Without the least thought of allowing himself any rest, or taking any refreshment after the fatigues of his journey, he prepared himself by severe fasts and watchings to open his mission. During the course of his mission in those parts, he lay often in the open air, and usually on the ground, or on pieces of wood, which formed rather a rack than a bed; by refusing the ordinary succors which missionaries in those parts furnished themselves with, he often suffered the utmost severities of hunger and other inconveniences. The gifts of tongues, of prophecy, and of miracles, were favors conferred by heaven on this new apostle, as the authentic history of his life, and the bull of his canonization assure us. In the isthmus of Panama, the isle of Tobago, and the province of Carthagená, in the space of three years, he converted to Christ above ten thousand souls, and baptized all the inhabitants of the city of Tubara,

\* Part of F. Mico's meditations are translated into English.

and the places adjoining. He then preached with like fruit at Cipacoa. The savages at Paluato, still more enslaved to their passions than to their idols, resisted the light of heaven. The prayers, tears, and mortifications which the saint offered up for them seemed at that time to be lost; but afterward produced the most plentiful harvest. In that manner it pleases God frequently to try the patience and perseverance of his most faithful ministers. The next mission which the saint undertook was among the Caribbees, who are looked upon as the most brutal, barbarous, and unteachable people of the human race. The holy preacher making no account of the sacrifice of his life, penetrated alone through the forests, and over the mountains of Guiana, which they inhabit; neither was the divine seed altogether barren among these barbarians, and several even of their priests were baptized by our saint. The inhabitants of the mountains of St. Martha received him as an angel sent from heaven, and he baptized there about fifteen thousand persons. One thousand five hundred Indians followed him thither from Paluato, and having been instructed in the faith, were baptized by him and his companions. In the country of Monpaia, and in the isle of St. Thomas, the saint gained a new people to Christ, and new triumphs to the church. Heaven protected him more than once from all attempts made upon his life by poison, the sword, and other ways. He foretold many things to come, and in the city of Carthagena raised a dead woman to life. Pierced to the quick to see the avarice and cruelty of several Spanish adventurers in the Indies, and not being able to find any means of putting a stop to those evils, he was desirous to seek redress in Spain; and about that time he was recalled thither by his superiors. He sailed from Carthagena in America, and arrived at Seville in 1569, whence he returned to Valencia. He was appointed successively prior of two convents of his Order, and wonderfully revived in them both the primitive spirit of their holy founder. Among many other predictions he foretold the conversion of John Adorno, a noble Genoese, and that he would institute a new religious Congregation; which was verified by that of the Regular Clerks, called Minors, whom he afterward founded. St. Teresa consulted St. Lewis, and received great comfort from his advice under her greatest difficulties. When she wrote to him about her design of establishing a reformation of the Carmelite Order, he sent her the following answer: "Because the honor of God is highly concerned in your intended undertaking, I took some time to recommend it to him by my poor prayers. For this reason I deferred so long my answer. I now bid you take courage in the name of the Lord, who will favor you. It is in his name that I assure you your reformation

will be, within the space of fifty years, one of the most illustrious Orders in the church."

St. Lewis preached the divine word during twelve years, without intermission, in several dioceses in Spain. He trained up many excellent preachers, who succeeded him in the ministry of the word in that and the following ages. The first lesson he gave them was, that humble and fervent prayer must always be the principal preparation of the preacher; for words without works will never have the power to touch or change hearts. Words must be animated by the spirit of prayer, and must derive their force and efficacy from this source, or they will be little more than an empty sound. A want of feeling in the preacher never fails to leave the hearers cold, how much soever his eloquence may tickle their ears; and as for those who court applause, and preach themselves rather than the word of God, their studied affectation or vanity alienates and disgusts those that hear them; but the language of the heart is almost irresistible. Our saint inculcated that preachers must not judge of the fruit of their sermons by the applause of men, but by their tears, and by the change of their manners. If, said he, they lay aside enmities, forgive injuries, avoid the occasions of sin and scandals, and reform their conduct by your discourses, then say that the good seed is fallen on a good soil; but give all glory to God alone, and acknowledge yourselves unprofitable servants.\* He first practised these rules

\* At that time there flourished in the same Order in Spain two other eminent servants of God, who, by their learning, zealous labors, and experience in an interior life, exceedingly promoted the cause of true piety, F. Lewis of Granada, and Bartholomew De Martyribus. The former was born at Granada, of mean parentage, in 1504, and was indebted for his education to the Marquis of Mondejar. In the year 1524, the nineteenth of his age, he took the religious habit in the Dominicans' convent in Granada, which had been then lately founded by king Ferdinand. The young novice studied in all things to have no other view than the glory of God. All his moments were consecrated to prayer and the other exercises of his holy state. His external employments and his studies seemed, by his constant recollection and attention to the divine presence, as it were, a continued prayer. He spoke very little, meditated much, and though he read all good authors to store in his mind a treasure of whatever seemed beautiful, solid, or useful in their works, he was much more solicitous to digest what he read, and to render all his knowledge clear, just, regular, and methodical. And it was his chiefest care to make every thing subservient to devotion and piety. In the excellent rules which he lays down for the method of religious persons applying themselves to studies, he laments that great numbers by them suffer shipwreck of their devotion. For as the male children of the Israelites in Egypt were no sooner brought into life, but by the order of Pharaoh they were drowned: so these souls drown in such studies the spirit of devotion which they had just begun to conceive. To prevent this dreadful abuse, he will have such students to be sincerely persuaded that these studies often wound our souls, and inspire a science which puffs up; to guard against which evil, they must continually lament the miserable necessity which we lie under of listening sometimes to the

himself, especially by cultivating in his soul the most profound humility, and an eminent spirit of prayer. His humility never appeared more remarkable than when it was

put to the most dangerous trial, amidst the greatest honors. When all persons with loud acclamations called him a saint and an apostle, and treated him with the highest esteem,

masters of this world for our improvement in necessary science, whilst we ought to listen to God alone by meditating on his divine word. The dangerous wounds of these studies are only to be avoided by keeping our mind closely united to God in them, and by always remembering that to divest ourselves of the old man, and to put on the new, is not an affair of small importance, or the work of a few days, but requires our utmost and most constant application. (See Granada, Tr. on Prayer, part 2, § viii, c. 4). This holy man had preached many years to himself in solitude, applying to himself, and imprinting deeply in his own soul, the most perfect maxims of all Christian virtues, before he began to announce the same to others. This he afterward did with incredible fruit, chiefly at Granada, Valladolid, Evora, and Lisbon. Cardinal Henry, infant of Portugal, archbishop of Evora, with much difficulty drew this apostolic man to that city, and committed to him the direction of his conscience, and of all his important affairs. Queen Catharine, regent of Portugal, afterward chose him her confessor and counsellor, and obliged him to reside at Lisbon. Inflexible was his constancy in refusing all ecclesiastical dignities, especially the archbishopric of Braga, which burden he contrived to put on the shoulders of his colleague, the celebrated Bartholomew de Martyribus, whom he obliged, as his provincial, to accept the same. The dignity of cardinal was modestly shunned by Lewis with no less resolution. He died on the 31st of December, in 1588. His first work was his excellent Treatise on Prayer, than which few books of this kind are extant more useful. The Sinner's Guide he composed in 1555, whilst he was prior at Badajos, which of all his works is the best wrote, and has been blessed with incredible success in the conversion of innumerable souls. All who aspire to the happiness of truly serving God, will find, in the serious perusal of this work, the strongest incentives to fervor. It was followed by his Memorial of a Christian Life, by his Meditations, and other such treatises. To instruct preachers in the rules proper for discharging that important duty, he wrote his Church Rhetoric, full of excellent remarks, as is set forth in the preface to the French translation. In his book, On the Conversion of the Indians, he instructs the missionaries in what manner they ought gently to insinuate the Christian truths into the minds of infidels, beginning by the moral precepts and the motives of credibility, before the mysteries are expounded.

The works of this eminent, contemplative, and apostolical man have been translated into most languages of Europe; also into the Persian, Chinese, and those both of the East and West Indies, and were commended by an express brief of pope Gregory XIII, and by St. Francis of Sales (l. 1, ep. 34), who advises every clergyman to procure them, to make them his second breviary, and daily to meditate on some part or other of them, beginning with the Sinner's Guide, then proceeding to the Memorial, after this to the rest in order. This, he says, was the practice of St. Charles Borromeo, who preached no other theology than what he learned chiefly in these books, and who, in a letter to Pope Pius IV, prefers the works of Granada to all others of the kind. See Touron (Hist. des Hommes Illust. t. 4, p. 558), Echard (Bibl. Script. Ord. S. Domin. t. 2, p. 288), and the Life of Lewis of Granada, prefixed to the Latin edition of his works in three large volumes in folio. In the first we have his excellent large and small Catechism; his Method of catechising the Indians; Common-place Books on Pious Subjects; and his Church Rhetoric on the method of preaching. In the second tome

are contained Sermons, and other moral Tracts. In the third, the Sinner's Guide, Treatise on Prayer, on the Eucharist, Memorial of a Christian Life, the Discipline of a Spiritual Life; on the Incarnation, on Scruples, the Life of the Ven. John of Avila, some time his master in a spiritual life, &c. The French edition of his works in 8vo. is in request. F. Lewis died on the 31st of December, 1518, aged eighty-four.

Don Bartholomew de Martyribus received this surname from the church in which he was baptized at Lisbon, in which city he was born in 1514, of pious parents, whose favorite virtues were devotion, and a boundless charity to the poor. Their good economy supplied them with a constant fund for alms beyond the ordinary abilities of persons of their circumstances in a middle condition of life. Bartholomew from his infancy was made by his mother the bearer of the charitable relief which she secretly sent to distressed families, such especially as were fallen from a state of opulence. He made his solemn vows in the royal convent of the Dominicans at Lisbon in 1529, being fifteen years and six months old. The will of his superiors was always his, and an eminent spirit of prayer was in his soul the foundation of all interior virtues. His reputation for learning and piety, whilst he taught theology in several houses, and was employed in several offices in his Order, made the greatest personages in the court of Portugal seek his acquaintance. In all his employments he walked always in the presence of God, studying to pay to him a constant interior homage of spiritual adoration and worship. This practice he always inculcated to those who had the happiness ever to fall under his care. Exterior virtues, as he used to say, have their root in the affections of the soul; if these be well regulated by perpetual watchfulness over ourselves, and fervent interior exercises, our exterior will be regulated as it were of course. The perfect disinterestedness of the servant of God, his contempt of earthly things, and the disengagement of his affections from creatures, his sublime gift of prayer, and zeal for the honor of God and the salvation of souls, were virtues which qualified him for the most arduous apostolic functions. Being compelled in 1558, to receive the episcopal consecration, and raised to the see of Braga, the first in the kingdom of Portugal, the alarms which this promotion gave him, and the violence he offered himself in making this sacrifice, threw him into a dangerous fit of illness. In this dignity the poverty and austerity in which he continued to live, the exact regulation of his time and functions, the good order of his household, the modesty and edifying deportment of all those who composed it, his immense charities, and his care of the whole diocese, were proofs of his extraordinary virtue and prudence, and the admiration of all Spain. Not was he held in less veneration at Trent, where he assisted at the general council, in which, when some out of respect would have no canons enacted for the reformation of cardinals, he strenuously insisted that the more eminent the dignity of persons is in the church, the greater is the obligation of the strictest canons for the reformation of their manners. In that council he vigorously maintained that the obligation of residence in pastors of the church is of divine right and precept, consequently indispensable. Certainly no considerable absence from their flocks can ever be excused in any, unless for public great necessities of the church. "To what a pass are matters brought," said our zealous prelate, "since they to whom God has given charge of his church pretend to make it a debatable point whether they are obliged to abide

then the fear of the divine judgments made the deepest impression upon his soul. With his apostolic labors he joined assiduous prayer and abundant tears for the conversion of sinners; and in this he earnestly exhorted all devout Christians to join him, and to call in all the mourners of the earth, and all creatures, that by their united loud cries and perseverance they might move the tender bowels of the divine mercy to compassion for so many souls that are blind amidst the greatest spiritual miseries, and sport themselves, without thinking of their danger, on the brink of eternal perdition. His thirst for

with her! Who could bear with a servant who is intrusted with the care of his master's children, yet should dispute whether he was obliged to be near them! What should we say of a mother who should abandon her babe which she suckles! or of a shepherd who should leave his flock in the fields amidst wolves!—What! shall we doubt that we are bound personally to watch over those for whom we are bound to lay down our lives, if their salvation requires it! We owe our life to them for their spiritual necessities more than to ourselves for any temporal ends," &c.

This great prelate, long before this council, was extremely affected one day in the visitation of his diocese, upon seeing a shepherd's boy watching sheep in the midst of a violent shower of rain, without daring to take shelter in a neighboring cave, lest a wolf should break in upon the sheep, or some fox run away with a lamb. How much more watchful ought a pastor of souls to be in protecting them from the snares of the devil! said this true pastor with the most feeling emotion. From Trent he took a journey to Rome, where he was received with extraordinary marks of esteem by pope Pius IV and all the prelates of his court, especially by St. Charles Borromeo, who opened to him the secrets of his conscience, that he might be guided by him in the path in which God should direct him to walk, that he might fulfil his holy will. Our archbishop returned from Rome to Trent, where the council was closed after the twenty-fifth session in December, 1563. It had been called eighteen years before, but had been assembled only five years; two under Paul III, in ten sessions, one under Julius III, in six sessions, and two under Pius IV, in nine sessions. Between the two last popes, two others, Marcellus II and Paul IV, had sat, but the council was not held in their time. The archbishop of Braga, in his return to Portugal, was received with extraordinary honor at Avignon by the vice-legate, who gave him the following account of two bishops who had been at Trent. Leaning to Lutheranism, they went to the council as spies to condemn its decrees; but by assisting at the conferences and deliberations, in which all points were discussed before the decisions, they were edified by observing the extreme difference of the method which the reformers pursued, who, in their deliberations about faith, consulted only their own private-opinions, caprice, and fancy, and that held by the Catholics, who weighed every thing in the balance of the sanctuary, and by the most careful search into the constant and primitive tradition, and the faith of all nations, set the true doctrine of Christ in a clear light. One of them was afterward singularly zealous and successful in confuting and converting the Calvinists and other sectaries (Touron, t. 4, p. 645). Don Bartholomew visited with incredible zeal and care his whole diocese, even the exempted churches of military Orders, and others; though this was not compassed without lawsuits, and other difficulties, which, by his invincible constancy and the weight of his authority he overcame. He every where reformed

their salvation made him cheerfully meet all dangers, and regard labors and fatigues as the greatest pleasures. Crosses were always his joy, and his continual austerities and penance made his whole life a long martyrdom. The two last years of his life he was afflicted with painful colics, and frequent fevers, under which it was his constant prayer to say, with St. Austin: "Here cut, here burn, here spare not, that I may find mercy for eternity." Under his infirmities it was wonderful with what zeal and alacrity he continued his penitential austerities and his apostolic labors. In 1580 he preached

disorders, and put in execution the wholesome decrees framed by the council at Trent. A long history would be requisite to relate the wonderful conversions which he wrought of many obstinate sinners, and other fruits of his piety and zeal; the edifying examples of his charity and humility, and the meekness and patience with which he suffered the most atrocious injuries.

In 1578, king Sebastian I, in the twenty-fourth year of his age, sailed into Africa with thirteen thousand foot, and fifteen hundred horse, to restore Mahomet, the late king of Morocco, who had been dethroned by his uncle Muley Moluc; but, in the same battle, three kings perished. Sebastian was killed in the action, after having fought six hours with incredible valor; Muley Moluc died of sickness, whilst he was giving his orders to his last breath, and Mahomet was drowned in his flight. The cardinal Don Henry, uncle to the late king, sixty-four years of age, ascended the throne in Portugal, but died in the beginning of the year 1580, not having supported on the throne the high reputation he had acquired in a private life. Upon his demise, Philip II of Spain put in his pretensions, and took possession of the crown of Portugal. Soon after this revolution, Don Bartholomew obtained of pope Gregory XIII and king Philip the leave, which that pope and Pius IV and V had often refused him, of resigning his archbishopric. This he carried into execution on the 20th of February, 1582, retiring to the convent of his Order at Viana, in which he begged for charity the smallest cell in the house to be allowed him. He comforted his afflicted flock with heavenly instruction; and with tender exhortations to his clergy, he assured them he would never cease, in imitation of Moses on the mountain, to implore the divine succors for them, with hands lifted up to heaven, whilst they, like Joshua, should conduct the army of the Lord into the land of promise, and should fight against the enemies of his people. In his retirement he spent eight years in fervent contemplation, in which his soul was closely united to God by the most perfect exercises of ardent love. He joined the practices of the most austere penance, being entirely taken up with the desire of dying perfectly to himself, that he might live only by the spirit of Jesus Christ. After a lingering sickness, he happily died on the 16th of July, 1590, being seventy-six years old. Several miracles are ascribed to him by his historians, both living and after his death. Lewis of Granada, who died a year and a half before this holy prelate, wrote a short account of his virtues and principal actions. His life is written by three other good authors, who were his contemporaries, particularly by Lewis de Sousa, a Portuguese Dominican; from which and other memoirs, the edifying and much esteemed history of this holy archbishop is compiled in French, in quarto, which work is by some ascribed to the Dominicans at Paris, but more justly by Touron (t. 4, p. 593) to M. Isaac le Maitre, or Sacy. A new edition of Sousa's work was given at Lisbon, in 1763.

the Lent at Xativa, and went thence to preach in the cathedral at Valencia, where he was carried sick from the pulpit to the bed, from which he never rose. Amidst the tears of all about him he appeared cheerful at the approach of death, having foretold the very day to several friends in secret, almost a year before; in particular to the archbishop of Valencia, and the prior of the Carthusians. The archbishop would attend the saint during his illness, and administered his remedies and broths with his own hand. The holy man gave up his soul to God amidst his prayers, in company with all the brethren of his convent, on the 9th of October, 1581, being fifty-five years old. Many miraculous cures attested his favor with God. He was beatified by Paul V, in 1608, and canonized by Clement X, in 1671. See the bull of his canonization; and his life written by F. Vincent Justinian Antist, Dominican of Valencia, printed at Saragossa and Valencia in 1582, and again most accurately by John Lopez, bishop of Monopolis. See also Tournon, *Hommes Illustr.* t. 4, p. 485.

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## OCTOBER X.

### ST. FRANCIS BORGIA, C.

His life, compiled by F. Ribadeneira, who was nine years his confessor, is the master-piece of that pious author, who, by his acquaintance with the holy man, and his own experience in an interior life, was excellently qualified to animate in his expression the narrative of the actions of the saint with that spirit with which they were performed. The Latin translation of this life by F. And. Scot is looser than that extant in old French, made by the lord of Betencour. This valuable work is exceedingly improved by F. Verjus, a French Jesuit, who has retained the entire spirit and piety of the original, in the life he has compiled of this saint, in a smooth, elegant, and florid style; in which performance he had also recourse to the life of St. Francis Borgia, wrote by F. Eusebius of Nieremberg, in 1644, to a third life, which was only in MS. though wrote the first in time, soon after the saint's death; by F. Dionysius Vasquez, who had been nine years the saint's confessor, and had lived with him a much longer time. This MS. history wants method; the original is kept in the professed house of the Jesuits at Valencia in Spain. F. Verjus also quotes large MS. memoirs with which he was furnished by the saint's descendants, who flourish to this day in several illustrious branches in Spain, the chief of which is the duke of Gandia. See also F. Orlandini, *Hist. Societ.* l. 8; and chiefly F. Sachini, *ib.* t. 3, or Borgia; likewise F. Bartoli's curious additional anecdotes of this history collected from the archives of the Professed House at Rome.

A. D. 1572.

MANY Christians seem afraid of following Jesus Christ with their whole hearts, and live as if they were for compounding with God and the world. These persons have a

very false idea of virtue, which they measure only by their want of courage. If they once opened their hearts to the divine grace, and were sincerely resolved to spare nothing that they might learn to die to themselves, and to put on the spirit of Christ, they would find all their pretended difficulties to be only shadows; for, by the omnipotent power of grace, the roughest deserts are changed into smooth and agreeable paths under the feet of the just man. This St. Francis Borgia experienced, both in a private life in the world, at court, in a religious retirement, and in the functions of an apostolic life. St. Francis Borgia, fourth duke of Gandia, and third general of the Jesuits, was son to John Borgia, duke of Gandia, and grandee of Spain, and of Joanna of Arragon, daughter of Alphonso, natural son to Ferdinand V, king of Arragon, who was also regent of Castile for his daughter Joanna, and his grandson Charles, afterward emperor. Ferdinand, who, by taking Granada in 1491, had put an end to the reign of the Moors in Spain, and by marrying Isabel, the heiress of Castile, united that whole monarchy in his family, was great-grandfather to our saint. The family of Borgia or Borja, had long flourished in Spain; but received a new lustre by the exaltation of cardinal Alphonso Borgia to the pontificate, under the name of Calixtus III, in 1455. St. Francis was born in 1510, at Gandia, a town which was the chief seat of the family, in the kingdom of Valencia. His pious mother had a great devotion to St. Francis of Assisium, and, in the pangs of a dangerous labor, made a vow that if she brought forth a son, he should be called Francis. As soon as he began to speak, his parents taught him to pronounce the holy names of Jesus and Mary, which he used often to repeat with wonderful seriousness. At five years of age he recited every day on his knees the chief parts of the catechism. All his diversion was to set up pious pictures, make little altars, imitate the ceremonies of the church, and teach them to the little boys who were his pages. From the cradle he was mild, modest, patient, and affable to all. The noble sentiments of gratitude and generosity which he then began to discover, were certain presages of an innate greatness of soul; the former being inseparable from a goodness of heart, and the latter, when regulated by prudence and charity, being the greatest virtue of a prince, who is raised above others, only that he may govern, and do good to mankind.

Francis, at seven years of age, could read his mother tongue, and the Latin office of the Blessed Virgin very distinctly. His father, therefore, thought it time for him to learn writing and grammar, for which purpose he appointed him a preceptor of known prudence, learning, and piety, who was called doctor Ferdinand. At the same time he was furnished with a governor, whose business

it was at different hours to fashion the young prince to the exercises that were suitable to his birth, in proportion as his age was capable of them. It was the first care of the parents, in the choice of the masters whom they placed about their son, that they were persons of uncommon piety, whose example might be a continual lesson of virtue, and whose instructions should all ultimately tend to the grafting in his mind true sentiments of morality and religion, without which all other accomplishments lose their value. Learning, good-breeding, and other such qualifications, are useful and necessary instructions and helps; but these never make the man; every one is properly only such as the principles and maxims are by which he is governed. It is by these that a man's life is guided; if they are false or depraved, his understanding is deprived of the light of truth, his heart is corrupted, and it is impossible he should not go astray, and fall headlong down the precipices which the world and his passions prepare for him. It is therefore the first duty of every parent and master to study, by every means, to cure the passions of a youth, to begin this by repressing their exterior effects, and removing all occasions and incentives; then to instil into their minds the strongest antidotes, by which he may be enabled and encouraged to expel their poison; and for this task no age is too early or tender; for if the mind has once taken any wrong bent, it becomes infinitely more painful and difficult to redress it. Opportunities are also to be taken in all studies of seasonably and strongly inculcating short lessons of religion, and all virtues. By this means their seeds are to be sown in such a manner in a tender heart, that they may shoot deep roots, and gather such strength as to be proof against all storms. Our saint was blessed by God with such dispositions to virtue, and so good a capacity for his studies, that in all these parts of his education his masters found this task both agreeable and easy. Before he was ten years old he began to take wonderful delight in hearing sermons, and spent much time in devotion, being tenderly affected to the Passion of our divine Redeemer, which he honored with certain daily exercises. In his tenth year, his pious mother fell dangerously ill; on which occasion, Francis, shutting himself up in his chamber, prayed for her with abundance of tears, and after his devotions, took a sharp discipline a long time together. This was the first time he used that practice of mortification, which he afterward frequently made a part of his penance. It pleased God that the duchess died of that distemper, in 1520. This loss cost Francis many tears, though he moderated his grief by his entire resignation to the divine will. Her pious counsels had always been to him a great spur to virtue; and he took care never to forget them.

At that time Spain was filled with tumults and insurrections of the common people against the regency.\* The rebels taking their advantage of the absence of the young king, Charles V (who was then in Germany, where he had been chosen emperor), plundered the houses of the nobility in the kingdom of Valencia, and made themselves masters of the town of Gandia. The duke fled with his whole family. Going to Saragossa, he left his son Francis, then twelve years old, under the care of the archbishop, John of Arragon, who was his uncle, being brother to his deceased mother. The archbishop made up a household for his nephew, and provided him with masters in grammar, music, and fencing, which he had begun to

\* Ferdinand V succeeded Henry king of Castile in 1474, in the right of his wife, Isabel, sister to that king; and, in 1479, upon the death of his father, John II, king of Arragon, inherited that kingdom. In 1492, on the 2d of January, he took Granada, and extinguished the reign of the Moors in Spain, above seven hundred years after they had settled themselves there. In the following March he banished the Jews out of Spain, to the amount of eight hundred thousand souls. In 1496, he was styled by the pope the Catholic king. His eldest surviving daughter, Joanna, married Philip archduke of Austria, the emperor Maximilian's son, by whom she had two sons, Charles, born at Ghent in 1500, and Ferdinand, who were afterward successively emperors of Germany. Queen Isabel, called also Elizabeth, dying in 1504, Ferdinand, who only reigned in her right, was obliged to leave the crown of Castile to his daughter Joanna, though she was distracted, and continued generally confined first in Flanders and afterward in Spain. Her husband, Philip I, governed Castile in her right almost two years, till his death, in 1506, the twenty-eighth of his age. Ferdinand, after this, became again king or regent of Castile in her name till his death, in 1516, when her son Charles coming out of Flanders into Spain, was acknowledged King of all Spain, though he held Castile only in the name of his distracted mother so long as she lived.

Charles the fifth of Germany, and the First of Spain, upon the death of his grandfather Maximilian, was chosen emperor in 1519, and, in 1520, going into Germany, resigned Austria to his brother Ferdinand. In 1525, Francis I was made prisoner by him in the battle of Pavia. Muleassi, dey of Tunis, having implored his protection against Barbarossa, the most formidable Turkish pirate, who had made himself dey of Algiers, he was restored by him. The emperor also obliged Soliman to raise the siege of Vienna. In 1555, he resigned his kingdoms to his son Philip, and, in the following year, the empire to his brother Ferdinand, and died in 1558. He married Isabel, daughter to Emanuel, king of Portugal. His daughters Mary, Joanna, and Margaret, were married, the first to the emperor Maximilian II, son of Ferdinand, the second to John, prince of Portugal, the third to Alexander de Medicis, duke of Florence, and afterward to Octavius Farnesius, prince of Parma. Don John of Austria, the illegitimate son of Charles V, is famous for the victory of Lepanto gained over the Turks in 1571, and an expedition which he commanded against Tunis in 1573. He died governor of the Low-Countries. Charles V was the most powerful prince in Europe since Charlemagne; being emperor of Germany, king of Spain, Hungary, and Bohemia, possessing also the duchy of Milan, with other territories in Italy, and the duchy of Burgundy, with the Low-Countries. The actions of this emperor are extremely



learn at Gandia. The young nobleman labored at the same time to improve daily in grace and in every virtue. Two sermons which he heard a Hieronymite friar, who was his confessarius, and a learned and spiritual man, preach, one on the last judgment, the other on the passion of Christ, made strong impressions on his mind, so that he remained ever after exceedingly terrified at the consideration of the divine judgments, and, on the other side, conceived an ardent desire to lay down his life for the love of his divine Redeemer, who died for him. Going to Baëza to see his great-grandmother, Donna Maria de Luna, wife of Don Henriquez, uncle and master of the household to king Ferdinand, and great commander of Leon, with several other relations, he was confined there six months by a grievous fit of illness; during which time he gave great proofs of admirable patience and humility. From Baëza he was sent to Tordesillas, to be taken into the family and service of the infanta Catharine, sister to Charles V, who was soon after to be married to John III, king of Portugal. The marriage was accomplished in 1525; but when the infanta went into Portugal, the duke of Gandia, who had greater views for his son in Spain, recalled him, and engaged the archbishop of Saragossa to reassume the care of his education.

Francis was then fifteen years old, and, after he had finished rhetoric, studied philosophy two years under an excellent master with extraordinary diligence and applause. Many so learn these sciences as to put on in their thoughts and expressions a scholastic garb, which they cannot lay aside, so that their minds may be said to be cast in Gothic moulds. Hence it is become a proverb, that nothing is more horrid than a mere scholar, that is, a pedant, who appears in the world to have reaped from his studies scarce any other advantage than to be rendered by them absolutely unfit for civilized society. Nothing contributes more to improve all the facul-

blackened by many French historians, and as nightly extolled by the Germans and Spaniards. If he was not perfectly so good a man as the latter would make us believe, neither was he so bad as many of the French writers endeavor to persuade us, and we ought to hope that the faults he committed were cancelled by sincere repentance. Philip II, king of Spain, reigned forty-two years, and died at the Escorial in 1598. Being four times married, he had, by his first wife (who was Mary, daughter of John IV, king of Portugal), Don Carlos, who was put to death by his order; by his second, Mary of England, he had no issue; by the third, Elizabeth, daughter of Henry II of France, he had Isabel, whom he gave in marriage to Albert, the archduke, son to the emperor Maximilian II. Albert was made cardinal very young; but his brother the archduke Ernestus, governor of Flanders, dying in 1595, he, two years after, resigned his ecclesiastical dignities, and married the infanta of Spain, the Low-Countries being settled on them, with the joint title of princes of Belgium.

ties of the human mind than a well-regulated and well-digested course of studies, especially of the polite arts and philosophy; but then these must be polished by a genteel address and expression, by great sentiments of modesty and generosity, by a fine carriage suitable to a person's rank, and by sincere Christian virtue. The prudent archbishop was solicitous to procure his nephew all these advantages. He was particularly careful to make his pupil active and laborious, by seeing that he went from one employment to another, without leaving any void or unprofitable time between them; nor did his masters fix the end of their instructions in the letter of his studies; but made use of every thing in them to frame his judgment, and form in him true taste; and they taught him to refer every thing to virtue. This seemed the natural bent of the young nobleman's soul, and in the eighteenth year of his age he had strong inclinations to a religious state. The devil raised up instruments to second his attack, and assailed the servant of God with most violent temptations of impurity, in order to profane that pure soul which God had consecrated to himself. Francis opposed to this dangerous enemy very frequent confession, fervent prayer, reading pious books, mortification, humility, distrust in himself, and a firm confidence in God, whose mercy alone bestows the inestimable gift of chastity, and to whom this glorious victory belongs. By these means the saint triumphed over this passion, and had preserved his virginal purity unspotted, when providence fixed him in the holy state of marriage. His father and uncle, to divert his thoughts from a religious life, removed him from Saragossa to the court of Charles V, in 1528, where they hoped his thoughts would take a different turn. The ripeness of his judgment and prudence were such as seldom appear in a more advanced age; and by his virtue, and his unaffected obsequiousness and assiduity in serving his prince, he could not fail of gaining a high place in his favor. Francis had a heart not insensible to the motives of gratitude and generosity, but still more of those of religion. He considered his duty to his prince as his duty to God; and though he willingly accepted of every mark of his prince's regard for him, he was very solicitous in all things to refer himself, his actions, and whatever he received from God, purely to the divine honor. The perfect sanctification of his own soul was his great and constant aim in all he did. As religious exercises themselves, without regularity, can never be steady, and without this advantage lose a considerable part of their lustre and merit, Francis was extremely exact in regulating both his personal devoirs, and the principal duties of his family. In it hours were appointed for every one to go every day to mass, for evening prayers, for pious reading, and meals. He heard sermons as

often as possible, and conversed much with pious persons, went to confession almost every Sunday, and on all great festivals. It was also a part of his care that his whole family should spend well those days which are particularly set apart for the divine service. It is indeed from the manner in which a Christian employs them, that we may form an idea of his conduct with regard to his general practice and sense of religion.

St. Francis, though he delighted chiefly in the company of the most virtuous, was courteous and obliging to all, never spoke ill of any one, nor ever suffered others to do it in his presence. He was a stranger to envy, ambition, gallantry, luxury, and gaming; vices which are often too fashionable in courts, and against which he armed himself with the utmost precaution. He not only never played, but would never see others play, saying that a man commonly loses by it four things, his money, his time, the devotion of his heart to God, and his conscience. One of his servants discovered, that on the days on which he was obliged to visit company in which ladies made a part, he wore a hair-shirt. In him it appeared that there is no readier way to gain the esteem of men, though without seeking it, than by the heroic practice of Christian virtue. Nothing is so contemptible, even amongst men of the world, as insolence, pride, injustice, or anger; nothing so hateful as one who loves nobody but himself, refers every thing to himself, and makes himself the centre of all his desires and actions. Nor is there any thing more amiable than a man who seeks not himself, but refers himself to God, and seeks and does all things for God and the service of others; in which Christian piety consists. The wicked themselves find no more solid comfort or protection in affliction than the friendship of such a person; even those who persecute him, because his virtue is a censure of their irregularities, nevertheless admire in their breasts that sincere piety which condemns them. This is more conspicuous when such a virtue shines forth in an exalted station. It is not therefore to be wondered that Francis was honored and beloved by all the court, particularly by the emperor, who called him the miracle of princes.

The empress had so great an esteem for him, and so high an idea of his merit, that she fixed her eye on him to marry Eleanor de Castro, a Portuguese lady of the first rank, a person of great piety and accomplishments, her principal favorite, who had been educated with her, and whom she had brought with her out of Portugal. The emperor was well pleased with the proposal, and concluded a treaty with the duke of Gandia for his son's marriage. The great qualities and virtue of the lady, and his deference for the emperor and his father did not allow Francis long to deliberate upon so advantageous an offer,

which opened to him a road to the highest favors of the court. The marriage was solemnized in the most Christian manner; to which state the saint brought the best preparation, innocence of life with unsullied purity, and an ardent spirit of religion and devotion. The emperor on that occasion created him marquis of Lombay, and master of the horse to the empress, and having had experience of his wisdom, secrecy, and fidelity, not only admitted him into his privy-council, but took great delight in conferring often privately with him upon his most difficult undertakings, and communicated to him his most important designs. The marquis, to rid himself of the importunities of those who followed more dangerous diversions, spent some of his time in music, played on several instruments, and sung very well; he also set poetical pieces to music, and composed cantatas which were sung in some churches in Spain, and called the compositions of the duke of Gandia. But he never could bear any profane songs. It was to please the emperor, who was fond of hawking, that he first followed that diversion, always in his majesty's company; he was afterward very expert, and took much delight in it. He sometimes mentioned the aspirations with which he entertained his soul on those occasions, sometimes admiring and adoring the Creator in the instinct of a bird or beast, or in the beauty of the fields and heavens sometimes considering the obedience and docility of a bird, and the disobedience of man to God; the gratitude of a wild and fierce beast or bird, which, being furnished with a little food, forgets its natural ferocity, and is made tame; yet man is ungrateful to God from whom he receives all things; the hawk soars to heaven as soon as its pinion is at liberty; yet man's soul grovels on the earth. In such like reflections and self-reproaches the pious marquis was often much affected and confounded within himself, and to pursue his pious meditations he often left the company to hide himself in some thicket. The emperor studied mathematics, and Francis made use of the same master to learn those sciences, especially the branches which are most useful for fortifying towns, and the whole military art, on which subjects his majesty frequently conversed with him. The emperor made him his companion in his expedition into Africa against Barbarossa in 1535, and in another which he undertook against France into Provence in 1536, whence he despatched him to the empress to carry her news of his health and affairs.

Under a violent fever with which the marquis was seized in 1535, he made a resolution to employ for his ordinary reading no other books but those of piety, especially devout instructions, the Lives of Saints, and the holy scripture, particularly the New Testament, with a good commentator; in reading which, he often shut his book, to meditate

on what he had read. In 1537, being at the court which was then at Segovia, he fell sick of a dangerous quinsy, in which he never ceased praying in his heart, though he was not able to pronounce the words. These accidents were divine graces which weaned Francis daily more and more from the world; though, whilst it smiled upon him, he saw the treachery, the shortness, and the dangers of its flattering enjoyments, through that gaudy flash in which it danced before his eyes. Others receive the like frequent admonitions, but soon drown them in the hurry of pleasures or temporal affairs in which they plunge their hearts. But none of those calls were lost on Francis. His life at court had always appeared a model of virtue. But as he had not yet learned perfectly to die to himself, a mixture of the world found still a place in his heart, and his virtues were very imperfect. He even feared and bitterly accused himself that he had sometime in his life been betrayed into mortal sin. But God was pleased to call him perfectly to his service. In 1537 died his grandmother, Donna Maria Henriquez, called in religion Mary Gabriel. She was cousin-german to king Ferdinand, and married John Borgia, the second duke of Gandia. By his sudden death she remained a widow at nineteen years of age, having had by him two children, John, our saint's father, and Isabel, who became a Poor Clare at Gandia, who was afterward chosen abbess of that house, and was eminent for her extraordinary devotion, and love of extreme poverty and penance. Mary her mother, after having brought up, and married her son, and seen the birth of our saint, entered the same austere Order, in the thirty-fourth year of her age. The physicians declared, that if she embraced so severe a manner of life, she could not live one year; <sup>1</sup> nevertheless, she survived in it thirty-three years, living the most perfect model of humility, poverty, recollection, and penance, under obedience to her own daughter, who was abbess of that monastery. She met death with so much joy, that in her agony she desired a *Te Deum* might be sung as soon as she should have expired, in thanksgiving for her happy passage from this world to God. The marquis used afterward to say, that from the time that his grandmother went to heaven he found his soul animated with new strength and courage to devote himself most perfectly to the divine service. God blessed his marriage with a numerous and happy offspring, five boys and three girls; Charles, the eldest, who was duke of Gandia, when Ribadeneira wrote the life of our saint; Isabel, John, Alvarez, Johanna, Fernandez, Dorothy, and Alphonsus. Dorothy died young a poor Clare at Gandia; the rest all married, enjoyed different titles and posts of honor and left families behind them.

St. Francis was much affected at the death of his intimate friend, the famous poet, Garcilaso de Vega, who was killed at the siege of a castle in Provence, in 1537. The death of the pious empress Isabel happened two years after, on the 1st of May, 1539, whilst the emperor was holding the states of Castile at Toledo with the utmost pomp and magnificence. His majesty was much afflicted for the loss of so virtuous a consort. The marquis and marchioness of Lombay were commissioned by him to attend her corpse to Granada, where she was to be buried. When the funeral convoy arrived at Granada, and the marquis delivered the corpse into the hands of the magistrates of that city, they were on both sides to make oath that it was the body of the late empress. The coffin of lead was therefore opened, and her face was uncovered, but appeared so hideous and so much disfigured that no one knew it, and the stench was so noisome that every body made what haste he could away. Francis not knowing the face would only swear it was the body of the empress, because, from the care he had taken, he was sure nobody could have changed it upon the road. Being exceedingly struck at this spectacle, he repeated to himself: "What is now become of those eyes, once so sparkling? Where is now the beauty and graceful air of that countenance, which we so lately beheld? Are you her sacred majesty, Donna Isabel? Are you my empress, and my lady, my mistress?" The impression which this spectacle made on his soul remained strong and lively during the thirty-three years that he survived it, to his last breath. Returning that evening from the royal chapel to his lodgings, he locked himself up in his chamber, and passed the whole night without a wink of sleep. Prostrate on the floor, shedding a torrent of tears, he said to himself: "What is it, my soul, that I seek in the world? How long shall I pursue and grasp at shadows? What is she already become, who was lately so beautiful, so great, so much revered? This death which has thus treated the imperial diadem, has already levelled his bow to strike me. Is it not prudent to prevent its stroke, by dying now to the world, that at my death I may live to God?" He earnestly conjured his Divine Redeemer to enlighten his soul, to draw him out of the abyss of his miseries, and to assist him by his all-powerful grace, that with his whole heart he might serve that master whom death could not rob him of. The next day, after the divine office and mass in the great church, the celebrated and holy preacher, John of Avila, made the funeral sermon, in which, with a divine unction and energy, he set forth the vanity and deceitfulness of all the short-lived enjoyments of this world, false and empty in themselves, and which entirely vanish when death cuts the thread of our life, and overturns at once all those castles which our foolish imagination has raised

<sup>1</sup> See De Lugo, in Decal.

in the air. He then spoke of the eternal glory or misery which follows death, and of the astonishing madness of those who in this moment of life neglect to secure what is to them of such infinite importance. This discourse completed the entire conversion of the marquis, who, that afternoon, sent for the preacher, laid open to him the situation of his soul, and his desires of bidding adieu to the world. The holy director confirmed him in his resolution of quitting the court, where a soul is always exposed to many snares, and of entering upon a new course of serving God with the utmost fervor. Francis determined upon the spot to forsake the court, and soon after made a vow to embrace a religious state of life if he should survive his consort.

At his return to Toledo, the emperor made him viceroy of Catalonia, and created him knight and commander of the order of St. James or of the Red Cross, the most honorable in Spain. Barcelona was the residence of his government; and no sooner had he taken possession of his post, but he changed the whole face of the province. The highways were cleared of robbers; against their hands the viceroy marched in person, and caused the criminals to be rigorously executed, having first provided them with the best spiritual assistance to prepare them for their punishment and death. He carefully watched the judges, obliging them to administer justice impartially, and to despatch lawsuits with all reasonable expedition. He set up, in all parts of the province, schools and seminaries for youth, and assisted debtors and all distressed persons with extraordinary charities. The great duties of his charge, to which he applied himself with unwearied diligence, and which made him at once the judge, the father, and the protector of a numerous people, were no impediments to his exercises of religion. Four or five hours together were devoted by him to mental and vocal prayer every morning as soon as he rose, without any prejudice to public affairs or neglect of his family. He added to every hour of the divine office, which he said every day, a meditation on a station of our Saviour's passion, so as to accompany him every day through all its parts, from the garden to the sepulchre. He performed daily devotions to our Lady, in which he meditated on the principal mysteries and virtues of her life. At the times in which he gave audience or applied himself to business, he had God always present to his mind. When he was obliged to assist at public entertainments or diversions, his mind was usually so absorbed in God that if he was afterward asked about them, he could give no account of what had passed or been said at them. Tears of devotion often gushed from his eyes, even in the midst of business, and he would sometimes thus address himself to God: "Who could ever soften this heart of mine, which is harder than flint or adamant, but thou alone, O Lord!

Thou, O God of mercies, who couldst draw fountains of water from a rock, and raise up sons of Abraham out of stones, couldst change a stony heart into one of flesh." His austerities were excessive. He entirely laid aside suppers, that he might employ that time in prayer. Having passed two lents without taking any other sustenance than once a day a mess of leeks, or some pulse with a piece of bread, and a cup of water to drink, he was desirous to fast in that manner a whole year. At the same time he kept a table, suitable to his rank, for the lords who visited him, and the officers that attended him; dining with his company he ate his leeks or pulse very slow, and conversed facetiously with them, that no one might observe him, if possible, though at table his discourse generally turned on piety. His watchings, disciplines, and other austerities were very severe. By this rigorous way of living he, who was before very fat, became so lean that his servant found his clothes grown about half a yard too big for him within the space of a year. He used often to say: "We must take our way towards eternity, never regarding what men think of us or our actions, studying only to please God." Knowing the obligation of dying perfectly to ourselves, this he endeavored to effect from the beginning of his conversion by humiliations, and a sovereign contempt of himself. He had formerly been accustomed to communicate only once a month. Since he had altered his manner of living, he confessed his sins once every week, communicated in public on all great festivals, and privately every Sunday, generally with wonderful spiritual consolations and delights. He sometimes considered the peace, serenity, and solid joy with which divine love fills a soul whose affections are disentangled from earthly things, and the inexpressible pure delights and sweetness, which the presence of the Holy Ghost infuses into hearts which he prepares by his grace to receive his communications; and comparing these with the foolish, empty, and base satisfactions of worldlings, he was not able to express his astonishment, but cried out: "O sensual, base, miserable, and blind life! is it possible that men should be such strangers to their own happiness, such enemies to themselves, to be fond of thy false enjoyments, and for their sake to deprive themselves of those that are pure, permanent, and solid!" This was the life of the devout viceroy when F. Antony Aroaz, the first professed Jesuit after the ten that were concerned in the foundation of that Order, came to preach at Barcelona. By his means Francis became acquainted with this new institute, and the character of its holy founder, to whom he wrote to consult him whether so frequent communion as once a week was to be commended in persons engaged in the world. St. Ignatius, who was then at Rome, answered him that frequent communion is the

best means to cure the disorders of our souls, and to raise them to perfect virtue; but advised him to make choice of a prudent and pious director, and to follow his advice. Pursuant to this direction Francis continued his weekly communion, employing three days before it in preparatory exercises, and three days after it in acts of thanksgiving. From that time he began frequently to make use of Jesuits for his directors, and to promote the Society of Jesus in Spain, which had been approved by Paul III, two years before.

During this interval died John duke of Gandia, his father, a nobleman of singular virtue. When a person complained that his alms exceeded his estate, his answer was: "If I had thrown away a larger sum on my pleasures, no one would have found fault with me. But I had rather incur your censure, and deprive myself of necessaries, than that Christ's members should be left in distress." Francis was much affected at the news of his death, by which the title and honors of duke of Gandia devolved upon him. Shortly after, he obtained of the emperor, as he passed through Barcelona on his road to Italy, leave to quit his government; but his majesty insisted that he should repair to court, and accept of the office of master of the household to the infanta, Maria of Portugal, daughter to king John III, then upon the point of being married to Philip, the emperor's son; but the death of that princess before the intended marriage, set our saint at liberty to follow his own inclinations to a retired life. He therefore returned to Gandia, in 1543, which town he fortified, that it might not be exposed to the plunders of the Moors and pirates from Barbary. He built a convent for the Dominicans at Lombay, repaired the hospital, and founded a college of Jesuits at Gandia. His duchess Eleanor, who concurred with him in all his pious views, fell sick of a lingering distemper, during which Francis continued to fast, pray, and give large alms for her recovery. One day as he was praying for her, prostrate in his closet, with great earnestness, he was on a sudden visited with an extraordinary interior light in his soul, and heard, as it were, a voice saying distinctly within him: "If thou wouldst have the life of the duchess prolonged, it shall be granted; but it is not expedient for thee." This he heard so clearly and evidently that, as he assured others, he could not doubt either then or afterward, but that it was a divine admonition. He remained exceedingly confounded; and penetrated with a most sweet and tender love of God, and bursting into a flood of tears he addressed himself to God as follows: "O my Lord and my God, leave not this, which is only in thy power, to my will. Who art thou but my Creator and sovereign good? and who am I but a miserable creature? I am bound in all things to conform my will to thine. Thou alone knowest what is best,

and what is for my good. As I am not my own, but altogether thine, so neither do I desire that my will be done, but thine, nor will I have any other will but thine. Do what thou pleasest with the life of my wife, that of my children, and my own, and with all things thou hast given me." Thus in all our prayers which we put up to God for health, life, or any temporal blessings, we only ask that he grant them in mercy, and so far only as he sees expedient for our spiritual good. The duke made this oblation of himself and all things that he possessed with extraordinary fervor and resignation. From that day the duchess grew every day sensibly much worse, and died on the 27th of March, 1546, leaving the duke a widower in the thirty-sixth year of his age. Her great piety, and the heroic practices of all Christian virtues by which she prepared herself for her passage, gave him the greatest comfort under his loss by an assured hope of her eternal happiness. A few days after her death, F. Peter Le Fevre or Faber, St. Ignatius's first associate in founding his Order, came to Gandia. He was then leaving Spain to go into Italy, and was ordered by St. Ignatius to call upon the duke of Gandia in his way. Our saint made a retreat under his direction according to the spiritual exercises of St. Ignatius, and rejoiced exceedingly that he had found in this experienced director such a spiritual master and guide as he wished. With him the saint agreed upon the execution of a design he had formed of founding a college of Jesuits at Gandia, and F. Le Fevre, after having said mass, laid the first stone, the duke the second, and his sons each another, on the 5th of May, 1546. In favor of this college the duke procured that Gandia should be honored by the pope and emperor with the privileges of a university. F. Le Fevre died on the 1st of August the same year, 1546, soon after his arrival at Rome. After his departure from Gandia, St. Francis, from the conferences he had with him, composed several small treatises of piety, which show by what exercises he began to lay the foundation of a spiritual life. The two first of these books treat of the method of acquiring a true knowledge of ourselves, and sincere humility.\*

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\* In the first, called An Exercise on the Knowledge of Ourselves, heads of considerations on the knowledge of ourselves are laid down for an exercise of seven days. The author prescribes that on each day some suitable sentence of scripture be often repeated in the mind to renew and imprint deeper the sentiments of devotion and humility. "As he who goes to the fire, grows warm, so," says the saint, "he who by prayer and pious affections applies his heart continually to the flame of divine love, will feel it kindled in him. Go then, devout soul; stir up thy affections, and raise them to God; thou art invited to that happy employment which is the uninterrupted function of the holy seraphim, that is, to love without intermission." He will have every meditation begun by the most sincere inward confession of our own insufficiency as to all m

In the mean time, the good duke took a resolution to consecrate himself to God in some religious Order, and having long recommended the affair to God, and taken the advice of learned and pious men, deliberating with himself whether to prefer an active or a contemplative state, he made choice of the active, and determined to embrace the society of Jesus, then lately founded, in which he was much delighted with the zealous views of that holy Order, and with that rule by which all preferment to ecclesiastical dignities is cut off. He sent his petition for admittance to St. Ignatius at Rome by a servant. The holy founder received his request with great joy; but, in his answer, advised the duke to defer the execution of his design till he had settled his children, and finished the foundations he had begun, advising him in the mean time to study a regular course of theology at Gandia, and to take the degree of doctor in that faculty. The duke punctually obeyed his directions, but was obliged to assist, in 1547, at the cortes or general

states of three kingdoms, of which that of Arragon was then compounded, and which were assembled at Monson. The reconciliation of the nobility, both among themselves and with their sovereign, was the important and delicate affair which was to be there settled. The emperor, who by former experience was well acquainted with the extraordinary integrity and abilities of the duke of Gandia, had enjoined his son prince Philip, who held the states, to take care that he should be appointed tratador or president. By his dexterity and steady virtue, matters were settled to the satisfaction of all parties, and the saint delivered himself this last time in which he spoke on the public affairs of state, in such a manner as to move exceedingly all who heard him. In the same year he made the first vows of the Society before private witnesses in the chapel of the college he had founded at Gandia. For St. Ignatius, knowing the earnestness of his desire to complete his intended sacrifice, and considering by how many ties he was held, which it was

ner of good, and an earnest supplication for the divine grace. For the heads of meditation on Monday, he proposes, that we are originally nothing; having received from God a noble being; but by sin have fallen from our dignity; he stamped upon us his own image, but this we have disfigured; he further desires to bestow himself upon us; yet we fly from him, &c. On Tuesday, he suggests our weakness and universal poverty. On Wednesday, how we have abused and depraved all our faculties, blinded our understanding, depraved our will, &c. On Thursday, how we have defiled and perverted all our senses. On Friday, how ungrateful we have been to all God's mercies and graces, especially that of our redemption. On Saturday, how often we have deserved to be abandoned by God, and plunged into hell. On Sunday, on God's benefits, and our base return. He begins every consideration with what God is to us; then proceeds to what we have been towards God, that the two-fold knowledge of God and ourselves may be improved, and keep pace with one another. In every meditation he proposes some circumstance of the Incarnation. In the saint's second treatise of humility, entitled, A Spiritual Collyrium (or cure for the eyes), he teaches how we are to cure the spiritual blindness of pride, by learning sincerely to confound and condemn ourselves from the sight or consideration of all things under the earth, upon the earth, and in the heavens, that the soul may remain always humble, and may always please God. If we think on hell, we must remember that the devil is damned for one sin; we have committed many; yet the divine mercy bears us, and we are still ungrateful. If upon purgatory, perhaps some suffer there through our scandalous example or neglect, &c.

In the second part he runs through the elements, all conditions of men, their actions, the powers of the soul, &c., showing how we ought to draw confusion from each object or circumstance; as that the earth is fruitful, we barren; flowers are fragrant to us, we full of stench in the divine eyes; water feeds the earth, and assuages our thirst, we give not alms to the poor, that is, refuse to give God his own gifts; servants obey us, yet we disobey God; infidels are a reproach to us, as Tyre and Sidon were to the Jews; the poor put us in mind of our hardness of heart, and of our spiritual indigence, &c.

In the third part he suggests like motives of confusion within ourselves from all things in the heavens, the stars, planets, angels, God, &c. The

saint addressed to his devout aunt, who was a Poor Clare at Gandia, a tract, entitled, The Mirror of the Christian's Actions, teaching us to begin all our principal actions by raising our minds to God with acts, first, of sincere humiliation and confusion; secondly, of thanksgiving; and, thirdly, of petition and oblation; of all which he proposes several forms or models. Sitting down to table, reflect, says he, that you eat His bread to whom you have been so often unfaithful and ungrateful; thank him, that he has always nourished you, even when his enemy; beg that he who fed the multitudes in the desert, feed your soul with his grace; offer to him your health, life, and all you are to do, imploring his blessing; and so in other actions. He proposes also a method of uniting our intention and actions with those of our Redeemer on earth, especially in his Passion. A Paraphrase which he wrote on the canticle of the Three Children, is a proof with what ardor he began to exercise himself in acts of divine love, thanksgiving, and praise. "If thou art not able, O my soul, sufficiently to praise the Lord for any one of the least among his mercies and favors," says he in the beginning of this work, "how wilt thou be able to glorify and thank him for all his numberless and infinite benefits?" &c. Another production of this saint's pen was a discourse on Christ weeping out of tender love and compassion over Jerusalem (Luke xix), that is, over the spiritual miseries of a soul which is herself insensible to them. His Preparation for the Holy Eucharist contains short heads of devotion for three days before, and three days after communion; the first consisting in earnest desires of that divine food, with tears of compunction, to cleanse perfectly his soul, and prayer to beg Christ will discover to him what spiritual ornaments are wanting to his soul, and will enrich her with them all, that she may deserve to receive him to her salvation. The exercises after communion are a continuation of thanksgiving, love, praise, and supplications during three days. This exercise he planned for his own use whilst he communicated once a week. These six treatises he composed in Spanish whilst he was duke of Gandia, and remained in the world. The general abstract here given of them may serve to show by what means he endeavored to ground himself in the most perfect humility, compunction, self-denial, and practice of prayer, with the frequent and devout use of the sacraments, upon which his advancement in Christian perfection mainly depended.

difficult for him to break at once, obtained a brief of the pope, by which he was allowed to spend four years in the world after he should have made his first vows. By them the saint consecrated himself with his whole heart as a holocaust to God; and, leaving his castle to his eldest son, retired into a private house, where he studied the positive and scholastic theology under the learned doctor Perez, whom he invited from Valencia to settle in his new college at Gandia. The rule of life which he prescribed himself was as follows: He rose every morning at two o'clock, spent six hours in private prayers till eight, then went to confession, heard mass, and received every day the holy communion; which he did in the great church on Sundays and holydays; on other days, in his own private chapel or that of the nunnery of St. Clare. At nine o'clock he received his theological lesson, and studied till almost dinner time, when he took some moments to give audience to his officers of justice, and despatch business; he dined at twelve very temperately; after which he spent an hour in giving useful directions to his children, servants, or others; the afternoons he gave to his studies, and the evenings to his devotions without ever taking any supper or collation. In his night examination he was remarkably rigorous in calling himself to account, and punishing himself for the least failings that he apprehended. He married his eldest son Charles to Donna Maria Centellas, the daughter of Francis Centellas, count of Oliva, and Donna Maria Cardona, daughter to the duke of that name. The saint also made a provision for all his other children, took the degree of doctor at Gandia, and made his will, which was no difficult task, as, by his prudence and economy he was his own executor, and left no obligations undischarged; only he recommended to his heirs the protection of his three convents, of the Jesuits, Dominicans, and Poor Clares.

Having finished his affairs, though the four years which were granted him were not expired, he set out for Rome in 1549, being accompanied by his second son John, thirty servants, and some Jesuits who went from their convent at Gandia to a general chapter which was then held at Rome. In going out of the town of Gandia he sung those two verses: *When Israel went out of Egypt; and, Our soul is escaped as a bird out of the snare of the fowler: the snare is broken, and we are escaped.* In his journey he observed the same rule of life which he had followed the three last years, spending as much time in prayer, and going to confession, and receiving the communion every day. Notwithstanding his repugnance, he was obliged to submit to the magnificent receptions he met with at Ferrara, that of the duke of Florence, and at Rome, where he arrived on the 31st of August, 1550. He refused to lodge in the pope's palace or any other which he was earnestly

pressed to do, and chose a mean cell in the convent of the Jesuits. St. Ignatius waited to receive him at the door, and the duke, throwing himself at his feet, begged his blessing, and honored him as his father and superior. After paying his obeisance to the pope, and receiving and returning the visits of all the great men at Rome, he performed his devotions for the Jubilee. With a considerable sum of money which he brought from Spain he built a church for the use of the Professed House, and laid the foundation of a great college of Jesuits called The Roman College; but refused the title and honor of founder. Pope Gregory XIII finished it in the most magnificent and complete manner. From Rome he sent a gentleman who was a domestic client, to the emperor in Germany, to beg his license to resign his duchy to his eldest son. He laments, in his letter to that prince, and accuses himself that, by the scandalous life he had led in his court, he had deserved hell, and even the lowest place in hell; earnestly thanks the divine mercy for having borne with him with infinite goodness and patience; he expresses an humble and tender gratitude to the fathers of the society, who, out of compassion for his soul, had admitted him amongst them to spend the remaining part of his life in penance and in the divine service. He promises his imperial majesty to pray that God who had made him victorious over his enemies, would give him the more important victory over his passions, and himself, and enkindle his pure love in his soul, with an ardent devotion to the Passion of Jesus Christ, so that the cross should become his delight and his glory. This letter was dated at Rome the 15th of January, 1551.

Upon a rumor that pope Julius III was resolved to promote our saint to the dignity of cardinal, he obtained the leave of St. Ignatius, after having staid four months at Rome, to withdraw privately into Spain, where he lived some time concealed in Guipuscoa (a small province in Biscay), at the castle of Loyola, then retired to a small convent of his Order at Ognata, a town about four leagues from Loyola. In this place the emperor's obliging answer was brought him, in which his majesty expressed how much he was edified at the exchange he had made of the world for heaven, and how much he was afflicted to lose him; but ratified his request, and promised to take his children under his special protection. The duke having read this letter, retired into an oratory, and, prostrate on the ground, made the most perfect consecration of himself to God; and desiring no other riches or possession but him alone, and renouncing in his heart the whole world, he earnestly begged the grace perfectly to die to himself, that God alone, or his love, might live and reign in his soul, and that he might deserve to carry the cross of his Redeemer by the practice of mortification and poverty. Coming out of his closet, he made a solemn

renunciation of all his worldly dignities and possessions, according to the legal forms, in favor of his eldest son, who was absent; then cut his hair, put off his ducal robes, and put on the Jesuit's habit. This being done, he went again into the oratory to renew his offering of himself to God, and to beg his grace that his sacrifice might be made entire, and he sung with great joy those words of the psalmist: *I am thy servant*. This passed in 1551. After the most devout preparation he was ordained priest on the 1st of August the same year, and said his first mass in the chapel of Loyola.

The saint begged of the magistrates of Ognata a small hermitage dedicated in honor of St. Mary Magdalen, a mile from that town, and with the leave of his superior retired thither with certain fathers of the Society, that he might more heartily devote himself to the practices of humility, penance, and prayer. With great importunity he obtained leave to serve the cook, fetch water, and carry wood; he made the fire and swept the kitchen; and when he waited at table, he often fell on his knees to beg pardon of the fathers and lay-brothers for having served them ill; and he frequently kissed their feet with extraordinary affection and humility. He loved and coveted the meanest employments with a sincere affection of humility, and was delighted to carry a wallet on his shoulders to beg, especially where he was not known. He often went through the villages with a bell, calling the children to catechism, and diligently teaching them their prayers and the Christian doctrine, and instructing and preaching to all ranks, especially the poor. At the earnest request of the viceroy of Navarre, Don Bernardin of Cardenas, duke of Marquede, the saint preached in that country with incredible fruit, and the duke regulated his whole conduct and all his affairs by the saint's direction. The emperor and pope Julius III concurred in the design of adopting St. Francis into the college of cardinals. St. Ignatius fell at the feet of his Holiness, begging he would not inflict such a wound on his Society, by which its fences would be broken down, and one of its most express rules rendered useless. St. Francis had recourse to tears, prayer, and extraordinary mortifications, to avert the danger. When this storm was blown over, St. Ignatius sent St. Francis an order to preach in other parts of Spain, to which he was invited with great importunity. The success which every where attended his labors is not to be conceived; and many persons of the first quality desired to regulate their families and their consciences entirely by his advice. After doing wonders in Castile and Andalusia, he seemed to surpass himself in Portugal, especially at Evora and Lisbon. King John III had been the warmest protector of the Society from its infancy. His brother, the infant Don Lewis, desired to make himself a

Jesuit; but Saint Francis and Saint Ignatius, thinking his assistance necessary to the king in the administration of the public affairs, persuaded him to satisfy himself with following a plan of life which St. Francis drew up for him in the world. The most learned doctors acknowledge that the spiritual wisdom of this saint was not learned from the books which he was accustomed to read, but from secret humble prayer, and a close communication with the divine wisdom. Saint Ignatius, augmenting the provinces of the Society in Spain to the number of five, besides the Indies, appointed St. Francis commissary-general of the Order in Spain, Portugal, and the Indies in 1554; but obliged him in the practice of particular austerities to obey another; for such had always been the fervor of our saint in his severe penitential exercises that the holy general had found it necessary from the beginning of his conversion to mitigate them by strict injunctions. Amidst the numerous conversions of souls, and the foundations of new houses, St. Francis found time and opportunities for his accustomed devotions and humiliations in serving his brethren and the poor in hospitals and prisons. When any one was fallen into any fault, he would say to him: "Through my unworthiness God has permitted such a misfortune to befall you. We will join our endeavors in doing penance. For my part, I will fast, or pray, or take a discipline so and so; what will you do?" On the like occasions, such was his patience and humility, it seemed impossible for any one to resist the force of his example and charity. Saint Ignatius dying in 1556, F. Laynez was chosen second general of the Society, St. Francis being at that time detained in Spain by a fit of the gout.

The emperor Charles V, sated with the emptiness of worldly grandeur, and wearied with the dissipation, fatigues, and weight of government, forsook the world, abdicated the empire by a solemn act which he signed at Zuytburg in Zell, on the 7th of September, 1556, and chose for the place of his retirement a great monastery of Hieronymites, called of St. Justus, in the most agreeable plains of Placentia, in Spanish Estramadura, not far from Portugal. Antonio de Vera,<sup>1</sup> De Thou,<sup>2</sup> Surius,<sup>3</sup> Sleidan, and many other historians give us an edifying account of the life he led in this solitude, applying himself much to pious reading (in which the works of St. Bernard were his chiefest delight), to the practices of devotion, and to frequent meditation on death. That this might make the stronger impression on his mind, he caused his own funeral office to be celebrated before he died, and assisted himself at the

<sup>1</sup> Hist. de Charles V. Also Bellegarde, Cont de Mariana, Hist. d'Espagne, t. 7.

<sup>2</sup> Thuanus, Hist. l. 21, n. 10, t. 1, p. 723.

<sup>3</sup> Surius, in Comment. Hist. sui temporis; and Groves's life of Card. Wolsey, t. 4, App. p. 50.



ceremony, dressed in black. He worked in his garden, and at making clocks, assisted at all the divine offices, communicated very often at mass, and took the discipline with the monks every Friday. As he travelled through Spain to the place of his retirement, from Biscay, where he landed, he saw himself neglected by the president of Castile and others who had the greatest obligations to him; and he found the payments slack of the small pension which was all he had reserved out of so many kingdoms. Hereupon he let drop some words of complaint; but desiring to see F. Francis Borgia, the saint waited upon him, and the emperor was wonderfully comforted by his discourses. This prince had been prepossessed against the Society, and expressed his surprise that F. Francis should have preferred it to so many ancient Orders. The saint removed his prejudices, and for the motives which had determined him in his choice, he alleged that God had called him to a state in which the active and contemplative life are joined together, and in which he was freed from the danger of being raised to dignities, to shun which he had fled from the world. He added that if the Society was a new Order, the fervor of those who are engaged in it answered that objection. After staying three days with the emperor, he took leave, and continued his visitation of the colleges and new foundations erected in favor of his Order in Spain.

The Society sustained a great loss by the death of John III, the most valiant and pious king of Portugal, who was carried off by an apoplexy in the year 1557. This great and religious prince, who had succeeded his father Emmanuel the Great in 1521, during a reign of thirty-six years had labored with great zeal to propagate the faith in Asia and Africa, and had founded many colleges and convents. The crown devolved upon his grandson Sebastian, then only three years old, his father, the infant John, son to the late king, and his mother, Joanna, daughter to Charles V, being both dead. His grandmother, queen Catharine, was regent of the kingdom, to whom St. Francis wrote a letter of condolence and consolation, tenderly exhorting her to praise God for all his mercies, to be resigned to his holy will, and to have no other view than to advance in his grace and love. Afterward the emperor deputed St. Francis to make his compliments of condolence to the queen regent, and treat with her about certain affairs of great importance. A dangerous pestilential fever and her majesty's great respect for his person detained him a considerable time in Portugal; but before the end of the year he went back to the emperor to inform him of the result of his commission. His majesty soon after sent for him again, and discoursed with him on spiritual things, especially prayer, works of satisfaction, and penance, and the making the best preparation for death. The emperor told St. Francis that since he

had been twenty-one years of age he had never passed a day without mental prayer, and he asked, among other scruples, whether it was a sin of vanity in him to have committed to writing several actions of his life, seeing he had done it for the sake, not of human applause, but of truth, and merely because he had found them misrepresented in other histories he had read. St. Francis left him, to go to Valladolid, but had not been there many days before news was brought of the emperor's death. That prince, after devoutly confessing his sins, and receiving the viaticum and the extreme unction, holding a crucifix in his hands, and repeating the holy name of Jesus, expired on the 21st of September, 1558. St. Francis made his funeral panegyric at Valladolid, insisting on his happiness in having forsaken the world before it forsook him, in order to complete his victory over himself.

The true greatness of our saint appeared not in the honors and applause which he often received, but in the sincere humility which he took care constantly to nourish and improve in his heart. In these dispositions he looked upon humiliations as his greatest gain and honor. From the time that he began to give himself totally to the divine service, he learned the infinite importance and difficulty of attaining to perfect humility. The most profound interior exercise of that virtue was the constant employment of his soul. At all times he studied most perfectly to confound and humble himself in the divine presence beneath all creatures, and within himself. Amidst the greatest honors and respect that were shown him at Valladolid, his companion, F. Bustamanti, took notice, that he was not only mortified and afflicted, but more than ordinarily confounded; of which he asked the reason. "I considered," said the saint, "in my morning meditation, that hell is my due; and I think that all men, even children, and all dumb creatures ought to cry out to me, Away; hell is thy place; or, thou art one whose soul ought to be in hell." From this reflection he humbled his soul, and raised himself to the most ardent love of God, and tender affection towards the divine mercy. He one day told the novices that, in meditating on the actions of Christ, he had for six years always placed himself in spirit at the feet of Judas; but that, considering that Christ had washed the feet of that traitor, he durst not approach, and from that time looked upon himself as excluded from all places, and unworthy to hold any in the world, and looked upon all other creatures with a degree of respect, and at a distance. When the mules and equipages of many cardinals and princes preceded him, to show him honor in the entry he made at Rome in 1550, before he had laid aside his titles and rank in the world, he said: "Nothing is more just than that brute beasts should be the companions of one who resembles them."

At all commendations or applause he always shuddered, calling to mind the dreadful account he must one day give to God, how far he was from the least degree of virtue, and how base and execrable hypocrisy will appear at the last day. Upon his renouncing the world, in his letters he subscribed himself *Francis the sinner*, calling this his only title, till St. Ignatius ordered him to omit it, as a singularity. In this interior spirit of humility he laid hold of every opportunity of practising exterior humiliations, as the means perfectly to extinguish all pride in his heart, and to ground himself in the most sincere contempt of himself. He pressed with the utmost importunity Don Philip, whilst that prince was regent of Spain for his father, to extort from him a promise that he would never concur to his being nominated bishop, or raised to any other ecclesiastical dignity; adding, that this would be the highest favor he could receive from him. Others, he said, could live humble in spirit amidst honors, and in high posts, which the established subordination of the world makes necessary; but, for his part, it was his earnest desire and ambition to leave the world in embracing the state of a poor religious man. When a gentleman, whom John, king of Portugal, sent to compliment him upon his first coming to Lisbon, used the title of his lordship, the saint was uneasy, and said, he was indeed tired with his journey, but much more with that word. He used to say that he had reaped this only advantage from having been duke, that he was on that account admitted into the Society; for he should otherwise have been rejected as unfit and incapable. His greatest delight was to instruct the poor in places where he was unknown, or to perform the meanest offices in the convents where he came. It was his ambition at college to teach the lowest class of grammar, and only dropped that request upon being told he was not qualified for the task. At Evora, when the whole country assembled to receive from him some instruction, he threw himself on his knees, and kissed the feet of all the fathers and lay-brothers; with which act of humility they were more affected than they could have been by any sermon. At Porto, though commissary of his Order, he took the keys of the gate, and served as porter. A certain postulant, who was sent thither to him from Seville at that time, in order to be admitted to the novitiate, found him at the gate among the poor. St. Francis told him there was a great heap of filth near them, which he was to carry away, and asked if he would help him. The postulant readily assented, and they cleansed the place. When he had ate something very bitter and very ill dressed, on a journey, his companion, F. Bustamanti, asked him how he could eat it. His answer was: "It would seem delicious to one who had tasted of the gall with which the damned are tormented in hell." In travelling he generally

lay on straw, or, in winter, in barns. A nobleman, who had been his friend in the world, asked him how he could rest so ill accommodated, and entreated him to accept of better lodgings, and, in journies, to send a messenger to prepare necessaries before he arrived. The saint replied: "I always send a faithful messenger before me to do all that." "Who is that?" said the other. "It is," replied the saint, "the consideration of what I deserve for my sins. Any lodging appears too good for one whose dwelling ought to be in hell." Being once on a journey with F. Bustamanti, they lay all night together in a cottage upon straw, and F. Bustamanti, who was very old and asthmatical, coughed and spit all night; and, thinking that he spit upon the wall, frequently disgorged a great quantity of phlegm on his face, which the saint never turned from him. Next morning F. Bustamanti, finding what he had done, was in great confusion, and begged his pardon. Francis answered: "You have no reason; for you could not have found a fouler place, or fitter to be spit upon." Trials which are involuntary are much more profitable than humiliations of choice, in which self-love easily insinuates itself. Such, therefore, as Providence sent, the saint most cheerfully embraced. Amongst others, whilst he was employed at Porto in the foundation of a convent, he heard that the Inquisition had forbid the reading of some of the little tracts he had wrote whilst he was duke of Gandia, upon a groundless suspicion of errors. His silence and modesty on that occasion seemed at first to embolden his adversaries; but these works were at last cleared of all suspicions of error, and the censure taken off. Some raised a clamor against him on account of his former intimacy with the learned Dominican, Bartholomew Caranza, archbishop of Toledo, whom, at the instigation of king Philip II, the Inquisition in Spain cast into prison, upon false surmises; but that prelate was protected by the pope, and at last died at Rome in peace. Many slanders were raised against the Society in Spain, which Melchior Cano, the learned bishop of the Canaries, author of the excellent book, *On Theological Commonplaces*, suffered himself to be too much carried away by. But the pious Lewis of Granada and our saint, after some time, dispersed them.

By the extraordinary humility of St. Francis we may form some idea how much he excelled in all other virtues. No one could be a greater lover of holy poverty than our saint. This he showed in all his actions. From the day of his profession he never intermeddled in money concerns, thinking it his happiness that he was never employed as procurator or dispenser in any house of his Order. How sparing he was in fire, paper, and clothes is altogether incredible. One pair of shoes often lasted him two years. The same cassock served him in journies,

and at home, in all seasons; only in travelling he turned the wrong side out, that it might be kept neater, and last better. No one could ever prevail upon him to use boots, or any additional clothing, in travelling in sharp or rainy weather; and he never seemed better pleased than when he came in wet and fatigued to a place where neither fire nor any refreshment was to be had. The marchioness of Pliego having sent him a present of a pair of warm stockings, they were laid by his bedside in the night, and the old ones taken away, in hopes he would not have perceived the change; but in the morning he was not to be satisfied till the brother had brought him his old darned stockings. The oldest habit and the meanest cell he sought. The Spanish ambassador's sister at Rome once said to him at table: "Your condition, Francis, is wretched, if, after exchanging your riches for so great poverty, you should not gain heaven in the end." "I should be miserable indeed," said the saint, "but as for the exchange, I have been already a great gainer by it." A perfect spirit of obedience made him always respect exceedingly all his superiors; the least intimation of their will he received as if it had been a voice from heaven. When letters from St. Ignatius were delivered to him in Spain, he received them on his knees, and prayed, before he opened them, that God would give him grace punctually to obey whatever orders they contained. When he served in the kitchen, he would never stir without the leave of the brother who was the cook; and when for a long time he was ordered to obey a lay-brother, called Mark, in all things that regarded his health and diet, he would neither eat nor drink the least thing without his direction. He used to say that he hoped the Society would flourish to the divine honor by three things: first, the spirit of prayer, and frequent use of the sacraments; secondly, by the opposition of the world, and by persecutions; thirdly, by the practice of perfect obedience. Penance is the means by which every Christian hopes to attain to salvation. St. Francis usually called it the high road to heaven; and sometimes he said he trembled lest he should be summoned before the tribunal of Christ before he had learned to conquer himself. For this grace he prayed daily with many tears. His hair-shirts and disciplines, with the cloths with which he wiped off the blood, he kept under lock and key whilst he was viceroy of Catalonia, and whilst he was general of the Society. Sometimes he put gravel in his shoes when he walked; and daily, by many little artifices, he studied to complete the sacrifice of his penance, and to overcome himself. When the cook had one day by mistake made his broth with wormwood, which he had gathered instead of other herbs, the saint ate it cheerfully without saying a word. Being asked how he liked it, he said:

"I never ate anything fitter for me." When others found out the mistake, and the cook in great confusion asked his pardon: "May God bless and reward you," said he; "you are the only person amongst all my brethren that knows what suits me best." To his daughter, the countess of Lerma, when she complained of pain in a fit of illness, he said: "God sends pain to those that are unwilling to bear it; and refuses it to those who desire to suffer something for the exercise of patience and penance." Such desires in certain fervent penitents, arising from a great zeal to punish sin in themselves, and subdue sensuality and self-love, ought to confound our sloth, and love of softness and ease. But it is lawful and expedient with humility and charity to deprecate pain, if it may please God to remove or mitigate it; though to bear it, when sent by God, with patience and resignation, is a duty and precept; as it also is so far to practise mortification, as to endeavor by it to fulfil our penance, and gain the victory over ourselves. Saint Francis once said to his sister, the Poor Clare at Gandia: "It is our duty in a religious state to die to ourselves twenty-four times a day, that we may be able to say with the apostle, *I die daily*, and be of the number of those of whom he says: "*You are dead.*"<sup>1</sup> In sickness he chewed bitter pills, and swallowed the most nauseous potions slowly; and being asked the reason, he said: "This beast (so he often called his body) must suffer, to expiate the delight it formerly took in immoderately flattering its palate. And can I forget that Christ drank gall for me on his cross?"

Much might be said on this saint's singular prudence, on his candor and simplicity in all his words and actions, and on his tender charity and humanity towards all men. Though all virtues were eminent in him, none appeared more remarkable than his spirit of prayer. Dead to the world and to himself, and deeply penetrated with a sense of his own weakness and spiritual wants on one hand, and of the divine goodness and love on the other, he raised his pure affections to God with unabated ardor. His prayer, even before he left the world, seemed perpetual; but much more so afterward. Amidst the greatest hurry of business he kept himself in the actual presence of God, and often in company appeared quite absorbed in him. Five or six hours which he dedicated together to prayer in the morning seemed to him scarce a quarter of an hour; and, when he came from that heavenly exercise, his countenance seemed to shine with a dazzling light. His preparation for mass often held him some hours; and in his thanksgiving after offering that adorable sacrifice, he sometimes so much forgot himself, being transported in God, that it was necessary to force him from church, almost by violence, to din-

<sup>1</sup> Col. iii, 3.

ner. Such were the devotion and modesty which appeared in his face, that many, whenever they found their souls spiritually dry, were excited to devotion by seeing and conversing a little with him. In order to attain the greatest purity of soul possible, he went twice a-day to confession, with great compunction for the smallest imperfections in his actions, before mass, and again in the evening; a practice not to be advised to those who are in danger of doing it negligently, or without sufficient contrition, and endeavor perfectly to purge their hearts. From the heavenly sweetness which he tasted in the communication of his soul with God, he used to express his astonishment at, and compassion for, the blindness of worldlings, who know not the happiness of a spiritual life, and delight themselves in the brutal gratifications of sense. The news of the sudden death of the saint's dearest daughter, Isabel of Arragon, countess of Lerma, a lady of singular piety, and of the greatest endowments, was brought him whilst he was in the streets of Valladolid, going to court. He stopped, shut his eyes, prayed secretly for about the space of four minutes, and then went on. At court he conversed with the princess as usual. In taking leave, he recommended to her prayers the soul of her late servant Isabel. "What!" said the princess, "has a father no more feeling for the death of such a daughter?" "Madam," he replied, "she was only lent me. The Master has called her hence. Ought I not to thank him for having given her me so long, and for having now called her to his glory, as I hope in his mercy?" On the same occasion he said to the constable of Castile: "Since the Lord hath called me to his service, and hath required of me to give him my heart, I have endeavored to resign it to him so entirely, that no creature, living or dead, should ever disturb it."

F. Laynez, second general of the Jesuits, dying in 1565, St. Francis, notwithstanding all the precautions he could take to prevent it, was chosen to succeed him, on the 2d of July. He made tender exhortations to the fathers who composed the general assembly of the Society, and kissed the feet of every one amongst them before they departed. His first care in this new charge was to found a house for the novitiate in Rome. He promoted the interest of the Society in all parts of the world with such success, that he might be called a second founder; and the zeal with which he propagated the missions, and instructed and animated the laborers in planting the gospel in the most remote countries of the eastern and western hemisphere, entitles him to a great share in the conversion of those countries to the faith. He was not less active in directing his religious brethren in Europe, and in animating them with the zealous spirit of their institute for the reformation of the manners of Christians. Preach-

ing being the principal means instituted by God for the conversion of souls, this holy instructor of preachers, not content most earnestly to recommend this sacred pastoral function, laid down excellent rules for duly performing the same.<sup>1</sup> In 1566, a pestilence broke out, and made great havoc in Rome; upon which occasion St. Francis procured both from the pope and magistrates plentiful alms for the relief of the poor, and commissioned the fathers of his Order, two and two, to attend the sick in all parts of the city, with imminent danger of their own lives. In 1570, the year before the victory of Lepanto, pope Pius V sent Saint Francis, with his nephew the cardinal Alexandrin, on an embassy into France, Spain, and Portugal, to engage the Christian princes to send succors for the defence of Christendom against the Mahometans. The saint had been for sometime in a bad state of health; his infirmities, inclination to retirement, and a deep sense of the weight of his post, which he had filled five years, put him upon a design to procure a discharge from that burden in 1570; but this his brethren would by no means listen to. During this legation, his distempers increased upon him, insomuch, that when he arrived at Ferrara in his return, the duke, who was his cousin, sent him from thence to Rome in a litter. During this state of his illness he would admit no visits but from persons whose entertainment turned on spiritual matters, except physicians. The fathers of the Society begged he would name his successor, and allow them the satisfaction of taking his picture; but he would do neither. When he had lost his speech in his agony, a painter was introduced to his bedside. The saint perceiving him, expressed his extreme displeasure with his dying hands and eyes, and turned away his face, so that nothing could be done. F. Condren, the pious general of the French Oratorians, and other holy men, have from a sincere humility shown a like reluctance, whilst others have been inclined by charity to condescend to such requests of friends. St. Francis closed a holy life by a more holy and edifying death, and a little before midnight, between the last of September and the 1st of October, in 1572, having lived sixty-two years, wanting twenty-eight days; cardinal Buoncompagno, under the name of Gregory XIII, being pope, having lately succeeded Saint Pius V, who died on the 1st of May the same year. F. Verjus gives a history of several miracles, predictions, and raptures of Saint Francis Borgia.<sup>2</sup> His body, which was buried in the old church of the professed house, was afterward, in 1617, by the care of the cardinal and duke of Lerma, the saint's grandson, first minister of state to Philip III, king of Spain, removed to Ma-

<sup>1</sup> S. Fr. Borgia, l. De Ratione Concionandi

<sup>2</sup> L. 3, &c.

drid, where it is honored at this day in the church of the professed house of the Jesuits. St. Francis was beatified by Urban VIII, in 1624, and canonized by Clement IX, in 1671, and his festival fixed on the 10th of October by Innocent XI, in 1683.\*

The active and contemplative life in an ecclesiastical person are two individual sisters, which must always go together, and mutually assist each other. Every pastor owes to God the homage of continual praise, and to his people the suffrages of his sacrifices, and supplications in their behalf. How diligently soever he acquits himself of his external duties towards them, he fails essentially if he ceases to recommend earnestly to God their public and private spiritual necessities, being appointed the mediator betwixt them and God. Moreover, recollection and assiduous pious meditation are the very soul of an ecclesiastical spirit. A life of habitual dissipation strikes not at particular duties only, but destroys the very essence and spirit of this state, disqualifies a person for all its functions, and leaves him a stranger to the spirit of all its sacred employments and obligations. The most essential preparation, and the very soul of this state, is a spirit of prayer; without this a person is no more than the shadow of a pastor, or a body without a soul to animate it, and can never deserve the name of a clergyman, or a religious man.

#### SAINT PAULINUS, ARCHBISHOP OF YORK, C.

ST. PAULINUS is celebrated in the Roman Martyrology and in those of our country, as the apostle of the largest, and at that time the most powerful of the seven kingdoms of the English Saxons. St. Austin being in want of laborers, St. Gregory the Great, in 601, sent him Mellitus, Justus, Paulinus, and several others, together with sacred vessels, altar-cloths, and other ornaments for churches, vestments for priests, relics of the apostles and martyrs, and many books; decreeing by

\* Four treatises of Saint Francis Borgia were translated into French, and printed at Paris in 1672, viz: his Letter to his aunt, abbess of the Poor Clares at Gandia, containing a mirror of a Christian's actions, or the manner of performing them in the spirit of Christ; 2. Remedies against pride, or considerations and means for learning all humiliation and contempt of ourselves; 3. Exercises for holy communion; 4. An exercise for learning the knowledge of ourselves, in seven meditations for every day of the week. In Latin we have his excellent treatise on the method of preaching, often reprinted; his paraphrase on the Hymn of the three children, *Benedicite*, in thanksgiving; his sermon on Christ weeping over Jerusalem.

We have been promised an edition of his other works which remain in MS. viz: His Instructions to his son the duke of Gandia; 2. Excellent Homilies on the lamentations of Jeremie; 3. Some Sermons; 4. Meditations on the life of Jesus Christ; 5. Spiritual letters; 6. His funeral discourse on Charles V, before the court at Valladolid.

letters, that when the northern countries should receive the faith, York should be appointed a metropolitanical see, in like manner with Canterbury. St. Paulinus, upon his arrival, employed his labors in Kent with great zeal and piety. Edwin, the powerful king of Northumberland, demanded in marriage Edelburge, princess of Kent; but was answered by her brother, king Eadbald, "That a Christian maid could not lawfully marry an idolater, lest the faith and its mysteries should be profaned by the company of one who was a stranger to the worship of the true God." Edwin promised entire liberty and protection with regard to her religion, and expressed his own favorable dispositions to the same. Hereupon the princess was sent, and no one being judged more proper to be her guardian angel and to undertake this new harvest than Paulinus, he was ordained bishop by St. Justus, archbishop of Canterbury, on the 25th of July, 625, and accompanied the young queen to her spouse. It was a continual affliction to his heart to live in the midst of a people who were strangers to the true worship of God, and all his tears, prayers, and endeavors to make him known and served by them were at first unsuccessful; for God was pleased to put his constancy and fidelity, for some time, to the trial. His prayers were at length heard. King Edwin was brought over to the faith in a wonderful manner, as has been related in his life;<sup>1</sup> but he desired the concurrence of the chief men of his army and kingdom. A great assembly was called, such perhaps as the Saxon Chronicles often speak of under the name of Wittena Gemot, or Council of the Wites, which many moderns call the original of our parliament. In this assembly the pagan high-priest himself condemned loudly the worship of idols, and free liberty was given for any to embrace the Christian faith. The king was baptized by St. Paulinus at York on Easter Sunday in 627, together with his son Osfrid, whom he had by a former wife, and his niece Hilda. The ceremony was performed in a church of wood, raised in haste. King Edwin afterward began one of stone, which was finished by St. Oswald.\* Bede takes notice that churches and fonts not being yet built spacious enough for the crowds that flocked to receive baptism, St. Paulinus, when the king resided amongst the Deiri, baptized in the river Swale, near Cataract, where the king's palace stood, and which was anciently a great city, as appears from Ptolemy and others, though it is now only a small village, called Catarric, with a bridge, a little below Richmond.† King Edwin built

<sup>1</sup> P. 50, preced.

\* See the history of the minster or cathedral of York, by Dugdale, with an inventory of its rich treasury, and an account of the large estates in Lancashire bestowed on it by king Athelstan, &c.

† Some moderns make St. Austin to have baptized ten thousand persons in this river. Saint

a church at Campodunum, where he had his Yorkshire country palace. This church is commonly said to be Almonbury, corruptly called from Albanbury, because it was consecrated by St. Paulinus in honor of St. Alban; though Gale thinks Campodunum was rather Tanfield, near Rippon. This palace being destroyed by Penda, the successors of Edwin built their country palace near Leeds; from the king by whom it was built it was called Oswinhorp, as Bede testifies. Edwin's residence among the Bernicians was at Adgefrin, now Yeverin, in Glendale. In that country St. Paulinus baptized the people in the river Glen or Bowent. After the death of St. Edwin, the king removed his palace to Maelmin, now Milfield, says Mr. Smith.

Our zealous bishop crossed the Humber, and preached the faith to the inhabitants of Lindsey, in the kingdom of Mercia, and baptized Blecca, the Saxon prince or governor of Lincoln, who is said to have derived his pedigree from Woden no less than the chief kings who founded the Saxon heptarchy. At Lincoln St. Paulinus built a church of stone, in which, after the death of St. Justus, he consecrated St. Honorius archbishop of Canterbury. Pope Honorius sent a pallium to St. Paulinus as the northern metropolitan in Britain; and in his letter of congratulation with king Edwin upon his conversion, he decreed as follows: "As to what you desire concerning the ordination of your bishops, we willingly agree to it; and we send palliums to your metropolitans Honorius and Paulinus, that, whenever it shall please God to call either of them, the other may ordain a successor for him by virtue of this letter."<sup>1</sup> St. Paulinus being assisted by his deacon James, baptized a great multitude in the Trent, near Tiouulfingacaester, which Camden and Smith take to have been Southwell in Nottinghamshire, where a collegiate church and other monuments of piety were testimonials of the grateful devotion of the people. The East-Angles also received the faith by the zeal of St. Paulinus and St. Edwin. This good king being slain in battle in 633, with his son Osfrid, whom he had by a former wife, and who had been christened with him, St. Paulinus conducted the queen Ethelburge, with her little son and Edwin's grandson by Osfrid, into Kent by sea. There she founded a nunnery at Liming, in which she took the veil. She is mentioned in the English Martyrology on the 10th of September. The two royal babes were sent into France to their cousin, king Dagobert, and both dying there in their

<sup>1</sup> Bede, l. 2, c. 17

Gregory testifies that he baptized ten thousand persons at one festival of Christmas. But it is a mistake to pretend that he did this in the river Swale in Yorkshire, whither he seems never to have come. St. Austin perhaps baptized in the Swale, at the mouth of the Medway, says Mr. Smith (in Bed. l. 2, c. 14).

infancy, were buried in the church, either because they died in their innocent age, or because they were of royal blood, says Bede; intimating that not only martyrs and innocents, but also princes, were then sometimes allowed to be buried in churches. James, whom our saint left behind, took care of the distressed church of York, and baptized many, living near Cataract, on the Swale, at a village which afterward took his name, says Bede, where he died in a very advanced age. St. Paulinus took with him into Kent the rich plate which king Edwin had bestowed on the church, particularly a large cross of gold, and a golden chalice for the ministry of the altar, which, with his pall, he left at his death in the church of Rhofi, now Rochester. For that see being then vacant, at the entreaty of king Eadbald, the archbishop Honorius appointed Paulinus bishop thereof, he not being permitted to quit his royal charge, or return to York. He died happily on the 10th of October, 644, having been bishop nineteen years, says Bede. This Wharton would have corrected into eleven years;<sup>2</sup> but did not take notice that St. Paulinus sat first eight years at York, from 625 to 633, and afterward eleven at Rochester, from 633 to 644, in all nineteen years and three months. When Gundulf the Norman was bishop of Rochester, archbishop Lanfranc rebuilt the cathedral church of St. Andrew, and causing the bones of St. Paulinus to be taken up, placed them in a rich shrine; the festival of which translation was kept at Rochester on the 10th of January. See Bede, Hist. l. 1, c. 29; l. 2, c. 14, 20; Thomas Stubbes (a learned Dominican, who flourished in 1360), in his Actus Episcop. Eborac. p. 1687 (inter 10 Angl. Scriptor. published by sir Roger Twisden); and the learned Mr. Drake's Antiquities of York, t. 2.

#### ST. JOHN OF BRIDLINGTON, C.

THIS eminent contemplative was born near Bridlington or Burlington, a seaport in Yorkshire, and received from the example and instructions of his pious parents the precious inheritance of the most fervent piety and tender devotion, which he diligently improved during the course of his studies at Oxford. When he returned from the university, finding all employments distasteful which took off his mind from God, he took the religious habit in the monastery of regular canons of St. Austin at Burlington. In this solitude it was his great study to know himself and God; to discover and to wipe away with tears of compunction all the imperfections and stains of his soul, and to purge his affections from whatever could defile or distort them, that he might offer to God a continual sacrifice of

<sup>1</sup> L. 2, c. 20.

<sup>2</sup> Bede, l. 2, c. 14; Wharton, t. 1, p. 329.

obedience, love, and praise, with a perfect purity of heart. Thus he prepared his soul to let in those heavenly beams, which are always streaming from God upon minds fitted to receive them; and he advanced daily in the victory over himself, in the experimental knowledge of spiritual things, and in the fervent exercise of charity and all interior virtues. He was successively precentor, almoner, and at length prior of his monastery. This last charge he had averted by his tears and importunities the first time he was chosen; but upon a second vacation, his brethren who were ashamed of their former want of resolution, obliged him to take up the yoke. It is incredible how plentifully he relieved the necessities of all persons in distress, to whom he looked upon every thing as due that by frugality and prudent economy could be spared in the management of his temporal revenue. His patience and meekness, his constant mortification and penance, and his constant application to the holy exercises of prayer, showed how much his whole conduct was regulated by the spirit of God; and an extraordinary spiritual prudence, peace of mind, and meekness of temper, were the amiable fruits of his virtue. When he had been seventeen years prior, he received with great joy the summons of his heavenly spouse, and was translated to eternal bliss on the 10th of October, 1379. Many miracles wrought through his intercession are mentioned by the author of his life, and by Walsingham, who testifies that by order of the pope, the archbishop of York, assisted by the bishops of Durham and Carlisle, performed the ceremony of the translation of his relics. See his life in Surius, and *Britannia Sancta*.

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OCTOBER XI.

SS. TARACHUS, PROBUS, AND  
ANDRONICUS, MM.

From their original presidial Acts in Ruinart, p. 419.  
See Tillemont, t. 5, p. 285.

A. D. 304.

THE holy name of God was glorified by the triumph of these martyrs in the persecution of Dioclesian, at Anazarbus in Cilicia, probably in the year 304, when the edicts against the Christians were made general, and extended to all the laity without exception. Their Acts are a precious monument of ecclesiastical antiquity. The three first parts contain the triple examination which the saints underwent at Tarsus, Mopsuestia, and Anazarbus, three cities in Cilicia, and are an authentic copy of the proconsular register

which certain Christians purchased of the public notaries for the sum of two hundred denarii, upwards of six pounds sterling. The last part was added by Marcian, Felix, and Verus, three Christians who were present at their martyrdom, and afterward stole the bodies from the guards, and interred them, resolving to spend the remainder of their lives near the place, and after their deaths, to be buried in the same vault with them.

The three martyrs were joined in the confession of the same faith, but differed in their age and countries. Tarachus was a Roman by extraction, though born in Isauria; he had served in the army, but had procured his discharge, for fear of being compelled to do something that was contrary to the duty of a Christian; he was at that time sixty-five years old. Probus, a native of Pamphilia, had resigned a considerable fortune, that he might be more at liberty to serve Christ. Andronicus was a young nobleman, of one of the principal families of the city of Ephesus. Being apprehended at Pompeiopolis in Cilicia, they were presented to Numerian Maximus, governor of the province, upon his arrival in that city, and by his order were conducted to Tarsus, the metropolis, to wait his return. Maximus being arrived there, and seated on his tribunal, Demetrius, the centurion, brought them before him, saying, they were the persons who had been presented to him at Pompeiopolis, for professing the impious religion of the Christians, and disobeying the command of the emperors. Maximus addressed himself first to Tarachus, observing that he began with him because he was advanced in years, and then asked his name. Tarachus replied: "I am a Christian." MAXIMUS: "Speak not of thy impiety, but tell me thy name." TARACHUS: "I am a Christian." MAXIMUS: "Strike him upon the mouth, and bid him not answer one thing for another." Tarachus, after receiving a buffet on his jaws, said: "I tell you my true name. If you would know that which my parents gave me, it is Tarachus; when I bore arms, I went by the name of Victor." MAXIMUS: "What is thy profession, and of what country art thou?" TARACHUS: "I am of a Roman family, and was born at Claudiopolis, in Isauria. I am by profession a soldier, but quitted the service upon account of my religion." MAXIMUS: "Thy impiety rendered thee unworthy to bear arms; but how didst thou procure thy discharge?" TARACHUS: "I asked it of my captain, Publio, and he gave it me." MAXIMUS: "In consideration of thy grey hairs, I will procure thee the favor and friendship of the emperors, if thou wilt obey their orders. Draw near, and sacrifice to the gods, as the emperors themselves do all the world over." TARACHUS: "They are deceived by the devil in so doing." MAXIMUS: "Break his jaws for saying the emperors are deceived." TARACHUS: "I repeat it, as men, they are de

luded." MAXIMUS: "Sacrifice to our gods, and renounce thy folly." TARACHUS: "I cannot renounce the law of God." MAXIMUS: "Is there any law, wretch, but that which we obey?" TARACHUS: "There is, and you transgress it by adoring stocks and stones, the works of men's hands." MAXIMUS: "Strike him on the face, saying, abandon thy folly." TARACHUS: "What you call folly, is the salvation of my soul, and I will never leave it." MAXIMUS: "But I will make thee leave it, and force thee to be wise." TARACHUS: "Do with my body what you please, it is entirely in your power." Then Maximus said: "Strip him, and beat him with rods." Tarachus, when beaten, said: "You have now made me truly wise. I am strengthened by your blows, and my confidence in God and in Jesus Christ is increased." MAXIMUS: "Wretch, how canst thou deny a plurality of gods, when, according to thy own confession, thou servest two gods. Didst thou not give the name of God to a certain person named Christ?" TARACHUS: "Right; for this is the Son of the living God; he is the hope of the Christians, and the author of salvation to such as suffer for his sake." MAXIMUS: "Forbear this idle talk; draw near, and sacrifice." TARACHUS: "I am no idle talker; I am sixty-five years old; thus have I been brought up, and I cannot forsake the truth." Demetrius the centurion said: "Poor man, I pity thee; be advised by me; sacrifice, and save thyself." TARACHUS: "Away, thou minister of Satan, and keep thy advice for thy own use." MAXIMUS: "Let him be loaded with large chains, and carried back to prison. Bring forth the next in years."

Demetrius the centurion said: "He is here, my lord." MAXIMUS: "What is thy name?" PROBUS: "My chief and most honorable name is Christian; but the name I go by in the world is Probus." MAXIMUS: "Of what country art thou, and of what family?" PROBUS: "My father was of Thrace; I am a plebeian, born at Sida, in Pamphilia, and profess Christianity." MAXIMUS: "That will do thee no service. Be advised by me, sacrifice to the gods, that thou mayest be honored by the emperors, and enjoy my friendship." PROBUS: "I want nothing of that kind. Formerly I was possessed of a considerable estate; but I relinquished it, to serve the living God through Jesus Christ." MAXIMUS: "Take off his garments, gird him,\* lay him at his full length, and lash him with ox's sinews." Demetrius the centurion said to him, whilst they were beating him: "Spare thyself, my friend; see how thy blood runs in streams on the ground." PROBUS: "Do what you will with my body; your torments are sweet per-

fumes to me." MAXIMUS: "Is this thy obstinate folly incurable? What canst thou hope for?" PROBUS: "I am wiser than you are, because I do not worship devils." MAXIMUS: "Turn him, and strike him on the belly." PROBUS: "Lord, assist thy servant." MAXIMUS: "Ask him, at every stripe, where is thy helper?" PROBUS: "He helps me, and will help me; for I take so little notice of your torments, that I do not obey you." MAXIMUS: "Look, wretch, upon thy mangled body; the ground is covered with thy blood." PROBUS: "'The more my body suffers for Jesus Christ, the more is my soul refreshed." MAXIMUS: "Put fetters on his hands and feet, with his legs distended in the stocks to the fourth hole; and let nobody come to dress his wounds. Bring the third to the bar."

Demetrius the centurion said: "Here he stands, my lord." MAXIMUS: "What is thy name?" ANDRONICUS: "My true name is Christian, and the name by which I am commonly known among men, is Andronicus." MAXIMUS: "What is your family?" ANDRONICUS: "My father is one of the first rank in Ephesus." MAXIMUS: "Adore the gods, and obey the emperors, who are our fathers and masters." ANDRONICUS: "The devil is your father whilst you do his works." MAXIMUS: "Youth makes you insolent; I have torments ready." ANDRONICUS: "I am prepared for whatever may happen." MAXIMUS: "Strip him naked, gird him, and stretch him on the rack." Demetrius the centurion said to the martyr: "Obey, my friend, before thy body is torn and mangled." ANDRONICUS: "It is better for me to have my body tormented, than to lose my soul." MAXIMUS: "Sacrifice, before I put thee to the most cruel death." ANDRONICUS: "I have never sacrificed to demons from my infancy, and I will not now begin." Athanasius, the cornicularius, or clerk to the army, said to him: "I am old enough to be thy father, and therefore take the liberty to advise thee; obey the governor." ANDRONICUS: "You give me admirable advice, indeed, to sacrifice to devils." MAXIMUS: "Wretch, art thou insensible to torments? Thou dost not yet know what it is to suffer fire and razors. When thou hast felt them, thou wilt, perhaps, give over thy folly." ANDRONICUS: "This folly is expedient for us who hope in Jesus Christ. Earthly wisdom leads to eternal death." MAXIMUS: "Tear his limbs with the utmost violence." ANDRONICUS: "I have done no evil, yet you torment me like a murderer. I contend for that piety which is due to the true God." MAXIMUS: "If thou hadst but the least sense of piety, thou wouldst adore the gods whom the emperors so religiously worship." ANDRONICUS: "It is not piety, but impiety, to abandon the true God, and to adore brass and marble." MAXIMUS: "Execrable villain, are then the emperors guilty of impie-

\* This manner of girding those that were punished, seems to mean a covering their waist with a tunic, or something else, that they might not be exposed naked. (See Fleury, l. 9, n. 1).



ties? Hoist him again, and gore his sides." **ANDRONICUS**: "I am in your hands; do with my body what you please." **MAXIMUS**: "Lay salt upon his wounds, and rub his sides with broken tiles." **ANDRONICUS**: "Your torments have refreshed my body." **MAXIMUS**: "I will cause thee to die gradually." **ANDRONICUS**: "Your menaces do not terrify me; my courage is above all that your malice can invent." **MAXIMUS**: "Put a heavy chain about his neck, and another upon his legs, and keep him in close prison." Thus ended the first examination; the second was held at Mopsuestia.

Flavius Clemens Numerianus Maximus, governor of Cilicia, sitting on his tribunal, said to Demetrius the centurion: "Bring forth the impious wretches who follow the religion of the Christians." Demetrius said: "Here they are, my lord." Maximus said to Tarachus: "Old age is respected in many, on account of the good sense and prudence that generally attend it; wherefore, if you have made a proper use of the time allowed you for reflection, I presume your own discretion has wrought in you a change of sentiments; as a proof of which, it is required that you sacrifice to the gods, which cannot fail of recommending you to the esteem of your superiors." **TARACHUS**: "I am a Christian, and I wish you and the emperors would leave your blindness, and embrace the truth which leads to life." **MAXIMUS**: "Break his jaws with a stone, and bid him leave off his folly." **TARACHUS**: "This folly is true wisdom." **MAXIMUS**: "Now they have loosened all thy teeth, wretch, take pity on thyself, come to the altar, and sacrifice to the gods, to prevent severer treatment." **TARACHUS**: "Though you cut my body into a thousand pieces, you will not be able to shake my resolution; because it is Christ who gives me strength to stand my ground." **MAXIMUS**: "Wretch, accused by the gods, I will find means to drive out thy folly. Bring in a pan of burning coals, and hold his hands in the fire till they are burnt." **TARACHUS**: "I fear not your temporal fire, which soon passes; but I dread eternal flames." **MAXIMUS**: "See, thy hands are well baked; they are consumed by the fire; is it not time for thee to grow wise? Sacrifice." **TARACHUS**: "If you have any other torments in store for me, employ them; I hope I shall be able to withstand all your attacks." **MAXIMUS**: "Hang him by the feet, with his head over a great smoke." **TARACHUS**: "After having proved an overmatch for your fire, I am not afraid of your smoke." **MAXIMUS**: "Bring vinegar and salt, and force them up his nostrils." **TARACHUS**: "Your vinegar is sweet to me, and your salt insipid." **MAXIMUS**: "Put mustard into the vinegar, and thrust it up his nose." **TARACHUS**: "Your ministers impose upon you; they have given me honey instead of mustard." **MAXIMUS**: "Enough for the present; I will make it my business

to invent fresh tortures to bring thee to thy senses; I will not be baffled." **TARACHUS**: "You will find me prepared for the attack." **MAXIMUS**: "Away with him to the dungeon. Bring in another."

Demetrius the centurion said: "My lord, here is Probus." **MAXIMUS**: "Well, Probus, hast thou considered the matter, and art thou disposed to sacrifice to the gods, after the examples of the emperors?" **PROBUS**: "I appear here again with fresh vigor. The torments I have endured have hardened my body; and my soul is strengthened in her courage, and proof against all you can inflict. I have a living God in heaven; him I serve and adore; and no other." **MAXIMUS**: "What! Villain, are not ours living gods?" **PROBUS**: "Can stones and wood, the workmanship of a statuary, be living gods? You know not what you do when you sacrifice to them." **MAXIMUS**: "What insolence! At least sacrifice to the great god Jupiter. I will excuse you as to the rest." **PROBUS**: "Do you not blush to call him god, who was guilty of adulteries, incests, and other most enormous crimes?" **MAXIMUS**: "Beat his mouth with a stone, and bid him not blaspheme." **PROBUS**: "Why this evil treatment? I have spoken no worse of Jupiter than they do who serve him. I utter no lie; I speak the truth, as you yourself well know." **MAXIMUS**: "Heat bars of iron, and apply them to his feet." **PROBUS**: "This fire is without heat; at least I feel none." **MAXIMUS**: "Hoist him on the rack, and let him be scourged with thongs of raw leather till his shoulders are flayed." **PROBUS**: "All this does me no harm; invent something new, and you will see the power of God who is in me and strengthens me." **MAXIMUS**: "Shave his head, and lay burning coals upon it." **PROBUS**: "You have burnt my head and my feet. You see, notwithstanding, that I still continue God's servant and disregard your torments. He will save me; your gods can only destroy." **MAXIMUS**: "Dost thou not see all those that worship them standing about my tribunal honored by the gods and the emperors? They look upon thee and thy companions with contempt." **PROBUS**: "Believe me, unless they repent, and serve the living God, they will all perish, because against the voice of their own conscience they adore idols." **MAXIMUS**: "Beat his face, that he may learn to say the gods, and not God." **PROBUS**: "You unjustly destroy my mouth, and disfigure my face, because I speak the truth." **MAXIMUS**: "I will also cause thy blasphemous tongue to be plucked out, to make thee comply." **PROBUS**: "Besides the tongue which serves me for utterance, I have an internal, an immortal tongue, which is out of your reach." **MAXIMUS**: "Take him to prison. Let the third come in."

Demetrius the centurion said: "He is here." **MAXIMUS**: "Your companions, Andronicus, were at first obstinate, but gained

nothing thereby but torments and disgrace, and have been at last compelled to obey. They shall receive considerable recompenses. Therefore, to escape the like torments, sacrifice to the gods, and thou shalt be honored accordingly. But if thou refusest, I swear by the immortal gods and by the invincible emperors, that thou shalt not escape out of my hands with thy life." **ANDRONICUS**: "Why do you endeavor to deceive me with lies? They have not renounced the true God. And had that been so, you should never find me guilty of such an impiety. God, whom I adore, has clothed me with the arms of faith; and Jesus Christ, my Saviour, is my strength; so that I neither fear your power nor that of your masters, nor of your gods. For a trial, cause all your engines and instruments to be displayed before my eyes, and employed on my body." **MAXIMUS**: "Bind him to the stakes, and scourge him with raw thongs." **ANDRONICUS**: "There is nothing new or extraordinary in this torment." The clerk, Athanasius, said: "Thy whole body is but one wound from head to foot, and dost thou count this nothing?" **ANDRONICUS**: "They who love the living God, make very small account of all this." **MAXIMUS**: "Rub his back with salt." **ANDRONICUS**: "Give orders, I pray you, that they do not spare me, that being well seasoned I may be in no danger of putrefaction, and may be the better able to withstand your torments." **MAXIMUS**: "Turn him, and beat him upon the belly, to open afresh his first wounds." **ANDRONICUS**: "You saw, when I was brought last before your tribunal, how I was perfectly cured of the wounds I received by the first day's tortures; he that cured me then, can cure me a second time." Maximus, addressing himself to the guards of the prison: "Villains and traitors," said he, "did I not strictly forbid you to suffer any one to see them or dress their wounds! Yet, see here!" Pegasus, the jailer, said: "I swear by your greatness that no one has applied any thing whatever to his wounds, or had admittance to him; and he has been kept in chains in the most retired part of the prison on purpose. If you catch me in a lie, I'll forfeit my head." **MAXIMUS**: "How comes it then that there is nothing to be seen of his wounds?" The jailer: "I swear by your high birth that I know not how they have been healed." **ANDRONICUS**: "Senseless man, the physician that has healed me is no less powerful than he is tender and charitable. You know him not. He cures not by the application of medicines, but by his word alone. Though he dwells in heaven, he is present every where, but you know him not." **MAXIMUS**: "Thy idle prating will do thee no service; sacrifice, or thou art a lost man." **ANDRONICUS**: "I do not change my answers. I am not a child to be wheedled or frightened." **MAXIMUS**: "Do not flatter thyself that thou

shalt get the better of me." **ANDRONICUS**: "Nor shall you ever make us yield to your threats." **MAXIMUS**: "My authority shall not be baffled by thee." **ANDRONICUS**: "Nor shall it ever be said that the cause of Jesus Christ is vanquished by your authority." **MAXIMUS**: "Let me have several kinds of tortures in readiness against my next sitting. Put this man in prison loaded with chains, and let no one be admitted to visit them in the dungeon." The third examination was held at Anazarbus. In it Tarachus answered first with his usual constancy, saying to all threats, that a speedy death would finish his victory and complete his happiness, and that long torments would procure him the greater recompense. When Maximus had caused him to be bound, and stretched on the rack, he said: "I could allege the rescript of Dioclesian, which forbids judges to put military men to the rack. But I waive my privilege, lest you should suspect me of cowardice." Maximus said: "Thou flatterest thyself with the hopes of having thy body embalmed by Christian women, and wrapt up in perfumes after thou art dead; but I will take care to dispose of thy remains." Tarachus replied: "Do what you please with my body, not only whilst it is living, but also after my death." Maximus ordered his lips, cheeks, and whole face to be slashed and cut. Tarachus said: "You have disfigured my face; but have added new beauty to my soul. I fear not any of your inventions, for I am clothed with the divine armor." The tyrant ordered spits\* to be heated and applied red hot to his armpits; then his ears to be cut off. At which, the martyr said: "My heart will not be less attentive to the word of God." Maximus said: "Tear the skin off his head; then cover it with burning coals." Tarachus replied: "Though you should order my whole body to be flayed, you will not be able to separate me from my God." **MAXIMUS**: "Apply the red-hot spits once more to his arm-pits and sides." **TARACHUS**: "O God of heaven, look down upon me, and be my judge." The governor then sent him back to prison, to be reserved for the public shows the day following, and called for the next.

Probus being brought forth, Maximus again exhorted him to sacrifice; but, after many words, ordered him to be bound, and hung up by the feet; then red-hot spits to be applied to his sides and back. Probus said: "My body is in your power. May the Lord of heaven and earth vouchsafe to consider

\* *ὀβελίσκος* in the Acts.—*ὀβελίσκος*, verucula, ab *ὀβελός*, veru. Lexic. Hederici.—*Obeliscus* (ex *ὀβελός veru*, *magis nomine quam re*.) A great square stone, broad beneath and growing smaller and smaller towards the top.—*Ains*. Those made use of on this occasion, were of the like figure, and of a size suitable to the purpose of torturing. Fleury calls them *spits*, from their form, though of stone.

my patience and the humility of my heart." MAXIMUS: "The God whom thou implorest, has delivered thee into my hands." PROBUS: "He loves men." MAXIMUS: "Open his mouth, and pour in some of the wine which has been offered upon the altars, and thrust some of the sanctified meat into his mouth." PROBUS: "See, O Lord, the violence they offer me, and judge my cause." MAXIMUS: "Now thou seest that after suffering a thousand torments rather than to sacrifice, thou hast nevertheless partook of a sacrifice." PROBUS: "You have done no great feat in making me taste these abominable offerings against my will." MAXIMUS: "No matter; it is now done; promise now to do it voluntarily, and thou shalt be released." PROBUS: "God forbid that I should yield; but know that if you should force into me all the abominable offerings of your whole altars, I should be no ways defiled; for God sees the violence which I suffer." MAXIMUS: "Heat the spits again, and burn the calves of his legs with them." Then he said to PROBUS: "There is not a sound part in thy whole body, and still thou persistest in thy folly. Wretch, what canst thou hope for?" PROBUS: "I have abandoned my body over to you that my soul may remain whole and sound." MAXIMUS: "Make some sharp nails red-hot, and pierce his hands with them." PROBUS: "O my Saviour, I return you most hearty thanks that you have been pleased to make me share in your own sufferings." MAXIMUS: "The great number of thy torments make thee more foolish." PROBUS: "Would to God your soul was not blind, and in darkness." MAXIMUS: "Now thou hast lost the use of all thy members, thou complainest of me for not having deprived thee of thy sight. Prick him in the eyes, but by little and little, till you have bored out the organs of his sight." PROBUS: "Behold I am now blind. Thou has destroyed the eyes of my body, but canst not take away those of my soul." MAXIMUS: "Thou continuest still to argue, but thou art condemned to eternal darkness." PROBUS: "Did you know the darkness in which your soul is plunged, you would see yourself much more miserable than I am." MAXIMUS: "Thou hast no more use of thy body than a dead man; yet thou talkest still." PROBUS: "So long as any vital heat continues to animate the remains which you have left me of this body, I will never cease to speak of my God, to praise and to thank him." MAXIMUS: "What! dost thou hope to survive these torments? Canst thou flatter thyself that I shall allow thee one moment's respite?" PROBUS: "I expect nothing from you but a cruel death; and I ask of God only the grace to persevere in the confession of his holy name to the end." MAXIMUS: "I will leave thee to languish, as such an impious wretch deserves. Take him hence. Let the prisoners be closely

guarded, that none of their friends who would congratulate with them, may find access. I design them for the shows. Let Andronicus be brought in. He is the most resolute of the three."

The answers and behavior of the martyrs were usually very respectful towards their impious judges and the most unjust tyrants; and this is a duty, and the spirit of the gospel. Nevertheless, by an extraordinary impulse of the Holy Ghost, some on certain occasions, have deviated from this rule. St. Paul called his judge a *whited wall*, and threatened him with the anger of God.<sup>1</sup> In the same manner some martyrs have reproached their judges, of whom St. Austin says:<sup>2</sup> "They were patient in torments, faithful in their confession, constant lovers of truth in all their words. But they cast certain arrows of God against the impious, and provoked them to anger; but they wounded many to salvation." In the answers of St. Andronicus we find many harsh expressions, injurious to the ministers of justice, which we must regard as just reproaches of their impiety, and darts employed by God to sting and awake them. The governor pressed Andronicus again to comply, adding, that his two companions had at length sacrificed to the gods, and to the emperors themselves. The martyr replied: "This is truly the part of an adorer of the god of lies; and by this imposture I know that the men are like the gods whom they serve. May God judge you, O worker of iniquity." Maximus ordered rolls of paper to be made, and set on fire upon the belly of the martyr; then bodkins to be heated, and laid red hot betwixt his fingers. Finding him still unshaken, he said to him: "Do not expect to die at once. I will keep thee alive till the time of the shows, that thou mayest behold thy limbs devoured one after another by cruel beasts." Andronicus answered: "You are more inhuman than the tigers, and more insatiable with blood than the most barbarous murderers." MAXIMUS: "Open his mouth, and put some of the sanctified meat into it, and pour some of the wine into it which hath been offered to the gods." ANDRONICUS: "Behold, O Lord, the violence which is offered me." MAXIMUS: "What wilt thou do now? Thou hast tasted of the offerings taken from the altar. Thou art now initiated in the mysteries of the gods." ANDRONICUS: "Know, tyrant, that the soul is not defiled when she suffers involuntarily what she condemns. God, who sees the secrets of hearts, knows that mine has not consented to this abomination." MAXIMUS: "How long will this phrensy delude thy imagination? It will not deliver thee out of my hands." ANDRONICUS: "God will deliver me when he pleases." MAXIMUS: "This is a fresh extravagance; I will cause that tongue of thine

<sup>1</sup> Acts xxiii, 3.<sup>2</sup> In Ps. xxxix, n. 16, p. 23.

to be cut out, to put an end to thy prating.”

ANDRONICUS: “I ask it as a favor that those lips and tongue with which you imagine I have concurred in partaking of the meats and wine offered to idols, may be cut off.”

MAXIMUS: “Pluck out his teeth, and cut out his blasphemous tongue to the very root; burn them, and then scatter the ashes in the air, that none of his impious companions or of the women may be able to gather them up to keep as something precious or holy.\* Let him be carried to his dungeon, to serve for food to the wild beasts in the amphitheatre.”

The trial of the three martyrs being thus concluded, Maximus sent for Terentianus, the chiliarch or pontiff, and first magistrate of the community in Cilicia, who had the care of the public games and spectacles, and gave him orders to exhibit a public show the next day. In the morning, a prodigious multitude of people flocked to the amphitheatre, which was a mile distant from the town of Anazarbus. The governor came thither about noon. Many gladiators and others were slain in the combats of the gladiators and by the beasts, and their bodies were devoured by them, or lay slaughtered on the ground. We, say the authors of the Acts, came, but stood on an adjoining mountain behind, looking over the walls of the amphitheatre, waiting the issue in great fear and alarms. The governor at length sent some of his guards to bring the Christians whom he had sentenced to the beasts. The martyrs were in so piteous a condition by their torments that, far from being able to walk, they could not so much as stir their mangled bodies. But they were carried on the backs of porters, and thrown down in the pit of the amphitheatre below the seat of the governor. We advanced, say the authors, as near as we could on an eminence, behind, and concealed ourselves by piling stones before us as high as our breasts, that we might not be known or observed. The sight of our brethren in so dismal a condition made us shed abundance of tears; even many of the infidel spectators could not contain theirs. For no sooner were the martyrs laid down, but an almost universal deep silence followed at the sight of such dismal objects, and the people began openly to murmur against the governor for his barbarous cruelty. Many even left the shows, and returned to the city; which provoked the governor, and he ordered more soldiers to guard all the avenues, to stop any from departing, and to take notice of all who attempted it, that they might be afterward called to their trial by him. At the same time, he commanded a great number of beasts to be let loose out of their dens into the pit. These fierce crea-

tures rushed out, but all stopped near the doors of their lodges, and would not advance to hurt the martyrs. Maximus, in a fury, called for the keepers, and caused one hundred strokes with cudgels to be given them, making them responsible for the tameness of their lions and tigers, because they were less cruel than himself. He threatened even to crucify them, unless they let out the most ravenous of their beasts. They turned out a great bear which that very day had killed three men. He walked up slowly toward the martyrs, and began to lick the wounds of Andronicus. That martyr leaned his head on the bear, and endeavored to provoke him but in vain. Maximus possessed himself no longer, but ordered the beast to be immediately killed. The bear received the strokes and fell quietly before the feet of Andronicus.<sup>1</sup> Terentianus, seeing the rage of the governor, and trembling for himself, immediately ordered a most furious lioness to be let out. At the sight of her, all the spectators turned pale, and her terrible roarings made the bravest men tremble on their safe seats. Yet, when she came up to the saints, who lay stretched on the sand, she laid herself down at the feet of St. Tarachus, and licked them, quite forgetting her natural ferocity. Maximus, foaming with rage, commanded her to be pricked with goads. She then arose, and raged about in a furious manner, roaring terribly, and affrighting all the spectators; who, seeing that she had broke down part of the door of her lodge, which the governor had ordered to be shut, cried out earnestly that she might be again driven into her lodge. The governor, therefore, called for the confectors or gladiators to despatch the martyrs with their swords; which they did. Maximus commanded the bodies to be intermixt with those of the gladiators who had been slain, and also to be guarded that night by six soldiers, lest the Christians should carry them off. The night was very dark, and a violent storm of thunder and rain dispersed the guards. The faithful distinguished the three bodies by a miraculous star or ray of light which streamed on each of them. They carried off the precious treasures on their backs, and hid them in a hollow cave in the neighboring mountains, where the governor was not able, by any search he could make, to find them. He severely chastised the guards who had abandoned their station. Three fervent Christians, Marcian, Felix, and Verus, retired into this cave of the rock, being resolved to spend there all the remainder of their lives. The governor left Anazarbus three days after. The Christians of that city sent this relation to the church of Iconium, desiring it might be communicated to the faithful of

\* “Dentes ejus et linguam tollite, et comburite, et ubique spargite, ut nemo de consortibus ejus impiis, aut de mulierculis aliqua colligat ut servet quasi pretiosum aliquid aut sanctum æstimet.” p. 444.

<sup>1</sup> See Orsi, Diss. de Actis SS. Perpetuæ et Felicæ c. 8. How the martyrs were impatient to suffer see S. Chrys, serm. ap. Orsi, ib

Pisidia and Pamphylia, for their edification. The three martyrs finished their glorious course on the 11th of October, on which day their names occur in the Roman and other Martyrologies.

The heroism of the martyrs consists, not only in the constancy and invincible courage with which they chose to suffer, rather than to sin against God, all the torments which the most inhuman tyrants were able to invent and inflict upon them one after another, but also in the patience, charity, meekness, and humility, with which they were animated under their sufferings. In our daily and hourly trials we have continual opportunities of exercising these virtues. If we fail, even in small things, and show ourselves strangers to the Christian spirit, can we assume, without blushing at ourselves, the sacred name of disciples of Christ?

### ST. GUMMAR, C.

CALLED BY THE FRENCH, GOMER.

THIS saint was a native of Emblehem, a village three miles from Lire or Lier in Brabant. His parents were very rich, and related to king Pepin, and took care he should be instructed in the maxims of our holy religion, and in the practice of piety, though he had not the advantage of a literary education. He was, from his cradle, meek, affable, exceeding compassionate, religious, and devout. Pepin, then mayor of the palace, and soon after king of France, called him to his court. The saint preserved there his innocence; from a spirit of religion he was punctual and faithful in every duty of his station, and an enemy to vanity, ambition, and dissimulation (which is almost the soul of a court life), also to pleasure, luxury, and passion; he was rigorous in his fasts and other mortifications, exact and fervent in all his exercises of devotion, and most beneficent and liberal in works of mercy. It was his study, as much as possible, never to give the least trouble or do the least prejudice to any one, and to serve, and do good, as much as lay in his power, to all men. Pepin, though tainted with ambition, was a lover of uprightness and virtue; and being acquainted with the probity and piety of Gummar, raised him to the highest posts in his court. After some time, this king proposed a match between him and a lady of great birth and fortune named Gwinmary, in Latin Grimnaria. Both parties acquiesced, and the marriage was solemnized. As God does every thing for his elect, and the government of the universe is subordinate to the predestination of his saints, so this affair, which seemed unhappy in the eyes of the world, was directed by him to perfect the virtue of his servant, and exalt him to the glory of the saints. Gwinmary was most extravagant and perverse in her humor, haughty, whimsical, and altogether

ungovernable. Gummar's whole life became from that time a train of continual trials, which were so much the sharper as the person from whom he suffered them was the nearer and dearer to him. We are prepared for evil treatment from strangers or enemies, we are animated by it, and we easily conquer ourselves so far as to triumph in it. But when bosom friends, from whom we have reason to expect our greatest comfort and support, seem to have no other satisfaction but continually to wound and persecute us, this is one of the severest of trials, under which it is hard for the firmest mind to maintain its ground without sometimes failing in some of the duties of charity, patience, and meekness.

This was the heroic virtue which Gummar practised for several years, seeking all his comfort and strength in God by constant exercises of penance and devotion, and endeavoring, by all means which Christian prudence and charity could suggest, to inspire his wife with sentiments agreeable to reason and religion. Being called upon by king Pepin to attend him in his wars, first in Lombardy, afterward in Saxony, and lastly in Aquitain, he was absent eight years. Returning home, he found that his wife had thrown all things into the utmost disorder and confusion; and that scarce any one among his servants, vassals, or tenants had escaped her unjust oppressions. Gummar made to every one of them full restitution and satisfaction; and, that he might have a place of quiet and retirement, in order to attend his private devotions, built the chapel called Nivesdone. Gwinmary was at length so far overcome by his heroic patience and virtue, as to be ashamed of her past conduct, and to seem penitent. This change, however, was only exterior; and her furious passions, which were only smothered for a time, not healed, broke out again with greater rage than ever. Gummar studied to reclaim her; but at length obtained her consent to embrace a retired penitential life, in order to prepare himself for his passage to eternity. Having built himself a cell by his chapel near his own house, he gave himself up to holy contemplation and to the most perfect practices of penance and mortification. In the mean time, he took all possible care of his wife and family, being solicitous, in the first place, to bring them over to virtuous courses. Herein he so far succeeded by perseverance, that his wife became a remarkable penitent. In this manner he served God nine years, and went to receive the recompense of his patience and charity in 774. This village, of which he was lord, was then called Nivesdone, afterward Ledo, and now Lire; from the devotion of the people to this saint, it became a considerable town. The saint's relics were preserved for ages in the above-mentioned chapel which he had built, and were visited, by the bishop's order, in 1369

and 1406. The saint's shrine was plundered by the Calvinists; but the relics were saved by Catholics, and are kept in the collegiate church at Lire. He is honored in Brabant with singular veneration, and named on the 11th of October, in the Roman Martyrology. See his life in Surius; Miræus; and Gramaye, *Antiqu. Antwerp.* c. 8; *Vite de Santi*, t. 2, p. 251.

#### ST. ETHELBURGE OR EDILBURGE, V., ABBESS.

THIS saint was an English Saxon princess, sister to St. Erconwald, bishop of London. To the end that she might live entirely to herself and God, she in her youth renounced the world, and neither riches nor the tempting splendor of a court could shake her resolution; for the world loses all its influence upon a mind which is wholly taken up with the great truths of faith and eternal salvation. A soul which is truly penetrated with them, listens to no consideration, in the choice of a state of life, but to what virtue and piety suggest; and being supported by those noble principles which religion inspires, whether she is placed in the world or in a religious state, whether in opulence or poverty, amidst honors or in contempt, equally carries all her desires to their proper mark, and studies, with constancy and perseverance, to acquit herself of every duty of her state, and to act up to the dignity of her heavenly vocation. This makes saints who live in the world the best princes, the best subjects, the best parents, the best neighbors, the most dutiful children, and the most diligent and faithful tradesmen or servants. The same principle renders them in a cloister the most humble, the most obedient, the most devout, and the most fervent and exact in every point of monastic discipline. St. Erconwald considered only the perfection of his sister's virtue, not flesh and blood, when he appointed her abbess of the great nunnery which he had founded at Barking in Essex. Ethelburge, by her example and spirit, sweetly led on all the chaste spouses of Christ in that numerous house in the paths of true virtue and Christian perfection. How entirely they were dead both to the world and themselves, and how perfectly divine charity reigned in their souls, appeared by the ardor with which they unanimously sighed after the dissolution of their earthly tabernacle, desiring to be clothed with immortality, in the mean time exerting continually their whole strength and all their affections that they might not be found naked when they should appear before God. When a raging pestilence swept off a part of this community, in 664, all rejoiced in their last moments, and thought even every day and every hour long before they went to the possession of their God, to love and praise whom with all their powers, and without

interruption for eternity, was the pure and vehement desire with which they were inflamed; and the living envied the dying. The comfort of those that survived was in the divine will, and in knowing their retardment could be but for a moment, that they might labor perfectly to purify their hearts, before they were united to their friends, the saints, and swallowed up in a glorious immortality. St. Ethelburge survived this mortality for the support and comfort of the rest. Having sent before her so many saints to heaven, she met her own death with a great spirit,<sup>1</sup> and her glory was manifested by miraculous visions. See Bede, l. 4, c. 6—10. St. Ethelburge's body was honored at Nunnaminstre in Winchester. Leland, *Collect.* t. 1, p. 10.

#### ST. CANICUS OR KENNY, ABBOT IN IRELAND.

THE Irish Annals fix the birth of this illustrious saint in 527, and his death in 599. In his youth, he studied some time in Wales under a celebrated and holy abbot named Docus, and afterward in Ireland under St. Finian, to whose famous school, in his monastery of Cluain-Irraird, the lovers of true wisdom repaired from all sides. The zeal and labors of St. Kenny, in propagating the practice of Christian perfection throughout Ireland, have ranked him among the most glorious saints whose virtue has been the greatest ornament of that island. St. Kenny was intimately connected by holy friendship with St. Columkille, whom he sometimes visited in the isle of Hij. He founded himself the great monastery of Achadbho (or 'The Ox's Field'), which grew up into a town, and was formerly the seat of the bishops of Ossory, who now reside at Kilkenny, a city which takes its name from this saint, that word signifying *Cell* or *Church of Kenny*. See Usher, *Antiq. Britan.* p. 493, 495, &c.; Adamnan, *Vit. S. Columb.* l. 1, c. 4; l. 3, c. 17; Sir James Ware, *Antiqu. Hibern.* p. 314.

<sup>1</sup> *Eccclus.* xlviij, 24.

## OCTOBER XII.

## ST. WILFRID, BISHOP OF YORK, C.

From his life wrote by Eddi Stephani, precentor of the church of Canterbury, in the same age, prior to Bede, ap. Mabill. Act. Ben. t. 3, p. 170; t. 5, p. 676; Bede, Hist. l. 3, c. 25, &c. Fredegodus, by order of St. Odo of Canterbury, and Eadmor, secretary to St. Anselm, wrote his life. Among the moderns, Mr. Peck has compiled his life at large in his history of Stamford, l. 2. See also Johnson's Collection of English Canons; and Mr. Smith's App. in Bedam, n. 18, 19; his life in the English-Saxon language, MSS. Bibl. Cotton. Julius, A. X.

A. D. 709.

St. WILFRID, in English-Saxon Willferder, to whose zealous labors several churches both in our island and abroad were indebted for their conversion to Christ, was born in the kingdom of Northumberland, towards the year 634. At fourteen years of age he was sent to the monastery of Lindisfarne, that he might be trained up in the study of the sacred sciences, in which he discovered an application, penetration, and maturity of judgment beyond his years. A desire of greater improvement than he could attain to in that house, where he perceived the discipline that was practised to be imperfect, put him upon a project of travelling into France and Italy. He made some stay at Canterbury, where he studied the Roman discipline, and learned the psalter according to the Roman version, instead of that of St. Jerom, which he had used before. In 653, according to Mr. Smith, St. Bennet Biscop, his countryman, passed through Kent on his first journey to Rome; and St. Wilfrid, who had set out with the same design, crossed the seas with him, but with an intention to visit the most famous monasteries in his way, the better to instruct himself in the rules of Christian perfection. At Lyons they were detained a whole year by St. Delphinus, surnamed Annemund, archbishop of that city, who conceived so great an affection for Wilfrid, that he offered him his niece in marriage, and promised to procure him a considerable employment; but the saint continued steadfast in the resolution he had taken to devote himself to God, and proceeded on his journey the year following. At Rome he devoutly visited every day the tombs of the martyrs, and contracted a friendship with Boniface, the archdeacon, who was a very pious and a very learned man; he was secretary to the holy pope St. Martin, and took as much delight in instructing young Wilfrid as if he had been his own child. He carefully explained to him the four gospels, and the right calculation of Easter against the erroneous practice of the Britons and Irish; likewise the other rules of ecclesiastical discipline. At length he pre-

sent ed him to the pope, who gave him his blessing by the imposition of his hands, and prayer. After this, Wilfrid left Rome, from whence he brought relics, and returned to Lyons to the archbishop, whom he revered as his father. He staid three years at Lyons, and received the ecclesiastical tonsure from St. Delphinus, who desired to make him his heir, but was put to death at Chalons upon the Saone, by the order of Ebroin, in 658. He is honored at Lyons as a martyr on the 29th of September, being commonly called St. Chaumont. Wilfrid accompanied him to the place of execution, and would have been glad to have died for him or with him. After he had interred his spiritual father, he returned into England loaded with relics.

Alcfrid, natural son of Oswi, who at that time reigned over the Deiri (his father contenting himself with Bernicia), being informed that Wilfrid had been instructed in the discipline of the Roman church, sent for him, and received him as an angel from heaven. After he had discoursed with him concerning several customs of that church, he conjured him to continue with him, to instruct him and his people in ecclesiastical discipline. This St. Wilfrid consented to, and the prince entered into an intimate friendship with him, and gave him land at Rippon to found a monastery upon, which our saint governed and richly endowed. Assisted by the munificence of the king, he distributed very considerable sums in alms, was exceedingly beloved and respected on account of his virtues, and was even looked upon as a prophet. Agilbert, bishop of the West Saxons, coming to pay a visit to king Oswi and his son, Alcfrid entreated him to ordain Wilfrid priest, that he might remain always near his person. Agilbert said that a person of such merit ought to be promoted to a bishopric; and ordained him priest in 663, in the monastery of Rippon. The Northumbrians had relapsed into idolatry after the death of king Edwin; but St. Oswald obtained St. Aidan, the holy Irish monk of Hij, for bishop, and planted the faith again in that kingdom. St. Aidan, resided, not at York, as St. Paulinus had done, but at Lindisfarne. Finan and Colman, his countrymen, succeeded him, and had all the kingdom of Northumberland for their diocess. These Scots or Irish followed an erroneous calculation of Easter; and king Oswi, who had been instructed by them, and his queen Eanfleda, daughter of Edwin, who came from Kent, sometimes kept Lent and Easter at different times in the same court. The Scots and Britons herein were not schismatics, as Rapin and some others pretend; for they did not coincide with the Quartodecimans, who had been condemned by the church, nor had this difference between the Scots and the universal church then proceeded to a breach of communion. To put an end to this dis-

pute, in 1664 a conference was held in the great monastery of St. Hilda, at Streaneshalch, now Whitby, before the kings Oswi and Alfrid. Colman brought thither his Scottish clergy; on the other side, Agilbert, bishop of West-Sex or Dorchester, had with him Agatho, a priest from Paris, Romanus, the abbot Wilfrid, and the deacon James. Colman alleged the example of his predecessors, and of St. Columba himself, and pretended that practice to have been established in Asia, by St. John the Evangelist; which assertion it would have been a difficult task to prove.\* Wilfrid replied that the agreement of all the churches in Africa, Asia, Egypt, Greece, Gaul, Rome, Italy, and the rest of the world, ought to have more weight than that of the Picts and Britons in a part of the two remotest islands of the ocean; that St. John could not reject at once all the observances of the law, so long as the church judaized in some points; but that, after the death of St. John, the custom which St. Peter established at Rome, was observed by his successors in Asia, and the universal church, and was commanded by the Nicene council; that the Britons and Picts neither followed St. Peter nor St. John, neither the law nor the gospel; that Columba and the rest of their ancestors were without fault, because they knew no better; but that they were inexcusable who refused to be instructed. He added that Christ said to St. Peter: *Thou art Peter, &c.*<sup>1</sup> Hereupon king Oswi said: "Do you all acknowledge, of both parties, that our Lord said this particularly to Peter, and that the Lord gave him the keys of the kingdom of heaven?" They replied: "We acknowledge it." Then he concluded: "I declare that I will not oppose this keeper of the gate of heaven, and that I will obey his orders to the utmost of my power, lest he shut that gate against me." This resolution of the king was approved by the whole assembly. Rapin confesses that Oswi acknowledged a prerogative of St. Peter above the

<sup>1</sup> Matt. xvi, 18.

\* If any of the apostles who lived among the Jews tolerated for some time a coinciding of Easter with the Jewish Pasch, at least the contrary rule was always the general discipline of the church, which the apostles established, to show the distinction and the liberty of the new law, as for the same purpose they changed the Sabbath into Sunday. When the general council of Nice, in 325, had condemned the custom of keeping Easter with the Jews on the fourteenth day of the first lunar month nearest the spring equinox, those who obstinately persisted in that practice were called Quartodecimans, and were schismatics, &c. They who held that practice to be of precept from the Jewish law, were always heretics. The Scots or Irish, in the fifth and sixth centuries, kept Easter on a Sunday, not on the fourteenth day, with the Quartodecimans and Jews, unless when this fourteenth day was the Sunday, by which they differed widely from the practice that was condemned at Nice, yet fell short of perfect conformity with the universal church.

rest of the apostles, and that on this account he preferred the practice which he had established at Rome, to that which he thought derived from St. John.<sup>1</sup> It is evident, from the very silence of both parties, that the Scots or Irish and Britons never called in question the supremacy of the bishop of Rome. Another difference, which regarded the tonsure, was agitated in this conference. The Romans made it quite round the head, to resemble, they said, our Lord's crown of thorns. This was called St. Peter's Tonsure; the other, called by derision Simon Magus's, was only a semicircle shaved from ear to ear above the forehead, not reaching to the hinder part, which was covered with hair.\* Bede mentions no decision with regard to this point, which was left to the custom of each place. St. Cedd, bishop of Essex or London, who was present at this conference, and being a native of Deira, had followed the Scottish customs, declared upon the spot that he embraced the Roman discipline. But Colman said he would consult with his brethren, the monks of Jona, and retired to them with his Scottish priests. Tuda was consecrated bishop of Northumberland in his room, but soon after died of a pestilence which raged in England in 664. He had been educated and ordained by the Southern Irish, but conformed to the Roman discipline; he was much lamented on account of his virtue. King Alfrid desired to have his own priest Wilfrid placed in the episcopal see, and sent him into France, to receive consecration at the hands of his old friend Agilbert, who, seeing his diocese of West-Sex divided, and another bishop, named Wina, placed at Venta, called by the Saxons Wintchester, now Winchester, returned to France, which was his native country, where the bishopric of Paris was given him. Wilfrid being absent a long time on this journey, Oswi caused St. Ceadda or Chad, abbot of Lestingau, a disciple of St. Aidan, to be ordained bishop. The see of Canterbury being vacant by the death of Deusdedit, he was consecrated by Wina, bishop of Winchester, who was the only bishop at that time in Great Britain that had been canonically ordained. Agilbert joyfully received Wilfrid, and, with twelve other bishops, performed the ceremony of his ordination with great solemnity at Compiègne. St. Wilfrid was then in the thirtieth year of his age, in 664; he was carried by the bishops in a

<sup>1</sup> Rapin Thoyras, Hist. d'Angleterre, l. 3, t. 1, p. 246, ed. Gallic.

\* There was likewise the Oriental Tonsure, called St. Paul's, which some monks used also in the West; this consisted in shaving the whole head. The use of ecclesiastical tonsures seems only to have been introduced in the fourth or fifth century after the persecutions, as a mark of a person's being consecrated to God, and in imitation of Christ's crown of thorns. (See Bona, Rerum Liturg.; Smith, in Bed. Append. p. 715; Fleury l. 39.)



golden chair, according to the custom of the Gauls.

At his return into England, he would not dispute the election of St. Chad; but retired to Rippon, which monastery he made his residence for three years, though he was often called into Mercia by king Wulfere, to ordain deacons and priests, and to perform other episcopal functions. Oswi, having defeated and slain Penda in 655, conquered all that kingdom; but, three years after, made Peada, Penda's son, to whom he had given his daughter in marriage, king of that part which lay south of the Trent; but Peada dying soon after, Oswi again united that country to his own dominions. Not long after, the Mercians took up arms, and placed Wulfere, Penda's second son, upon the throne in 659. This prince was for some time a pagan, or at least favored the pagans; but at length became a zealous propagator of the faith, and governed by the counsels of St. Wilfrid, who founded monasteries and churches in several parts of Mercia. Mr. Peck endeavors to prove<sup>1</sup> that the priory of St. Leonard, about a quarter of a mile out of Stamford, was built by St. Wilfrid, though rebuilt, in honor of St. Leonard, by William bishop of Durham, in the reign of the Conqueror, and only then dedicated in honor of St. Leonard.\* Saint Theodorus, archbishop of Canterbury, in his visitation, found the election of St. Chad to have been irregular, and removed him; but, charmed with his humility and virtue, placed him in the see of Lichfield. At the same time, he put St. Wilfrid in possession of the see of York, in 669, before the death of Oswi,

<sup>1</sup> History of Stamford, l. 2.

\* Bede tells us that king Alcfrid bestowed on St. Wilfrid land of thirty families at Stamford, where he built a monastery before he founded that of Rippon. Mr. Smith is inclined to think this Stamford was situated on the Derwent in Yorkshire. But ancient MSS. and writers call it Stamford in Lincolnshire, as Mr. Smith confesses; and after Oswi's victory over Penda, all Mercia was subjected to the Northumbrians, till Oswi constituted Peada rather viceroy than king of South-Mercia; so that St. Wilfrid might build a church in that country. (See Mr. Peck's History of Stamford). After king Wulfere, his brother, became independent in Mercia, Lindsey, and probably almost all Lincolnshire, was again conquered by the Northumbrians, and obeyed them for some years. This church of St. Leonard's, near Stamford, was formerly a place of great devotion. The nave, or middle aisle, is still standing, and shows the remains of a stately pile, and of costly and excellent workmanship, though it is now converted into a barn, for the use of a new farm-house. In digging the foundations of this house some stone coffins were found, which are used for troughs, and the bones of the illustrious dead interred there were scattered about the fields with an indecency which the pagan Romans would have called sacrilegious. Mr. Hearn, in his Preface to Textus Roffensis, p. 43, speaking of the ruins of Rewley (alias North Ousney), an abbey of Cistercians, near Oxford, says: "Great quantities of men's bones are frequently dug up, which are often barbarously used, without considering that the persons there buried were renowned for all sorts of virtues, particularly for justice, clemency,

which happened in 670. Upon his demise, Alcfrid was obliged by the people to leave the throne to Egfrid, the eldest legitimate son of Oswi. St. Wilfrid consecrated the great church of St. Peter, which he had built at Rippon, in presence of the new king, in 670; and afterward that of St. Andrew at Hexham, and several others. Being a man of most persuasive oratory and strict virtue, he promoted every where religion and piety with incredible success. He invited out of Kent the precentor Eddi Stephani, who became from that time his constant companion, and afterward wrote his life. With his assistance the saint established, in all the churches of the north, the use of Plain-song, which St. Gregory the Great instituted in the church-music, and admirably well adapted it to every different part of the divine office, as Franchini observes,\* in which it is easier and more becoming than that which is performed with a harmonious discord of voices and variation of melody.<sup>1</sup> The monastic state was a principal object of St. Wilfrid's care; and this he settled among the Midland and Northern English, as St. Austin had established it in Kent.<sup>2</sup>

King Egfrid had taken to wife St. Audry, who preferring a religious life, according to the liberty which the church has always understood, by constant tradition, to be allowed by the divine law before cohabitation, Saint Wilfrid endeavored at first to engage her to change her resolution; but finding her inflexible in it, at length consented to give her the veil. This action exceedingly provoked the king; and his new queen Ermenberga employed every base and little means entirely to

<sup>1</sup> Smith, in Bed. App. n. 12, p. 720.

<sup>2</sup> See F. Reyner's learned work, entitled, *Apostolatus Benedictinorum in Angliâ*.

and bounty toward the poor. But I foresee what the advocates of sacrilege will say," &c. See the like invectives of Mr. Stephens and others, which might seem too harsh if here inserted. The pagan Romans punished a wilful violation, or removing the stones, of a sepulchre, with great rigor, calling it a sacrilege, and a crime against the public next in guilt to that of treason. (See Gutherius, *De Jure Manium*, l. 3, c. 25; *De Sepulchro violato*, ap. Grævium, *Antiq. Roman.* t. 12).

\* Guido, a monk of Arezzo, in Tuscany, in 1009, was the inventor of the gamma-ut, or gamut, and the six notes, *Ut, Re, Mi, Fa, Sol, La*; which syllables are taken from the three first verses of the hymn of St. John Baptist, *Ut queant laxis*, &c. Without the use of the gamut, a person could not in a little time become perfect master of plain-song. Guido says in a letter which he wrote: "I hope they who come after us will not forget to pray for us. For we make a perfect master of singing in a year or two; whereas till now a person could scarce attain this science, even imperfectly, in ten years." The gamut is the first note, but oftener taken for the whole scale of music, or series of sounds rising or falling towards acuteness or gravity from any given pitch or tone. Plain-song is that in which all sing in unison; it is executed by fixing the musical notes within due limits, and ordering or disposing the changes, risings, and fallings of the voice according to the natural series of the musical sounds.

ruin him in the opinion of her husband. In order to undermine him, a project was set on foot for dividing his bishopric, after the holy prelate had spent ten years in settling Christianity in it. Theodorus, the archbishop of Canterbury, and metropolitan of all England, was gained by specious pretences, and parcelled his great diocess, consecrating Bosa to the see of York, for the Deiri; Eata to that of Lindisfarne, for Bernicia; and Eadhed to the church of Lindissi or great part of Lincolnshire, which Egfrid had won from Mercia.<sup>1</sup> This passed in the year 678. Eadhed resided first at Sidnacester, near Gainsborough; but after king Wulfere had recovered Lindsey and all Lincolnshire, he retired to Rippon. Wilfrid, for opposing this partition, was rejected; but appealed to the pope. Dreading a disturbance or schism, he raised no clamor; but being too well versed in the canons not to see the irregularity and nullity of many steps that had been taken against him, embarked for Rome. Being driven by contrary winds at sea upon the coast of Friesland, he was moved to compassion upon seeing the spiritual blindness and idolatry of the inhabitants, and preached the faith to them. During that winter and the following spring, he staid among them, converted and baptized many thousands, with several lords of the country. Thus he opened that harvest which St. Willibrord and others, excited by his example, afterward cultivated. Wilfrid is honored to this day as the apostle of that country.<sup>2</sup> Ebroin, either through the solicitations of the saint's enemies in England, or on the score of his enmity on account of St. Delphinus of Lyons, sent letters to Adalgise, king of Friesland, promising to give him a bushel of gold, if he would send him bishop Wilfrid or his head. The king read the letters publicly before Wilfrid, the messengers, and his own officers, and tearing them to pieces with indignation, threw them into the fire, expressing the utmost execration of so detestable a treachery.

Next summer, Wilfrid, leaving his new converts with great reluctance under the direction of proper pastors, travelled through Austrasia, where king Dagobert II entertained him most honorably, and entreated him to fill the bishopric of Strasburg, which happened then to be vacant. Upon his refusal, this prince made him very considerable presents, and sent Adeodatus, bishop of Toul, to accompany him to Rome, where he arrived late in the year 679. He found pope Agatho already apprized of what had passed in England, by a monk whom Theodorus had despatched on his side with letters. The pope was preparing to hold a great council against the Monothelites. In the mean time, to discuss this cause, he assembled a synod in October, 679, in the Lateran basilic, or church

of our Saviour, consisting of above fifty bishops and priests, chiefly of the Suburbicarian churches (*i. e.* of part of Italy and those of Sicily), though their names are strangely mangled in Sir Henry Spelman's copy.<sup>1</sup> The causes of the dissension in the British church having been weighed, it was decreed, by the authority of St. Peter, that there should be in it one archbishop honored with the pall, who should promote and canonically ordain the bishops to the other sees; but that none of the bishops should presume to meddle with the rights of any other prelate, but all should study to instruct and convert the people. After this, St. Wilfrid was admitted to the council, though Johnson thinks this a second council, held soon after the first, in the same place; and that St. Wilfrid was not arrived at Rome when the first was convened, but had only stated his case to the pope by letters. Having presented his petition in person to the pope and bishops assembled, the synod exceedingly commended his moderation, in that he had raised no disturbance or resistance by contumacy, but had been content calmly to enter his protestation and appeals, professing that he would submit to whatever was determined; and it was definitively decreed that he should be restored to his bishopric. Mr. Johnson takes notice that St. Wilfrid never claimed any archiepiscopal jurisdiction, and this synod<sup>2</sup> expressly says the sacerdotal primacy in Britain was settled by St. Gregory and St. Austin in the see of Canterbury; whence this author imagines St. Gregory altered his first decree or purpose by some posterior regulation. St. Wilfrid staid above four months at Rome, and assisted at the great Lateran council of one hundred and twenty-five bishops, in which he, with the rest, condemned the Monothelite heresy. When he arrived in England, he repaired to the king, and showed him the sealed decrees of the pope. The prince, when he had first caused them to be read to the prelates of his own faction that were in the room with him, cried out they had been obtained by bribery, and commanded a certain reeve (or steward of the church for secular affairs) to commit Wilfrid to prison, where he was detained nine months. They took from him every thing but the clothes which he then wore, and sent his attendants some one way, and some another. Queen Ermenberga took away his case of relics which she hung up in her chamber, and carried about with her in her chariot, when she went out. The holy bishop's guards heard him sing psalms in his dark dungeon, and beheld a light which terrified them; and the saint having cured the governor's wife with holy water, he refused to guard him any longer, and the king ordered him to be removed to another prison. At

<sup>1</sup> Johnson's Collect. of English Canons, an. 679, pref.

<sup>2</sup> See Batavia Sacra, p. 25.

<sup>1</sup> Spelman, Conc. Brit. vol. i, p. 58; Labbe's Councils, t. 6, p. 579.

<sup>2</sup> Can. 7.

length the queen was seized with a sudden fit of sickness in a monastery, the abbess whereof (who was Ebba, the king's aunt) represented to her the injustice done to St. Wilfrid; whereupon he was set at liberty, his relics were restored, and his companions were sent back to him.

St. Wilfrid, who was inflamed with an ardent zeal for the conversion of infidels and the salvation of souls, repaired to the kingdom of the South Saxons, which had not yet received the light of faith. Edilwalch, the king, who had been lately baptized in Mercia, where king Wulphere was his godfather, received him with open arms; and the saint, by his preaching, converted the whole nation, with all the priests of the idols. That country was oppressed with a dreadful famine, no rain having fallen there for three years. But on the day on which St. Wilfrid first administered baptism with great solemnity to an incredible number of the nobility and people, abundant rains fell. The saint also taught the people to fish, which was a great relief to them. In the first essay they caught three hundred fishes, of which the saint induced them to give one hundred to the poor, and as many to those of whom they had borrowed their nets, keeping the like number for their own use. The king gave him land of eighty-seven families, on which he built two monasteries, Bosenhom and Selsey, that is, Isle of the Sea-Calf. This latter place became an episcopal see, which was afterward removed to Chichester. The saint sent a priest into the Isle of Wight, whither the faith had not penetrated, and he had the satisfaction to see all the inhabitants regenerated in the waters of life. Cadwalla, king of the West Saxons, to whom that island was then subject, sent for Saint Wilfrid, and took his advice. The saint chiefly resided in the peninsula of Selsey, and cultivated this vineyard five years, till, upon the death of king Egfrid, he was called back into Northumberland. That prince was slain in battle by the Picts, whose country he had invaded in 685. As he left no issue, Alcfrid, his natural brother, was sent for out of Ireland, whither he had retired, and a second time mounted the throne. St. Theodorus being above fourscore years of age, and seized with frequent fits of sickness, sent to St. Wilfrid, requesting that he would meet him at London, with Erchambald, bishop of that city. He confessed to them all the actions of his life; then said to St. Wilfrid: "The greatest remorse that I feel is, that I consented with the king to deprive you of your possessions, without any fault committed on your part. I confess this my crime to God and St. Peter; and I take them both to witness, that I will do all that lies in my power to make amends for my fault, and to reconcile you to all the kings and lords who are my friends. God hath revealed to me that I shall not live to the end of this year. I conjure you to consent that I may establish you in my life-time

archbishop of my see." St. Wilfrid replied: "May God and St. Peter pardon you all our differences. I will always pray for you as your friend. Send letters to your friends, that they may restore to me part of my possessions, according to the decree of the holy see. The choice of a successor in your see will be afterward considered in a proper assembly." Pursuant to this engagement, St. Theodorus wrote to king Alcfrid, to Ethelred king of the Mercians, to Elflada, who had succeeded St. Hilda in the abbey of Streanshalch, and others. Alcfrid having received these letters, recalled the holy bishop in the second year of his reign, toward the end of the year 686, and restored to him, first his monastery of Hexham, and soon after that of Rippon, and the episcopal see of York, Bosa of York, and St. John of Beverly, at Hexham, relinquishing their sees to him. Theodorus had first parcelled it into three, afterward into five bishoprics, consecrating Tunbert to Hexham, and Trumwin to the diocese of the Southern Picts, subject to the kings of Northumberland, whose see was fixed at Withern. These bishops were holy men, well qualified for their ministry, and, in simplicity, took upon themselves a charge which their immediate superiors imposed upon them.

St. Wilfrid, after his restoration, reduced Hexham and Rippon to their original condition of mere monasteries; and St. Cuthbert, who had from the beginning sustained the episcopal charge only in obedience and by compulsion, retired to Farne upon St. Wilfrid's return, and died there the following year, 687; so that St. Wilfrid was obliged to take upon him the care also of the diocese of Lindisfarne, till a new bishop could be chosen. The irreproachable conduct, the vigilance, and the indefatigable zeal of our holy prelate ought to have stopped the mouths of his enemies; but these very virtues, which enraged the devil, raised new storms against him. King Alcfrid would have a new bishopric elected at Rippon; St. Wilfrid opposed the project, and was obliged once more to fly, in 691, five years after he had been restored to Ethelred, king of the Mercians, who received him most graciously, and entreated him to take upon himself the care of the see of Litchfield, which was then vacant. The good bishop's discourses on the vanity of the world, and the infinite importance of salvation, made such an impression on the king, that, in hopes more easily to secure a happy eternity, he soon after relinquished his crown, and put on the monastic habit. Our saint founded many monasteries and churches in Mercia, and usefully employed there his labors; till, finding his enemies in Northumberland had gained Brithwald, archbishop of Canterbury, and were soliciting a sentence of deposition against him, he appealed a second time to Rome, and took another journey thither in 703. His accusers appeared there against him, but to their own confusion.

Pope John VI honorably acquitted the saint, who had in every thing proceeded according to the canons. His very enemies had always acknowledged his life to be irreproachable; and a bishop cannot be deposed unless a canonical fault be proved against him in a synod. If it was necessary to divide his bishopric, this was not to be done without his concurrence, and withal reserving to him his own see; the authority, at least, not of some small consistory, but of a full provincial council, in the West also of the pope, and in the East of the patriarch of that part, ought to intervene, as many instances in France and other places long before that time, clearly show. Moreover, this persecution was raised by court envy, jealousy, and resentment. These were the instruments which conjured up the storm, and the secret springs which put in motion the engines that were employed against this servant of God through the simplicity or ignorance of many, the malice of some, and the complaisance and condescension of others. The holy prelate being the best skilled in sacred learning and in the canons of the church in all Britain, as Saint Theodorus on his deathbed acknowledged him to be, was too great a disciplinarian for some at court. How pure his views were, and how remote from avarice and ambition, appeared from his charity toward his persecutors, the meekness with which he maintained the rights of his see, and the discipline of the church, and the humility and disinterestedness with which he refused the bishopric of the Mercians, and excused himself from acquiescing in the earnest request of Saint Theodorus, when he desired to make him his coadjutor in the metropolitical see of Canterbury.\* If he was rich, he knew no other use of what he possessed than to employ it in the foundation of churches, and in the relief of the poor. He rejoiced to see others share the fruits of his harvest; and though traversed in every advance that he made, he never threw away the laboring oar, or grew remiss in his ministry, or in quickening others to the utmost exertion of their zeal in the cause of God. Such a character appeared in the most shining light to all impartial judges, and St. Wilfrid met at Rome with that protection and applause which were due to his heroic virtue. Pope John VI, in 704, sent letters<sup>1</sup> by an express messenger to the kings of Mercia and Northumberland in favor of

the persecuted bishop, charging archbishop Brithwald to call a synod which should do him justice; in default of which he ordered the parties to make their personal appearance at Rome.

St. Wilfrid, in his return, was taken dangerously ill at Meaux in France; under which distemper Bede relates<sup>1</sup> that he was assured by a heavenly vision, that Christ, through the intercession of his Mother, the holy Virgin Mary, and at the prayers of his friends, had prolonged his life four years. When he landed in England, archbishop Brithwald promised him heartily to concur to his restoration to his former see. Ethelred, the late king of Mercia, then abbot of Bardney, received him with great joy, and warmly recommended him to his nephew Coënréd, to whom he had resigned his crown when he forsook the world. Coënréd was so inflamed with the love of heavenly things by the converse he had with the holy man, that he conceived a great desire also to renounce the world; which project he afterward executed in the year 709, of his reign the fourth, when he travelled to Rome with Offa, king of the East-Saxons, and both put on the monastic habit, and, persevering with great fervor to their last hours, died happily in that city. Alfrid, king of Northumberland, yet made difficulties; but died in 705, and, in his last sickness, repented of the injustice he had done to St. Wilfrid, as his sister Ellseda, abbess of Streaneshalch, gave testimony. His restitution, therefore, was easily agreed to by the whole kingdom, under Osred, who, being only eight years old, succeeded his father, Brithric being regent during his minority. St. Wilfrid took possession of the diocese of Hexham, but chiefly resided in his monastery of Rippon, leaving York to St. John of Beverly. He governed the monasteries in Mercia, of which he had been the founder, and which were afterward destroyed by the Danes. He died at one of these at Undalum, now called Oundle, in Northamptonshire, on the 24th of April, 709, having divided his treasures between his monasteries, churches, and the former companions of his exile. His body was buried in his church of St. Peter at Rippon.<sup>2</sup> That monastery having been destroyed by the wars, the greatest part of his remains was translated to Canterbury in the time of St. Odo, and deposited under the high altar, in 959. They were enshrined by Lanfranc, and deposited on the north side of the altar by St. Anselm, on the 12th of October; the day of which translation became his principal festival. These relics are said now to repose near the monument of that truly great man, cardinal Pole.

True virtue is always of a piece with itself, is always governed by the same principle,

<sup>1</sup> Extant in Spelman, p. 179 and 203; but in the latter place falsely ascribed to pope John VII, as if it were a different letter.

\* His modesty is remarkable in never soliciting the metropolitical jurisdiction, which St. Gregory had ordained should be settled at York, and which had been granted to St. Paulinus. It had failed in the Scottish bishops who resided at Lindisfarne; but was recovered in 734, by Egbert or Ecgbright, brother to Eadbyrht, king of Northumberland, a prelate still more eminent for his superiority in knowledge than for his high birth, as Bede testifies. He was Alcuin's master

<sup>1</sup> Hist. l. 5, c. 19.

<sup>2</sup> See Dugdale's History of the collegiate church of St. Peter at Rippon, which was dissolved 27 Henry VIII.

and always steers the same course. In prosperity it is humble, modest and timorous; in adversity, magnanimous, and equally active and brave. To suffer from good men is often the severest of trials; but from whatever quarter persecution comes, it is our duty not to sink under it; but, sincerely humbling ourselves before both God and man, we must not be daunted, considering that on one side it is the part of cowards only to be pusillanimous, or to despair; and, on the other, it is arrogance and pride to fall into impatience, or to repay injuries with revenge, insults, or ill will. St. Wilfrid saw the clouds gather, and ready to burst over his head; yet was undaunted. He never reviled his persecutors—never complained of the envy and malice of those who stirred up whole kingdoms against him. Envy died with him; and immediately the whole world gave due praise to the purity of his intentions, the ardor of his zeal for virtue and discipline, and the sanctity of his life. The historians of our nation unanimously conspire in paying a grateful tribute to his memory, which is consecrated in the Roman and other Martyrologies.

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## OCTOBER XIII.

### SAINT EDWARD, KING AND CONFESSOR.

From William of Malmesbury (*De Reg. Angl.* 2, c. 13), whom Sir H. Saville calls the best historian of our nation, and who wrote in 1140; Matthew of Westminster, or whoever compiled the *Flores Hist. Angl.* from Matthew Paris, &c.; the life of St. Edward, C. wrote by St. Aëlred, abbot of Rieval, who died in 1166, of which work the most complete and accurate edition is that of Roger Twysden (inter 10 *Angl. Scriptores*, Londini, ann. 1652, t. 1, p. 370). An accurate account of his death is given by Sulcard, a monk of Westminster, in the reign of the Conqueror, who wrote, by order of his abbot Vitalis, a short history, *De Constructione Westmonasterii*, of which two beautiful MS. copies were lent me from the Cotton Library, and the archives of Westminster. See also Ingulphus, published by Gale; Brompton, by Twysden; Knyghton, *ibid.*; Hoveden and Matt. Paris, ad ann. 1066; Harpsfield, *Sæc.* xi, c. 3. Likewise the historians of Normandy, Oðericus Vitalis in *Hist. Normann.*; Gulielmus Pictav. *De Gestis Gul. Ducis*, &c.; the Letter of Innocent II, on the Canoniz. of St. Edw. ann. 1138, ap. Wilk. *Conc.* Br. t. 1, p. 419; the bull of Alexander III, *ibid.* p. 434; that of Greg. IX, in 1227; and Rymer's *Fœdera*, t. 1, p. 297.

A. D. 1066

God often gives bad princes in his wrath; but in a good king he bestoweth a great public blessing on a nation. *A wise king is the upholding of his people.*<sup>1</sup> *As the judge of the*

*people is himself, so are his officers; and what manner of man the ruler of the city is, such also are they that dwell therein. An unwise king destroyeth his people; but through the prudence of them that are in authority, the city shall be inhabited.*<sup>1</sup> The happiness of the reign of St. Edward the Confessor is itself a panegyric of his virtue. This prince was son of king Ethelred II, who left by Elgiva, his first wife, Edmund Ironside, who was his successor; and, by his second wife, Emma, daughter to Richard I, and sister to Richard II, the third and fourth dukes of Normandy, he had Alfred and Edward. In his unhappy and weak reign, the Danes, who from the time of king Athelstan had, for about sixty years, left this island unmolested, committed in all parts of it most horrible ravages. To redeem the country from these vexations, Ethelred engaged to pay them a tax, called Danegelt, of forty thousand pounds a-year, which was raised at the rate of twelve pence upon each hide of land, or as much as could be tilled with one plough in a year. Swein or Sweno, king of the Danes, conquered all England soon after, in 1015; but died the same year, leaving here his son Knute or Canute. Ethelred, who had fled into Normandy, returned, upon his death, and recovered his kingdom; but, dying in 1016, left Mercia and some other parts in the hands of the Danes. Edmund Ironside, after several battles, came to an agreement, which was concluded in the isle Alney, in the Severn, near Gloucester, by which he consented to divide the kingdom with Canute, yielding up to him the kingdoms of Mercia, Northumberland, and the East-Angles. Shortly after, he was treacherously assassinated by the contrivance of Edric Strean, a Dane, count of Mercia, on whom he had bestowed the greatest favors, and by whom he had been before often betrayed.

Canute took this opportunity to seize the whole kingdom, and ordered the late king's two infant sons, Edmund and Edward, to be conveyed into Denmark, there to be privately made away with. The officer who conducted them was moved to compassion, and carried them into Sweden, where the king sent them to his cousin Solomon, king of Hungary. When they were grown up, Solomon gave in marriage to Edmund one of his own daughters, and to Edward his sister-in-law Agatha. Emma was retired with her two sons, Alfred and Edward, into Normandy. Canute demanded her of her brother, duke Richard, in marriage, and his request was agreed to. But the two princes remained in Normandy, where Richard II was succeeded, 1026, by his son Richard III. He reigned only one year, and by his death his brother Robert became duke of Normandy, who at his death, left no other issue than a bastard, known afterward by the

<sup>1</sup> *Wisd.* vi, 26.

<sup>1</sup> *Ecclus.* x, 2, 3.

name of William the Conqueror. Canute reigned in England nineteen years, and was magnificent, liberal, valiant, and religious, though no virtues could excuse his ambition. Dying in 1036, he left Norway to his eldest son, Sweno, England to his son Harold, and Denmark to his son Hardicanute, whom he had by Emma. The two Saxon princes, Alfred and Edward, came over from Normandy to see their mother at Winchester. Godwin, duke or general of West-Sex, who had been the chief instrument in establishing Harold's interest in that part of England, agreed with the king that the two princes should be invited to court, in order to be secretly made away with. Emma was startled at this message, which was sent to them at Winchester, and was apprehensive of a snare; she therefore contrived to send only Alfred, and, upon some pretences, to keep Edward with her. Godwin met Alfred at Guilford, where the young prince was seized, put first into the castle, and thence conducted to Ely, where his eyes were pulled out; he was shut up in a monastery, and died a few days after. Edward made haste back into Normandy, and Emma retired to the court of Flanders, and lived at Bruges. King Harold dying in winter, 1039, her son Hardicanute landed in England with forty Danish ships, and was acknowledged king. Prince Edward came from Normandy, and was received by him with honor. At his request, count Godwin was brought to his trial for the murder of prince Alfred; but was acquitted, upon his making oath that he was not privy to his death. Hardicanute, an unworthy prince, died suddenly at the marriage entertainment of a certain Dane at Lambeth, in the third year of his reign, 1041. Sweno, another son of Canutus was still living, and king of Norway; but the oppressions which the English had groaned under for many years, inspired them with a vigorous resolution of restoring the crown to their own princes. The calamities of the most furious war, and the want of power to make any resistance, had obliged them to bear the Danish yoke forty-four years. But they were harrassed beyond expression under three, or rather four, Danish kings (including Sweno) with continual cruel exactions; and so great was the tyranny of these masters, that if any Englishman met any Dane upon a bridge, he durst not go over it till the Dane had passed first; and whoever did not respectfully salute a Dane on the road, was severely punished on the spot. On the other side, the virtues of prince Edward silenced even the enemies of his family, and the voice of the whole kingdom was unanimous in demanding that he should be placed upon the throne of his ancestors. Leofric, earl of Mercia, Siward, earl of Northumberland, and Godwin, earl of Kent and governor of the whole kingdom of West-Sex were the leading men

in this resolution, and were the most powerful persons in the nation.\*

St. Edward was nursed in the wholesome school of adversity, the mistress of all virtues to those who make a right use of it. The heart of the young prince seemed almost naturally weaned from the world by an early feeling experience of its falsehood, deceitfulness, and miseries. This also led him to seek comfort in the only true channel; which is virtue and the divine love. Though educated in the palace of the duke of Normandy, he was always an enemy to vanity, pleasure, and pride; so diligently did he fortify his mind against the contagion of a court in which these vices reigned. The arms by which he triumphed over them were, at the same time, the means by which he grounded

\* Edward, the son of Edmund Ironside, nephew to St. Edward the Confessor, was the next heir of the Saxon line; whence some modern English condemn the accession of the Confessor, who certainly could derive no right from the unjust Danish conquest, as Bedford, or whoever was the author of the book entitled *Hereditary Rights, &c.*, pretends. But it is evident from Mr. Earberry (*Occasional Historian*, n. 4) that during the reign of the English Saxons, when the next heir was esteemed by the states unfit in dangerous or difficult times, the king's thanes advanced another son or brother of the deceased king, so as never to take one that was not of his family. Often, if the heir was a minor, an uncle was made king; and, upon the uncle's death, though he left issue, the crown reverted to the former heir, or his children, as the very inspection of a table of their succession shows. (See Mr. Squires' *Diss. on the English Saxon Government*, an. 1753). Cerdic, founder of the kingdom of the West-Saxons, in 495, from whom the Confessor descended, was the tenth from Woden, according to the *Saxon Chronicle*, published by bishop Gibson, from an original copy which formerly belonged to the abbey of Peterborough, was given by archbishop Laud to the Bodleian library at Oxford, and is more correct than the copies in the Cotton library and at Cambridge, made use of by Wheloc. This most valuable chronicle derives also the pedigrees of Hengist and his successors in Kent, and of the kings of Mercia and Northumberland, from Woden, whom Bede calls the father of the royal Saxon lineage in England, or of the chief kings in the heptarchy; he must have preceded the reign of Dioclesian. Some take him to have been the great god of this name honored by the Saxons; and others a mighty king who bore the name of that false god. That the regal succession in the heptarchy was hereditary, and, when interrupted, again restored, is manifest from the above chronicle. The Norman carried so high his claim of conquest, as to set himself above all established laws and rights, and to exclude his son Robert from the crown; but the succession was deemed hereditary, after Stephen at least. The unanimous sense and approbation of the whole nation, and of all foreign states, in the succession of St. Edward, demonstrates the legality of the proceedings by which he was called to the crown, which no one, either at home or abroad, ever thought of calling in question, so clear was the law or custom in that case. The posture of affairs then required that the throne should be immediately filled before a Dane should step into it. Edward Atheling was absent at a great distance, and unequal to the difficulties of the state; nor could matters be brought to bear that his rival could be waited for. St. Edward afterward sent for him

his heart in the rooted habits of the contrary virtues. From his infancy it was his delight to pray much, to assist as often as possible at the divine sacrifice of the altar, to visit churches and monasteries, and converse with the most holy and perfect among the servants of God. He was modest in his comportment, and sparing in his words; not out of ignorance or slowness of parts, for all historians assure us that in wisdom and gravity he much surpassed his years; but out of sincere humility, love of recollection, and just apprehension of the snares and dangers of too great forwardness and volubility of speech. His character from his youth was the aggregate of all Christian and moral virtues; but that which particularly distinguished him was an incomparable mildness and sweetness of temper; the fruit of the most sincere humility, and tender universal charity. By this test of genuine virtue, and mark of the spirit of our divine Redeemer, it manifestly appeared how perfectly the saint was dead to himself. Ambition could find no place in a heart crucified to the world, and to all the false interests of the passions. He had learned in the school of Christ how empty, how false all worldly honors are, how heavy their burden is, and how grievous the charge that attends them. If, where a person has no other aim in them but what is directed to the honor of God and the utility of others, they may be lawful and holy, it is a certain principle in morality that it is a most fatal and criminal passion for a person to rest in them, or to love them for themselves, or to seek or please himself in them. A man must be grounded in perfect humility, and has need of an extraordinary strength and grace to bear the weight of honor, and not suffer his heart to cleave to it. The height of dignity exposes souls to great dangers, as the highest trees are assailed by the greatest storms. So that a much greater virtue is required to command than to obey; and a Christian ought

with his whole family, in 1054, and treated him as his heir, and, after that prince's death, behaved toward his son Edgar in the same manner, who was also styled by him Atheling or Adeling. The Greek title *Clyto*, or Illustrious, given to the prince royal by our ancestors, was by them changed into the Saxon word Atheling, from *Adel*, Noble, the termination *ing* signified a person's descent, as Malmesbury takes notice (l. 1, De Reg. c. 3). Thus Edgaring was the son of Edgar; and in France, Meroving and Carloving, son of Meroveus and Charles.

The spelling of our saint's name was altered upon his accession to the throne; till that time, it is constantly spelled in the Saxon Chronicle Eadward, even two years before, but in 1042, Edward, which is observable also in his coins; though Eadmund and Eadward are found in later MSS. This is one of the arguments by which bishop Gibson (pref.) shows this chronicle to have been one of the public registers which were written by persons deputed to record all transactions of the times, and preserved in the royal monasteries, as the Scotichronicon informs us. The Saxon Chronicle ends in 1154. On it see Nicholson's English Historical Library, p 114

to learn from the example which Christ has set us, that it is often the safest way to endeavor to fly such posts; and that no one ought to receive a place of honor, without being well assured that it is the will of God that calls him to it, and without being resolved to live upon that pinnacle always in fear and trembling, by having constantly the weight of his obligations, and the fear of the divine judgments before his eyes. Those who open a door to any secret ambition in their hearts, are justly abandoned by God, who says of them: *The kings have reigned, but not by me: they have been princes, and I knew it not.*<sup>1</sup> St. Edward was called to the crown by the right door, and placed by God on the throne of his ancestors, and had no views but to the advancement of the divine honor, and to the comfort and relief of a distressed people. So far was he from the least spark of ambition, that he declared he would by no means accept the greatest monarchy, if it were to cost the blood of a single man. The very enemies of the royal family rejoiced to see Edward seated on the throne. All were most desirous, after so much tyranny, wars, and bloodshed, to have a saint for king, in whom piety, justice, universal benevolence, and goodness would reign, and direct all public councils. With the incredible joy of the whole kingdom he was anointed and crowned on Easter day in 1042, being about forty years old.

Though he ascended the throne in the most difficult times of distraction and commotions, both foreign and domestic, and by his piety and simplicity might seem fitter for a cloister than such a crown, yet never was any reign more happy. The very Danes that were settled in England, loved, respected, and feared his name; and to him it was owing, that though they had looked upon England as their own by a pretended right of conquest, and though they were so numerous as to be able to hold the whole nation in the most barbarous subjection for forty years past, and filled the kingdoms of Northumberland, Mercia, and the East-Angles with their colonies, yet they made not the least opposition or disturbance, and from that time were never more mentioned in England. It is certain, from the silence of all our historians, that no massacre was made of them by the English in the reign of St. Edward, as Pontanus, the Danish historian, pretends. Such an attempt could not but have been as dangerous as it would have been barbarous and unjust; and must have made a much greater noise than that which happened under Ethelred II, when their power and numbers were much less. Nor is it to be doubted but, mingling with the English, they became incorporated with them, except some who might, from time to time, return into their own country. Sweno, king of Norway, son of Canute the Great,

<sup>1</sup> Ose. viii, 4

equipped a fleet to invade England. Edward put his kingdom in a good posture to repulse him, and sent Gulinda, a niece of Canute's, into Denmark, lest, by staying in England, she might favor the invasion. In the mean time another Sweno, king of Denmark, made an irruption into Norway, which obliged the Norwegian to lay aside his expedition against England; and he was soon after dethroned by Magnus, the son of Olaus the Martyr, whom Canute the Great had stripped of Norway. In 1046, certain Danish pirates, in twenty-five vessels, landed first at Sandwich, then on the coasts of Essex; but the vigilance of Godwin, Leofric, and Siward obliged them to leave this island in peace; nor did they ever return again. This happened a little above two hundred years after their first invasion, in the reign of Egbert, about the year 830.\*

The only war the saint ever undertook was to restore Malcolm, king of Scotland, to which a glorious victory immediately put an end; and we have seen that the only attempt which was ever formed against him by the Danes failed of itself. At home earl Godwin, and some other ambitious spirits, complained he kept several Normans, whom he had brought over with him, about his person. But the holy king with great prudence brought them to reason, or obliged them to leave his dominions for a time, without bloodshed; so that the little clouds which began to gather in his time, were immediately scattered without embroiling the state. A sensible proof how formidable the affection of a whole people renders a prince, and how great a happiness it is to a nation when a king, who is truly the father of his subjects, reigns in their hearts. The example of St. Edward's virtues had a powerful influence over many that were about his person in teaching them to curb their passions. It is frequently the ambition of sovereigns which awakens that of their subjects; and a love of riches sharpens a violent love of vanity and luxury, and produces pride, which passions break forth in various vices, which weaken, undermine, and destroy a state. No prince ever gave stronger or more constant proofs than St. Edward of a heart entirely free from that canker. He seemed to have no other desire than to see his people happy, and to ease their burdens; and no prince seems ever to have surpassed him in his compassion for the necessities of others.—Having no inordinate passions to feed, he knew no other use of money than to answer the obligations of justice, to recompense the

services of those that deserved well of the state, and to extend his liberality to monasteries and churches, and, above all, to the poor. He delighted much in religious foundations, by which the divine service and praises might be perpetuated on earth to the end of time; but he would never think of plundering his people to raise these public structures, or to satisfy his profuse alms. His own royal patrimony sufficed for all. At that time kings had their estates; taxes were not raised except in time of war or on other extraordinary emergencies.\* Saint Edward never found himself under any necessity of having recourse to such burdensome methods. He remitted the Danegelt, which in his father's time had been paid to the Danish fleet, and had been ever after paid into the royal exchequer. On a certain occasion the lords of the kingdom understanding that the king's exchequer had been exhausted by his excessive alms, raised upon their vassals a large sum, unknown to him, and one Christmas begged his majesty to accept that free present of his grateful subjects to clothe his soldiers, and defray other public expenses. St. Edward, surprised to see such a heap of money gathered into his exchequer, returned his thanks to his affectionate subjects, but expressed a great abhorrence of what he called a pillaging of the poor, and commanded that it should be returned every farthing to those that had given it. His great alms and actions of pious liberality showed what the sole retrenching of luxury and superfluity may do. His whole deportment showed how much he was master of himself. He was never morose, never appeared transported with anger, puffed up with vanity, or fond of pleasure. His conversation was agreeable, and accompanied with a certain majesty; and he delighted much to speak of God and spiritual things.

St. Edward had conceived from his youth the greatest esteem and love for the precious treasure of purity, and preserved this virtue both in mind and body without stain. St. Aëlred testifies, that, in his youth, through the warmth of his constitution, the subtle artifices of the devil, and the liberties of a court in which he lived a stranger, he sustained violent assaults, but resisted this enemy so manfully, that in all his battles he was gloriously triumphant. Humility, a life of prayer and mortification, a diligent flight of all dangerous occasions, and the practice of all manner of good works were the weapons by which he diligently armed himself against these temptations. Bearing always in mind that *A man's enemies are those of his own household*, he chastised his body by an abste-

\* For this deliverance from the Danes, the festival of Hoctide or Houghtide, is thought to have formerly been kept in England as a day of rejoicing on the 8th of June, or on the Wednesday on which Hardicanute died. It was celebrated with dancing, and drawing cords across the highway, to stop people till they paid some money. (See John Rouse, *De Regibus Angliæ*, ed. Hearne).

\* Impositions of taxes were made regular in the reigns of Edward III, in England, and Philip of Valois in France. See, in the ingenious *History of Taxes*, the gradual progress that has been made in them. The great estates of the crown have been, for the greatest part, alienated.



mious life in the midst of dainties; for to pamper it on such occasions is as if, when a house is on fire, a man should throw dry wood on the flames. He watched all the avenues of his soul, keeping his eyes and his other senses under the strictest restraint, and a habitual government, that they should never steal any unguarded glances or other dangerous liberties; and he shunned all superfluous converse with persons of the other sex, from which at least the secret corners of the heart contract something which impairs that perfection of purity, by which the affections are entirely shut up against all creatures, and rendered fit to invite the embraces of the heavenly spouse. His triumph seemed, by rooted victorious habits both of purity and of humility, and those other virtues by which it is preserved, to be become easy and secure, when, being placed on the throne, he was entreated both by his nobility and people to take a royal consort. Earl Godwin, whose immoderate power and wealth seemed to raise him above the level of his fellow-subjects, moved every engine to make the choice fall upon his daughter Edgitha, a lady totally unlike her father, being most remarkably virtuous and abstemious; for beauty, understanding, and all accomplishments, she was the miracle of her sex. Edward seeing that reading, studying, and devotion were her whole delight, hoped she would be easily engaged to become his wife upon condition always to live in holy virginity, in imitation of the Mother of God and St. Joseph; it not being in his power otherwise to marry, he having long ago consecrated himself to God by a vow of perpetual chastity, as St. Aëlred assures us. The good king earnestly recommended the matter to God, joining much fasting and alms-deeds to devout prayer, before he disclosed his purpose to the virgin. She readily assented to his religious desire, so that, being joined together in holy wedlock, they always lived as brother and sister, and their example was afterward imitated by St. Henry and St. Elzear. To ascribe this resolution of St. Edward to an aversion to earl Godwin, is a slander repugnant to the original writers of St. Edward's history, and to the character of his virtue, with which so strange a resentment, and so unjust a treatment of a virtuous lady whom he had made his queen, would have been very inconsistent. Godwin was the richest and greatest subject in the realm; Canute had made him general of his army, and earl of Kent, and had given him in marriage, not his sister, as Tyrrel and some others mistake, but his sister-in-law, or the sister of count Ulpho, his brother-in-law, as Pontanus calls her. He was afterward high-treasurer, and the duke of West-Sex, that is, general of the army in all the provinces that lay south of Mercia, then called West-Sex. That part of his estate in Kent which was overflowed by the sea, retains from him the name of Godwin

sands. An unbounded ambition made him often trample on the most sacred laws, divine and human. Swein, his youngest son, being convicted of having offered violence to a nun, was banished by St. Edward into Denmark, but pardoned some years after. Godwin, for repeated disobedience and treasons, was himself outlawed, unless he appeared, according to a summons sent him, before the king at Gloucester, who had assembled there an army under the earls Leofric and Siward. Godwin refused to stand his trial, and returning from Flanders, whither he had first fled, marched with an armed force toward the king. But Edward, whose army was much superior in strength, through the mediation of certain friends, pardoned him in 1053, and restored him to his estates and dignity. During the rebellion of Godwin it was judged necessary that the queen his daughter should be confined in the nunnery of Warewell, lest her dignity might be made use of to encourage or give countenance to the vassals and friends of the earl.\* Notwithstanding this precaution of state prudence, from the regard which St. Edward showed to his queen even after the death of earl Godwin, and when the king lay at the point of death, it is evident that they had for each other the most affectionate and sincere esteem, and tender chaste love.

Many actions of kings, in public trials and certain affairs of state, are rather the actions of their council than their own. This is sometimes necessary, that no room be left to suspect that scandalous public crimes are by

\* From this circumstance some moderns falsely pretend that the king had an aversion to his queen. Whereas the historians who wrote nearest that time, assure us that he always treated her as queen, and with the highest regard and tenderness, no way imputing to her the crimes of her father. This short removal of her person from court was an action of state prudence, the circumstances of which cannot be known at this distance of time; nor can we judge better of it than from the known characters of those who were the authors of it. No sooner was her father pardoned, but she was recalled to court, and all respect shown her as formerly. Had there been any coldness between her and the king, he would have certainly treated her otherwise. He pardoned the father perhaps as much on her account as out of motives of clemency. Leofric and Siward were an overmatch for Godwin in power, and the weakness of his efforts in this rebellion shows his attempt to have been no less rash than wicked, in which his own vassals would probably have forsaken him. Leofric and Siward were both persons eminent for virtue and prudence, the former, one of the wisest, most munificent and religious statesmen, the latter, one of the bravest and most experienced soldiers this island ever produced. When Swein or Sueno, Godwin's son, had offered violence to a nun in 1046, the father's power was not sufficient to protect him; though, after he had been long an exile in Denmark, the father being supported by the joint supplications of Leofric and others that were at the head of affairs, obtained his pardon. But, for a murder of count Beorn, his kinsman, he was afterward obliged to go a pilgrimage to Jerusalem, and from Milan thither barefoot. He died in Lycia on his return, in 1052.

an unjust connivance passed over with impunity, or that any essential part of the duties and protection which a prince owes his people, is neglected. This accounts, in some measure, for the good king's behavior towards his mother, in the famous trial which she underwent. The fact is related by Brompton,<sup>1</sup> Knyghton,<sup>2</sup> Harpsfield, and others, though no mention is made of it by Ingulphus or any others who lived nearest the time. Certain wicked men, who desired to engross alone the confidence of the king, and the entire administration of the government, set their wits to work to invent some wicked plot for ruining the queen-mother in the opinion of the king. Ambition puts on every shape to obtain its ends, and often suffers more for the devil than would gain a high crown in heaven. These courtiers could play the hypocrites, and had no hopes of surprising the religious king but under some pretence of piety. Queen Emma often saw Alwyn, the pious bishop of Winchester, by whose advice she governed her conscience. She was therefore accused of having had criminal conversation with him. Her chastity must have been very perfect and very wary, that calumny itself could find no other but so holy a man to fasten upon. Robert, archbishop of Canterbury, formerly abbot of Jumiege, whom Edward had brought over with him from Normandy, was drawn into a persuasion of her guilt. Her enemies loaded her, moreover, with invectives and accusations for having consented, not only to marry Canute, the enemy of her former husband's family, but also to have favored Hardicanute, to the prejudice of the right of her children by her first husband, and of the whole Saxon line, to whose exclusion from all share in the kingdom she consented in the articles of this second marriage, agreeing that the crown of all England should be settled on her issue by Canute; though Canute himself altered this settlement by will, so far as to leave only Denmark to Hardicanute, and England to Harold, whom he had by a former wife or concubine; for he looked upon his possession of England as founded in the right of conquest. The law of nations allows this to give a title when it is in itself just, or the fruit of a just and necessary war, which a prince undertakes after all other ways of doing justice to his people and crown had been tried and failed, and which he always carried on in the dispositions of peace the moment he could obtain the just rights he was obliged to pursue by that violent method. But Canute's possession, especially of West-Sex (under which name was then comprised also Sussex and whatever lying on the south side of the Thames was, by Canute's partition, left to the English Saxons) was an unjust usurpation; and,

for Emma voluntarily to concur to the exclusion of the rightful heirs, was an inexcusable and unnatural step, for which only her repentance could atone. To this charge Edward seemed altogether insensible; and perhaps never was any man more remarkably so, even toward strangers, with regard to private or personal injuries. The accusation of sacrilege and incontinency disturbed him, and filled him with horror and grief beyond measure, being, on the one side, unwilling to believe so atrocious a crime, and, on the other, afraid of conniving at such a scandal. He therefore suffered the bishops to take cognizance of the cause in an assembly which they held at Winchester; and, in the mean time, the bishop was confined in that city, and Emma in the royal nunnery of Warewell in Hampshire. In the synod several bishops wished, to the king's great satisfaction, that the cause might be dropped; but the archbishop of Canterbury insisted so warmly on the enormity of the scandal, and the necessity and obligation of penance and a public reparation, that the synod was worked up to the severest resolutions. The injured queen could only have recourse to God like another Susanna, against the malice of her perjured accusers, and, in proof of her innocence, trusting in him who is the protector of the oppressed, offered herself to the trial of Ordeal.\* Accordingly, after the

\* Ordeal is derived from the Saxon *Or*, Great, and *Deal*, Judgment (See John Stiernhook, l. 1 *De Jure Sueonum Vetusto*, c. 8; Hicks, *Dissertatio Epistol.* p. 149; also Spelman and Du Cange's *Glossaries*, both in the new, edit.). This trial was instituted, to come at the truth of facts not sufficiently proved. First, the person accused purged himself by oath, if the judge and accuser admitted him to oath, and thought this satisfactory; sometimes this oath was confirmed by twelve others called *Compurgators*, who swore they believed it true. In trials where the oath was not admitted, the great purgation was ordered; this was of three sorts: the first, by red-hot iron, which the person accused held in his hand or walked over barefoot; the second, by boiling water, into which a person dipped his hand as far as the wrist or elbow to take out a stone; the third, by cold water, or swimming persons, which practice was chiefly used in pretending to discover wizards and witches; and whereas it was originally employed only by judges, it became, in the reigns of James I and the two Charles's, in frequent use among the common people (See the notes on *Hudibras*; and *Hutcheson*, against *Witchcraft*). By the MS. history of miracles performed at the shrine of Saint Thomas of Canterbury, wrote in the reign of Henry II, it appears that the king's foresters and other officers and country judges, at that time frequently made use of this trial of water in examining criminals. On the prayers, fasts, &c. that preceded and accompanied the administration of Ordeal trials, see various forms transcribed from *Textus Roffens*, in the end of the *Fasciculus Rerum*, published by Mr. Brown. Such trials are allowed by the laws of king Edgar, c. 24, 62, and his successors to the end of the Conqueror's reign; though Agobard, the learned archbishop of Lyons, who died in 840, and is honored at Lyons among the saints on the 6th of June, wrote a book *Against the Judgments of God*, wherein he proves such trials to be tempting God, and contrary to his law

Chron. inter 10 Scriptor.

<sup>2</sup> *De Eventibus Angliæ*, ib. t. 2, p. 2329.

night had been spent in imploring the divine protection through the intercession of St. Swithin, queen Emma walked blindfold and barefoot over nine red-hot ploughshares, laid in St. Swithin's church in Winchester, without receiving the least hurt, so that when she was gone over them she asked how far she was from her purgation? Upon which her eyes were uncovered, and looking behind her upon the ploughshares which she had passed over, she burst into praises of God for her wonderful deliverance.<sup>1</sup> The king, who, anxious for the event, had not ceased all this while earnestly to recommend it to God, seeing this testimony of heaven in favor of the innocence of his dear mother, full of gratitude to her deliverer, cast himself at her feet, begged pardon for his fault of credulity, and, in satisfaction, received the discipline from two bishops who were present. In acknowledgment for this miraculous favor, he bestowed on the church of Saint Swithin at Winchester, the isle of Portland and three manors; queen Emma gave to it nine manors, and bishop Alwyn nine others according to the number of ploughshares, which were kept as a memorial in that monastery. The

<sup>1</sup> Brompton; Knyghton; Tho. Rudborne, &c. See Harpsfield; Parker, in vit. Roberti archiep.; Alford, ad ann. 1047.

and to the precepts of charity. See his works published by Baluze (t. 1, p. 301). These trials were condemned by the council of Worms in 829. (See on them Baluze, Capitul. Regum Franc. t. 2, p. 639, 654; Goldast. Constit. Imper. t. 2, p. 301; and chiefly, Dom Bernard Pez, Anecdotorum Thesaurus Novus, Augustæ Vindelic. an. 1721, t. 2, part 2, p. 635, 648). Alexander II, formerly the Conqueror's own ghostly father, absolutely forbade them by a decree extant (Causa 2, quæst. 5, c. 7). A council at Mentz, in 847, having enjoined the ordeal of plough-shares to suspected servants, pope Stephen V condemned it in an epistle to the bishop of Mentz (Causa 2, quæst. 5, c. 20). All such trials were before condemned by Saint Gregory the Great (Cap. Mennam. c. 2, qu. 5). Such practices, for which there is no warrant of a divine institution, or promise of a supernatural interposition, are superstitious and tempting God. They sprung up among the northern nations, but were condemned by the see of Rome whenever any notice of them reached it. The first legal prohibition of Ordeal, mentioned by Sir H. Spelman in England, is in a letter from king Henry III to his justices itinerant in the north, in the third year of his reign; some great lawyers say it was suppressed by act of parliament that year. (See Johnson's English Canons, an. 1065). A purgation by oath was called in law Legal Purgation; that of Ordeal, Vulgar Purgation (See Gonzales, in Decretales). Where these trials prevailed by the sanction of certain particular bishops, examples are recorded of God favoring the simplicity and piety of some persons with a miraculous protection of the innocent. Of this, amongst others, a remarkable instance is recorded in the monk Peter, surnamed Igneus, at Florence, in 1067. (See Macquer; Fleury, &c. l. 61, n. 27, p. 183, t. 13).

Purgations by single combats of the accuser and the accused person were instituted by the Burgundians, introduced in England by the Conqueror, and continued later than Henry III, though always condemned at Rome. (See Gerdil, Tr. des Combats Singuliers, c. 11, 71, 167).

archbishop Robert returned to Normandy and retired to his monastery of Jumiege, after having, first, in penance, performed a pilgrimage to St. Peter's tomb at Rome. The king commanded all his mother's goods and estates which had been seized, to be restored to her. She afterward died at Winchester in 1052.

The following year was remarkable for the death of earl Godwin, who fell down dead whilst he was at supper with the king at Winchester,<sup>1</sup> or, according to Brompton,<sup>2</sup> at Windsor, in 1053. Ralph of Disse, Brompton, and others say that, thinking the king still harbored a suspicion of his having been the contriver of his brother Alfred's death, he wished that if he was guilty, he might never swallow a morsel of meat which he was putting into his mouth; and that he was choked with it. This circumstance, however, is not mentioned by Ingulf, who wrote soon after. Harold succeeded his father Godwin in the earldom of Kent, and in his other dignities.\* Griffith, prince of South

<sup>1</sup> Ralph of Disse, in chron. p. 476, &c. <sup>2</sup> P. 944

\* Such dignities were at that time titles of high offices and governments. The Roman emperors had in their courts, besides several great officers of the state, certain select noblemen who were called the Companions of the Emperor, *Comites imperatoris*. Suetonius mentions them as early as the reign of Tiberius. Constantine the Great, having formed the government of the empire upon a new model, gave to many officers of his court the title of Count, as the Count of the privy purse, of the stable, &c. also to many governors abroad, as the Count of the East, &c. Those who had the command of the armies in a certain country were called dukes or generals, as the Duke of Egypt. Pepin, Charlemagne, and all the other Carolingian princes, gave these titles, though at first very rarely to some whom they vested with a limited and dependent kind of sovereignty in some country. Thus Charlemagne created a duke of Bavaria. Feudatory laws were unknown to the world till framed by the Lombards in Italy, the first authors of feudatory lands and principalities. Pepin and Charlemagne began to introduce something of them in Germany and France, where they were afterward exceedingly multiplied in the reigns of weak princes, and by various accidents. The emperor Otho I instituted the title of count, duke, &c., which till then had denoted high posts of command and jurisdiction, to be frequently borne merely as badges of honor, and to be hereditary in illustrious families; which example was immediately copied in France and other kingdoms.

In England, the Saxon title and office of ealderman of a country was changed in the ninth age into the Danish title of earl; which office was of its own nature merely civil; the military governor or general of the army was called by the Saxons, *Heartogh*; which title is given to Hengist, &c. in the Saxon Chronicle, and was afterward exchanged for that of duke. On these earls or viceroys sometimes a kind of limited sovereignty was conferred. Such was bestowed by Alfred on his son-in-law Ethelred, Ealderman or earl of Mercia, as William of Malmesbury testifies. A homage being reserved to the king, these provinces were still regarded as members or districts of the kingdom, though such earls were a kind of petty kings. Under our Norman kings such sovereign earldoms or duchies were distinguished among us by the epithet of Palatines

Wales, having made inroads into Herefordshire, the king ordered Harold to curb him, which he executed. This Griffith some years after was taken prisoner, and put to death by Griffith-ap-Shewelyn, king or prince of North Wales, who sent his head to Harold, and presents to king Edward, who was so generous as to bestow the kingdom of the former which his troops had conquered, on the late prince's two brothers, Blechgent and Rithwalag, who swore allegiance to Edward.<sup>1</sup> In 1058, the king suffered a great loss by the death of the pious and most valiant earl Siward. So great was this soldier's passion for arms, that in his agony he regretted as a misfortune his dying on his bed like a cow, and, calling for his armor, expired as soon as he had it on. The year before, by the king's orders, he had led an army into Scotland, with which he discomfited the usurper Macbeth, and restored Malcolm III to the throne. In this war, upon receiving news that his son was killed in the battle against Macbeth, he only asked whether he was wounded before or behind, and being assured that he fell fighting valiantly, and was wounded before, he comforted himself, saying, he wished not a more glorious death for his son or himself.<sup>2</sup> It is rare for so strong an inclination to arms to be under the influence and direction of virtue; which, however, was the character of this brave soldier. He was buried in the monastery of St. Mary at York.<sup>3</sup> The earldom of Northumberland was given first to Tosti, a son of the late earl Godwin, and he being soon after banished for his oppressions and crimes, to Morkard, a grandson of Leofric, earl of Mercia or Chester. The death of Siward was followed by that of Leofric, who was the most prudent and religious counsellor of St. Edward, being for his wisdom the Nestor of his age, and by his piety

<sup>1</sup> See Echard's Hist. of Engl. t. 1, p. 122; and Percy Enderbie's British and Welch History, p. 215.

<sup>2</sup> Brompton, in Chron.

<sup>3</sup> Ibid.

The kings of France of the third race made several governments hereditary under the title of Counties, &c. reserving to the crown some homage or acknowledgment as for fiefs. The Normans introduced hereditary titles of honor in England, substituting barons instead of king's thanes, who long held capital estates and vassalages in fee. Earls and dukes frequently retained long after this some jurisdiction in the counties which gave them their honors. I have had in my possession an original MS. ordinance of John Talbot, earl of Shrewsbury, in which, by an act which is called perpetual, he commands that every musician who shall play on any instrument within the limits of his county of Salop, shall pay a small sum to a certain chapel of our Lady, under pain of forfeiting their instruments, with other ordinances of the like nature. This pious and excellent nobleman was killed at Northampton fighting for Henry VI, in 1460, and was buried in St. Mary's chapel in the church of St. Cuthbert at Worksop, as is mentioned by Rob. Glover (in *Geneal. istorum Comitum*) and Thoreton (in his *Nottinghamshire*). (See Selden, *On Titles of Honor*, Op. vol. 2; also, *Janus Anglorum*,

a perfect model of Christian perfection. His immense charities to the poor, the great number of churches which he repaired or built, and the great monastery which he founded at Coventry, were public monuments of his zeal and beneficence, which virtues were proved genuine by his sincere humility and devotion. The exemptions and privileges which his pious and charitable lady Godiva obtained of him for the city of Coventry, have commended their memory to the latest posterity in those parts.<sup>1</sup> In the pious and wise councils of this great man, St. Edward, who most frequently resided at Islip, found his greatest comfort and support. His son Alfgar was made duke of Mercia, but fell short of his father's reputation.

The laws framed by St. Edward were the fruit of his wisdom, and that of his counsellors. Under the heptarchy, king Ethelbert in 602, and king Wihtred in 696, published laws, or dooms for the kingdom of Kent; Ina in 693 for West-Sex, and Offa, about the year 790, for the Mercians.<sup>2</sup> After the union of the heptarchy, from these former laws Alfred formed a new short code in 877; Athelstan, Edmund, Edgar, and Ethelred did the like. Canute added several new laws. Guthrun, the Danish king, who was baptized, and made an alliance with king Alfred, published with him laws for the Danes who then ruled the East-Angles and Northumbrians. Edward the Confessor reduced all these laws into one body, with amendments and additions; which code from this time became common to all England, under the name of Edward the Confessor's Laws, by which title they are distinguished from the posterior laws of the Norman kings; they are still in force as part of the common law of England, unless in things altered by later

<sup>1</sup> See Brompton, in Chron.; and Dugdale's *Warwickshire*, by Lye.

<sup>2</sup> See these laws extant in Sir H. Spelman's *Concilia Brit.*; in Lambard, *Saxon. Leg.*; more correct in Wilkins, *Conc. in Britann.* See also Hicks, *Diss. Epist. Wheloc.*; and Johnson's *Canons*.

*On English Distinctions of Honor*, vol. 3; and Spelman's *Glossary*, ed. noviss).

The title of Dominus appeared at first so insolent and haughty, that Augustus and Tiberius would not allow it to be given them. Caligula first assumed it. Shortly after, it was given, not only to emperors, but likewise to all governors and courtiers. In France it was long given only to kings; and the epithet of Senior to noblemen, equivalent to the English Ealderman. From Dominus was derived *Dam*, which in France was long used only of God and the king. At length it became common to all noblemen; but for some ages has been reserved to the female sex. From Senior came *Seigneur*, *Sieur*, *Sire*, and *Messire*. In the reigns of Lewis XII and Francis I, in France *Sire* was a vulgar title; whence our English *Sir*. *Sire*, since that time, has been appropriated to the French kings. The Franks for many ages took no titles but the names of their manors or residence, as of *Herstal*, &c. (See Glatigny, *Œuvres Posthumes*, *Discours sur les Titres d'Honneur*, Paris, 1757).

statutes;\* they consisted in short positive precepts, in which judges kept close to the words of the law, being not reasoned away either by the judges or advocates, says Mr. Gurdon. In them punishments were very mild; scarce any crimes were capital, and amerements and fines were certain, determined by the laws, not inflicted at the will and pleasure of the judges. The public peace and tranquillity were maintained, and every one's private property secured, not by the rigor of the laws, but by the severity and diligence with which they were executed, and justice administered. Whence Mr. Gurdon says:<sup>1</sup> "This king's religious and just administration was as much or more valued by the people than the text of the laws." It is the remark of the same ingenious author in another place,<sup>2</sup> "Edward the Confessor, that great and good legislator, reigned in the hearts of his people. The love, harmony, and good agreement between him and the great council of the nation,†

<sup>1</sup> History of the Parliament, t. 1, p. 47.

<sup>2</sup> *Ib.* p. 37.

\* The laws of Edward the Confessor were with great solemnity confirmed by William the Conqueror in the fourth year of his reign (Conc. t. 9, p. 1020, 1024). These are comprised in twenty-two articles. It appears, by the partiality shown to the Normans, that certain clauses were added by him. Ingulf, at the end of his history of Croyland, has inserted fifty other laws of the Confessor, merely civil, which are published by Selden (Not. in Eadmer, Hist. Novor. p. 116, 123). These were also ratified by the Conqueror, who, as Eadmer testifies (Hist. Novor. l. 1, p. 29), afterward introduced in England many Norman laws, though they are not now to be distinguished from those of his successors. Sir Thomas Craig, in his celebrated *Jus Feudale*, observes that the principal statutes of the English law are borrowed from the usages of France, and principally of Normandy (See *Journ. des Scav.* 1716, p. 634). The Conqueror caused those of the Confessor to be translated into French, in which language he would have causes pleaded. For the Normans were at that time become French both by their language and manners.

The great survey of all the lands, castles, &c. in England, was made by the Conqueror in the eighteenth or twentieth year of his reign, and two authentic copies drawn, one of which was lodged in the archives at Westminster, the other in Winchester cathedral, as Tho. Rudborne informs us (*Angl. sacra*, t. 1, p. 259). This register or survey, called by the English *The Red Book*, or more frequently *Dooms-day Book*, often quotes the usages and survey of Edward the Confessor, as appears from the curious and interesting extract of English-Saxon customs copied from this MS. by Mr. Gale (*Angl. Script.* 16, t. 2, p. 759). Alfred first made a general survey, but this only comprised Shires, Hundreds, and Tenthings or Tythings. The survey of the Confessor perhaps was of this nature. That of the Conqueror was made with the utmost rigor and such minute accuracy, that there was not a hyde of land (about sixty-four acres), the yearly revenue or rent whereof, and the name of the proprietor, which were not enregistered, with the meadows, arable land, forests, rivers, number of cattle, and of the inhabitants in towns and villages, &c.

† The *Wittena-Gemot* or *Mysel Synod*, that is *Council of the Wites*, or *Great Council*, was the assembly of the States of the Nation. How far its

produced such a happiness, as to be the measure of the people's desires in all succeeding reigns, the law and government of king Edward being petitioned for, and strenuously contended for, by the English and Norman barons." The saint's historians relate, as an instance of his extreme lenity and goodness, that, as he seemed one day asleep in his chamber, he saw a servant boy come twice and steal a considerable quantity of money out of a great sum which Hugoline, the keeper of his privy purse, had left exposed; and that when the boy came a third time, he only bade him take care, for Hugoline was coming, who, if he caught him, would have him severely whipped, and he would lose his booty. When Hugoline came in, and burst into a rage for the loss, the king bade him be easy, for the person who had taken the money wanted it more than they did. Some moderns censure this action. But we must observe that the king doubtless took all

authority extended, or of what persons it was composed, is much controverted. Its name, derived from the *Wites*, seems only to imply the great thanes or lords and governors; yet Ina, Egbert, Alfred, Edgar, Canute, &c. in their charters and laws mention the permission, approbation, and consent of the people; which some take for an argument in favor of the commons having had a share in the great assembly of the nation. The Conqueror had certainly no council by which he could be controlled in any thing. Nevertheless the ancient statutes concerning the holding the parliament of England, ascribed in the preface to Edward the Confessor, are there said to have been corrected and approved by the Conqueror. In them is regulated the manner of assembling this court, in twenty-five articles; but it seems not to be doubted but several of them were added in posterior reigns after the Conqueror. They are extant in *D'Achery's Spicilegium* (t. 12, p. 557). Though the name of Parliament was new and French, this court was looked upon in the wars of the barons as a restoration of the great council of the nation under the English-Saxons, though doubtless the form was considerably altered. And the little mention that is made of this *Wittena-Gemot* in the *Saxon-Chronicle*, seems to indicate that its transactions were not then so famous. As to the other chief English-Saxon courts, the *Shire-Gemot* or *Folk-Mote* was held twice a year to determine the causes of the county. In it the bishop and the ealderman presided; in the absence of the former, an ecclesiastical deputy of the latter, the high sheriff, held their places. The Conqueror excused the bishops from assisting at this court; but they had their own court for ecclesiastical matters. Every thane of the first class had a court, in which he determined matters relating to his vassals. This was the original of the *Court Baron* under the Normans, though causes which were formerly tried here, for near three hundred years, are reserved to the king's courts; and those which were judged by the ealderman, or earl, or his sheriff, &c. are long since determined by itinerant royal judges. The king presided in his own court, and in his absence the chancellor; to this lay appeals from all *Shire-Gemots*, &c. In this court Alfred condemned to death forty-four judges of inferior courts, convicted of neglect in the administration of justice; though mild in his laws, he was rigid in their execution. To this council of the king succeeded the court of *King's Bench*, and *Common Pleas*. (See *Lambard*, *On the laws of the ancient English*; *Selden*; *Spelman*; *Sommer*; *Drake*; and particularly *Squires*).

care that the thief should be made sensible of his sin, and did not imagine he would return to the theft; also that he regarded it merely as a personal injury which he was always ready to forgive; and that this single private instance of such a pardon was not imprudent, nor would have any influence on the administration of public justice. Saints are always inclined to pardon personal injuries; and in these cases easily persuade themselves that lenity may be used without offending against prudence. No prince seems to have understood better than St. Edward what he owed to the protection of his people, to the laws, and to public justice; in administering which, he walked in the steps of the great king Alfred, and proposed to himself as a model his severity in inspecting into the conduct of his judges. William the Bastard, duke of Normandy, came into England to pay a visit to the king his cousin in 1052, the year before Godwin's death.\*

St. Edward, during his exile in Normandy, had made a vow to perform a pilgrimage to St. Peter's tomb at Rome, if God should be pleased ever to put an end to the misfortunes of his family. When he was settled on the throne, he began to prepare suitable gifts and offerings to make to the altar of the apostle, and to put things in order for his journey. For this purpose he held a great council, in which he declared his vow, and the obligation he lay under of returning thanks in the best

\* The Norman historians pretend that St. Edward, some say, on that occasion, others, before he was king, promised to settle upon him the kingdom of England; others say, he gave it him by will. But the whole seems a Norman fiction to abate the national prejudices against the Conqueror. Why was no such will or promise ever produced? How could Edward pretend to make an unprecedented alteration in the settlement; and this without so much as laying it before the council of the nation? On the contrary, he certainly called over his nephew Edward as his heir, in 1057, and thought of no other till Edward's death, which happened the same year, as our best historians agree. After his death he treated Edgar with the greatest affection and distinction with no other view; gave him the title of Etheling or Edeling, appropriated to the heir of the crown, or at least to princes of the blood, says Speed. Brompton writes that "he loved Edgar as if he had been his own son, and thought to leave him the heir of England" (inter 10 Scriptor. p. 946). The manner in which the same author mentions the disappointment of Edgar and those who favored his just cause, by the usurpation of Harold, and again by the conquest of the Norman, evinces the same (p. 957, 961). St. Aëlred (aliàs Ethelred) shows clearly this to have been the intention of St. Edward (I. De Geneal. Regum Angliæ, inter 10 Scriptor. t. 1, p. 366). The same may be clearly proved from Turgot (who lived then in England, was afterward bishop of St. Andrew's in Scotland, and died at Durham in 1115); also from Fordun, and even from the inconsistent authors who seem to give most credit to this idle pretension of the Norman, who himself relied on no other title than that of conquest. Harold indeed, when at sea he was drove accidentally on the coast of France, and was conducted to the duke, promised him his interest to set the crown on his head. Whence the guilt of perjury was complicated with his usurpation.

manner he was able to the divine clemency, propounded the best methods to be taken for securing commerce and the public peace, and affectionately commended all his dear subjects to the divine mercy and protection. The whole assembly of the governors and chief men of the provinces made strong expostulations against his design. They commended his devotion, but with tears represented to him that the kingdom would be left exposed to domestic divisions and to foreign enemies; and had already before their eyes slaughters, civil wars, armies of fierce Danes, and every other calamity. The king was moved by their entreaties and reasons, and consented that the matter should be referred to Leo IX, who then sat in St. Peter's chair. Aëlred, archbishop of York, and Herman, bishop of Winchester, with two abbots, were despatched to Rome on this errand. The pope, considering the impossibility of the king's leaving his dominions exposed to such grievous dangers and calamities, dispensed with his vow, upon condition that, by way of commutation, he should give to the poor the sum he would have expended in his journey, and should moreover build or repair and endow a monastery in honor of St. Peter. King Edward having received this brief, after due deliberation, pitched upon a spot where to erect this royal abbey. Sebert, king of the East-Angles, nephew to St. Ethelbert, upon his conversion, founded the cathedral of St. Paul's in London, and also, according to Sulcard, without the walls on the west of that city, a monastery in honor of St. Peter, called Thorney, where a temple of Apollo is said to have stood in the time of the Romans, and to have been thrown down by an earthquake. But, from the silence of Bede, Mr. Widmore thinks this little monastery was built something later, and by some private person. It is first mentioned in a charter of king Offa, in 785. This monastery was called Thorney, and, being destroyed by the Danes, was restored by king Edgar. St. Edward, invited by the situation and other circumstances, repaired and endowed the same in a most magnificent manner out of his own patrimony, and obtained of pope Nicholas II the most ample exemptions and privileges for it dated in 1059.\* From its situation it was called West-

\* Westminster-abbey was last of all rebuilt in the reign of Henry III (Widmore, p. 9 and 42). Sir Christopher Wren complains that the Norman architects, who had been accustomed to work the soft Caen stone, chose here soft stone, like that of Rigate in Surry, which takes in water, and when frozen, scales off; whereas good stone, like that of Burford in Oxfordshire, gathers a crust, and defends itself. Hence these walls are much decayed, and the stones fall off in great scales. Even in Henry the Seventh's Chapel, almost the finest Gothic piece of architecture in the world, the tender Caen stone is already eaten by the weather. For the vicissitude of heat and cold, drought and moisture, rots materials; whereas timber will bear constant moisture or cold; otherwise Venice and Amsterdam would fall. (See Mr. Widmore's History of Westminster Abbey, in 1751; also his in-

minster, and is famous for the coronation of our kings, and the burial of great persons, and was, at the dissolution, the richest abbey in England. William of Malmesbury,<sup>1</sup> St. Aëlred, Brompton, and others relate, that St. Edward, whilst he resided in a palace near this church, cured an Irishman, named Gillemichel, who was entirely a cripple, and was covered with running sores. The king carried him on his back, and set him down sound, though Sulcard takes no notice of this miracle. The same historians mention that a certain woman had a swelling in her neck, under her chin, full of corruption and exhaling a noisome smell. Being admonished in a dream, she addressed herself to the king for his blessing. Saint Edward washed the ulcerous sore and blessed it with the sign of the cross; after which the sore burst, and cleansed itself, and the patient was healed. Malmesbury adds that it was the constant report of such as well knew the life of Edward, that he had healed many of the same disease whilst he lived in Normandy. Hence was derived the custom of our kings touching for the cure of that species of scrophulous tumor called the king's-evil. Peter of Blois, in 1180, wrote in a letter from the court of Henry II, that the king had touched persons in this manner.<sup>2</sup> In the records of the Tower it appears, that in 1272, Edward I gave gold medals to those whom he had touched for this distemper, as Mr. Becket acknowledges. Queen Elizabeth laid aside the sign of the cross in the ceremony, in which she was imitated by the three succeeding kings, though they all continued the practice; and Charles I, in 1650, by a pompous proclamation, invited all who stood in need of it, to repair to him, that they might be made partakers of the heavenly gift.\*

<sup>1</sup> L. 2 De Reg. c. 13.

<sup>2</sup> Petr. Bles. ep. 150, ad Clericos Aulæ regiæ, p. 235, n. 6. See Alford, Annal. ad an. 1062.

quiry into the first foundation). This monastery was converted by Henry VIII into a collegiate church of canons, and, in 1541, into an episcopal see, Thomas Thurley being the short-lived only bishop. Queen Mary restored this abbey to the monks; queen Elizabeth, in 1560, made it a collegiate church, with a dean and twelve prebendaries, besides a great school, with forty king's or queen's scholars. (See Dugdale's *Monastic*. t. 1, p. 55; Stow's *Survey of London and Westminster*, from p. 497 to 525; also Maitland; Tanner's *Notitia Monastic.*; Widmore's *History of Westminster Abbey*, in 1751. On the profanations committed by the fanatics in this church, see Appendix to the *Antiquities of Westminster Abbey*, p. 6).

King Edward the Confessor also bestowed several estates on the episcopal see of Exeter, which he erected, or rather translated from Crediton and Cornwall, which two sees he united; and, upon the death of Lewin, who was bishop of them both, he nominated Leofric first bishop of Exeter, in 1044, that those churches might not be exposed to the insults of pirates. (See part of this king's charter for the erection of this see in Leland's *Itinerary*, t. 3, p. 49, 51, 53).

\* That the kings of France cure the Strumæ or King's evil, by their touch with the sign of the

King Edward resided sometimes at Winchester, sometimes at Windsor or at London; but most ordinarily at Islip, in Oxfordshire, where he was born.\* Formerly noblemen lived on their estates amidst their tenants and vassals, and only repaired to court on certain great festivals, or when called by the king upon extraordinary occasions. Christmas being one of the chief feasts on which the nobility waited on the king, St. Edward, when the buildings were finished, chose that solemnity for the dedication of the new church at Westminster. The ceremony was performed with great devotion and the utmost pomp, the bishop and nobility of the whole kingdom assisting thereat, as Sulcard testifies. The king signed the charter of the foundation, and of the immunities and privileges granted to this church, to which were annexed the most dreadful spiritual comminations against those who should ever presume to infringe the same.† Next to the prince of the apostles

cross, is confidently affirmed by the bold critic Dr. Thiers (*Tr. des Superstitions*, l. 6, c. 4, p. 106), though he calls the like notion of the seventh son a vulgar error (*ib.* p. 107), which is confirmed by the author of the *Remarks* (*ib.*) in the Dutch edition. Guibert of Nogent, in 1100 (l. 1 *De Pignor. Sanct.* c. 1, p. 331), tells us that king Lewis the Big cured the Strumæ by his touch with the sign of the cross, which it seems he had often seen him do. He adds that this king's father, Philip, lost that privilege by his crimes; and that he knows that the king of England attempted nothing of that kind. But herein a foreigner may have been mistaken. William of Nangis says that St. Lewis first used the sign of the cross in touching such diseased persons; but it appears from Guibert, that he only restored the use of it. Pope Boniface VIII, in his bull for the canonization of St. Lewis, says: "Among other miracles, he conferred the benefit of health upon those that were afflicted with the king's-evil." Philip of Valois cured fourteen hundred of these patients. Francis I touched for this distemper at Bologna, in presence of the pope, in 1515, and whilst he was prisoner in Spain. No one pretends that all that are touched are cured; for several are touched more than once, as F. Le Brun remarks, who maintains this privilege to be miraculous (*Hist. Critique des Superstitions*, l. 4). Patrius Armachanus (that is, Jansenius of Ipres), in his furious invective against the French, entitled *Mars Gallicus*, acknowledges this privilege in their kings. In England, the learned Bradwardin confidently ascribes this privilege to Edward III (*De Causâ Dei*, fol. 39). Since the revolution, only queen Anne has touched for this distemper. Brompton, in 1198, is said to be the first author who openly derives this gift from St. Edward the Confessor.

\* Mr. Hearne, our most learned and inquisitive antiquarian, in his edition of Leland's *Itinerary*, takes notice that the palace of St. Edward at Islip stood on the northeast side, in a place still called Court Close, where the remains of a moat, though filled up, are still visible. At some distance stood his chapel, still in being, though employed to a profane use. The font in which St. Edward was baptized at Islip, is shown in the gardens of the late Sir George Brown, at Kiddington.

† The learned Dr. Hicke (in *Dissert. epist.* p. 64) pretends that Edward the Confessor was the first king of England who used a seal in his charters, such as we find in his charter given to Westminster abbey kept among the archives of that church, and on one of his diplomas shown in the

this holy king had a singular devotion to St. John Evangelist, the great model of holy purity and divine charity; and it is related in his life, that he was forewarned by that glorious Evangelist of his approaching dissolution, in recompense of his religious devotion, in never refusing any just and reasonable request that was made him for the sake, or in the name of that saint. The pious king, by his munificent foundation, hoped to erect a standing monument of his zeal for the divine honor, and of his devotion to the holy apostle St. Peter, and to establish a seminary of terrestrial angels, by whom a perpetual holocaust of divine praise and love might be paid to God with chaste affections disengaged from the world, and all earthly things, for all succeeding ages, when he should be no longer on earth to praise God here himself; also by the fervor of many pious servants of God he desired to supply the defects and imperfection of his own devotion in the divine love and service. At the same time, he renewed with the utmost fervor the entire oblation, which he had never failed all his life continually to make of his heart, and of

monastery of St. Denys near Paris. This is the origin of the broad seal in England. Montfaucon exhibits three or four rough seals found on some of the charters of the Merovingian kings, the oldest of which is one of Theodoric I (*Antiq. de la Monarchie Française*, t. 1, p. 191). The ancient kings of Persia and Media had their seals (*Dan.* vi, 17; xiv, 13, 16; *Esther* iii, 10). They are also mentioned by profane authors. The Benedictines, in their new *French Diplomatique* (t. 4, p. 100, &c.), present us the prints of the heads or seals of all the ancient kings of France, from Childeric, father of Clovis; of the German emperors and kings from Charlemagne, especially from St. Henry II, in the eleventh century, in imitation of the emperors of Constantinople; of the kings of Denmark, Bohemia, Hungary, &c. from the twelfth century.—These authors prove against Hickes, Dugdale (in his *Antiq. of Warwickshire*), &c., that seals were used by the kings of England before St. Edward, Ethelbert, Edgar, St. Dunstan, even Offa during the heptarchy. St. Edward brought the more frequent use of the royal seal from France; yet he often gave charters attested by the subscription of many illustrious witnesses, with a cross to each name, without any royal seal; which was the ancient custom and continued sometimes to be used even after the Conquest. Menage and the editors of the new *Latin Glossary of Du Cange* (t. 6, p. 487), by a gross mistake, attribute to the Conqueror the first use of a royal seal in England. He only made it more solemn and common. Ingulphus (p. 901), the *Annals of Burton* (p. 246), &c. are to be understood that seals were not used by particulars before the Conquest; but they do not comprise the court; hence we learn the sense of that common assertion of our historians and lawyers that St. Edward was the first institutor of the broad seal.

At first kings used for their seal their own image on horseback, afterward great men used their arms, when these became settled and hereditary. About the time of Edward III, seals became common among all the gentry. Nisbet and Mackenzie observe that they serve in deeds without the subscription of any name till this was ordered in Scotland by James V, in 1540; and about the same time in England. (See Bigland's *Observations on Parochial Registers*, p. 81)

all that he had or was, to the divine glory, begging he might be made, through the divine mercy, an eternal sacrifice of love. In these dispositions, he sung with holy Simeon: *Lord, now lettest thou thy servant depart in peace.* Being taken ill before the ceremony of the dedication was over, he hastened the same, and continued to assist at it to the end. He then betook himself to his bed, and by the most perfect exercises of devotion and the sacraments of the church, prepared himself for his passage to eternity. In his last moments, seeing his nobles all bathed in tears round his bed, and his affectionate and virtuous queen sobbing more vehemently and weeping more bitterly than the rest, he said to her with great tenderness: "Weep not, my dear daughter; I shall not die, but shall live. Departing from the land of the dying, I hope to see the good things of the Lord in the land of the living."<sup>1</sup> Commending her to her brother Harold, and certain other lords, he declared he left her an untouched virgin.\* He calmly expired on the 5th of January, in 1066, having reigned twenty-three years, six months, and twenty-seven days, in the sixty-fourth year of his age. Never was king more sincerely or more justly regretted by his subjects; and to see the happiness of the good Confessor's reign revived, was the constant and the highest object of all the temporal wishes of their posterity for many succeeding ages. William the Conqueror, who ascended the throne in October the same year Saint Edward died, caused his coffin to be enclosed in a rich case of gold and silver. His queen Edgitha survived the saint many years. Ingulf, a learned Norman monk, whom the

<sup>1</sup> Brompton, in *Chronic.* p. 950

\* St. Edward, in his last illness, gave a ring which he wore to the abbot of Westminster, as William Caxton, in the reign of Henry VI, relates in his MS. *Chronicle of England*. It is said, in the life of the saint, to have been brought to the king by a pilgrim, as an assurance of his death being at hand, given in a vision by St. John Evangelist, though this circumstance was unknown to Sulcard. This ring of St. Edward's was kept some time in Westminster abbey, as a relic of the saint, and applied for curing the falling-sickness. In imitation of this, the succeeding kings were accustomed to bless rings on Good-Friday against the cramp and the falling-sickness, till the change of religion. See Polydore Virgil (*Hist.* l. 8); Harpsfield (*Sæc.* 11, c. 3). The late king at arms, the learned and ingenious Mr. Anstis (*Rules of the Gart.* t. 2, p. 223), proves the custom of our kings blessing these rings on Good-Friday from John of Ipres, in the reign of Edward III, and from several MS. accounts of the comptrollers of the king's household. In the chapel of Havering (so called from having this ring) in the parish of Horn-Church, near Rumford, in Essex (once a hunting-seat of the king's), was kept, till the dissolution of abbeys, the ring given by the pilgrim to St. Edward; which Mr. Weaver says he saw represented in a window of Rumford church. The miracles chiefly produced for the canonization of St. Edward, were wrought after his death, but long before the reign of Henry II, not then trumped up to serve that occasion.



Conqueror made abbot of Croyland, and who was intimately acquainted with her, very much extols her learning, humility, invincible meekness, and extensive goodness towards all ranks.<sup>1</sup> All our historians give her the same great and amiable character. Whence Speed calls her a lady of incomparable piety. When she lay on her death-bed, she assured upon oath many that were present, that she had lived with king Edward only as a sister, and died a maid.<sup>2</sup> By the Conqueror's order she was buried by St. Edward, and her coffin was covered with plates of silver and gold.\* In 1102, the body of St. Edward was found entire, the limbs flexible, and the cloths fresh. Soon after, a certain Norman, whose name was Ralph, and who was an entire cripple, recovered the use of his limbs by praying at his tomb, and six blind men were restored in like manner to their sight; which miracles, with some others, being duly proved, the saint was canonized by Alexander III, in 1161,<sup>3</sup> and his festival began to be kept on the 5th of January. Two years after, a solemn translation of his body (which was found incorrupt, and in the same condition as formerly) was performed by St. Thomas, archbishop of Canterbury, in presence of king Henry II and many persons of distinction, on the 13th of October; on which day his principal festival is now kept. The national council of Oxford, 1222, commanded his feast to be kept in England a holyday. Out of respect to the memory of St. Edward, the kings of England to this day, at their coronation, receive his crown, and put on his dalmatic and maniple, as part of the royal robes, though even the crown has been since changed, and now only bears St. Edward's name, being made in imitation of his.<sup>4</sup>

St. Edward was a saint in the midst of a court, and in a degenerate age. Such an example must convince us, that for any to impute their want of a Christian spirit and virtue to the circumstances of their state or situation, is a false and foolish pretence; a proof of which is, that if these were changed, they would still remain the same persons. The fault lies altogether in their own sloth and passions. One who is truly in earnest, makes dangers and difficulties a motive of

<sup>1</sup> P. 895.

<sup>2</sup> Malmesb. l. 2 Reg, c. 19.

<sup>3</sup> See Baron. ad eum ann.; Alford Annal. t. 4, p. 101.

<sup>4</sup> Watts, in Glossario M. Parisii, p. 282, and the Account of the Regalia.

greater vigilance, application, and fervor, and even converts them into the means of his greater sanctification. Temperance and mortification may be practised, the spirit of true devotion acquired, and all virtues exercised by the divine grace, even in an heroic degree, where a desire and resolution do not fall short. From obstacles and contradictions themselves the greatest advantages may be reaped; by them patience, meekness, humility, and charity are perfected, and the soul is continually awaked and quickened into a lively sense of her duty to God.

#### SS. FAUSTUS, JANUARIUS, AND MARTIALIS, MM.

THESE saints are called by Prudentius 'The three crowns of Cordova,'<sup>1</sup> in which city they, with undaunted constancy, confessed Jesus Christ before a judge named Eugenius, in the year 304. First Faustus, then Januarius, and lastly Martialis, who was the youngest, was hoisted on the rack. Whilst they were tormented together, Faustus said: "How happy is this union in our sufferings, which will unite us in our crowns!" Eugenius charged the executioners to torment them without intermission, till they should adore the gods. Faustus hearing these orders, cried out: "There is one only God, who created us all." The judge commanded his nose, ears, eye-lids, and under lip to be cut off, and the teeth of his upper jaw to be beaten out. At the cutting off of each part, the martyr returned thanks to God, and fresh joy sparkled in his countenance. Januarius was then treated in the same manner. All this while, Martialis prayed earnestly for constancy whilst he lay on the rack. The judge pressed him to comply with the imperial edicts; but he resolutely answered: "Jesus Christ is my comfort. Him I will always praise with the same joy with which my companions have confessed his name in their torments. There is one only God, Father, Son, and Holy Ghost, to whom our homages and praises are due." The three martyrs being taken from their racks, were condemned to be burnt alive, and cheerfully finished their martyrdom by fire at Cordova in Spain, in the reign of Dioclesian. See their genuine Acts in Ruinart, p. 597; and Prudentius l. De Coronis Mart.

#### SEVEN FRIAR MINORS, MARTYRS.

FIVE Franciscan missionaries having glorified God by martyrdom in Morocco in 1220, on the 16th of January, as has been related on that day; seven other zealous priests of the same Order sailed to Africa the year following, with the same view of announcing

\* Underneath St. Edward's chapel was buried, without any monument or inscription, Maud, the most holy queen of England, daughter to St. Margaret, and wife to Henry I, and mother to the empress Maud, married to the emperor Henry V, and mother of our Henry II. Queen Maud walked to church every day in Lent bare-foot and bare-legged, wearing a garment of sackcloth; she likewise washed and kissed the feet of the poorest persons, and gave them alms. The priory of Christ church without Aldgate, and the hospital of St. Giles in the Fields were founded by her

<sup>1</sup> Hymn 4, v 20

Christ to the Mahometans. Their names were Daniel, the provincial of Calabria, Samuel, Angelus, Donulus, Leo, Nicholas, and Ilugolin. Arriving at Ceuta, they preached three days in the suburb of the city, which was inhabited by Christians; after which they went into the town, and preached Christ also to the infidels. The populace hearing them, immediately took fire, covered them with mire and filth, and carried them before their king, whose name was Mahomet. From their rough habits and shorn heads he took them for madmen, but sent them to the governor of the town. By him, after a long examination, they were remanded to the king, who condemned them to be beheaded. They suffered with great joy in the year 1221, on the 10th of October; but are commemorated in the Roman Martyrology on the 13th. See F. Wadding's Annals of the Order; St. Antoninus; and Chalippe, Vie de St. François, l. 4, t. 1, p. 326.

### ST. COLMAN, M.

IN the beginning of the eleventh century, the neighboring nations of Austria, Moravia, and Bohemia were engaged against each other in implacable dissensions and wars. Colman, a Scot or Irishman, and, according to Cuspinian and other Austrian historians, of blood royal, going on a penitential pilgrimage to Jerusalem, arrived by the Danube from the enemy's country at Stockheraw, a town six miles above Vienna. The inhabitants, persuading themselves that he was a spy, unjustly tortured him various ways, and at length hanged him on a gibbet, on the 13th of October, in 1012. The double testimony of heroic actions of virtue and of miracles is required before any one is enrolled by the church among the saints, as Gregory IX declares in his bull of the canonization of St. Antony of Padua. Neither miracles suffice, without clear proof of heroic sanctity, nor the latter without the former, says that pope; and the same is proved by the late Benedict XIV.<sup>1</sup> A fervent spirit of compunction and charity, and invincible meekness and patience under exquisite torments and unjust sufferings were an undoubted proof of the sanctity of the servant of God, which was confirmed by the incorruption of his body, and innumerable miracles. Three years after his death his body was translated by the bishop of Meisingard, at the request of Henry, marquis of Austria, and deposited at Mark, the capital of the ancient Marcomans, near Moravia. St. Colman is honored in Austria among the tutelary saints of that country, and many churches in that part of Germany bear his name. See his life wrote soon after his death by Crekenfred, abbot of Mark, published by Canisius also Dithmar, in Chron.; and

<sup>1</sup> L. De Canon. Sanct.

Leopold VI, marquis of Austria, in Chronico de Austriae dynastis; Aventinus; Raderus, t. 3, p. 109; and Colgan, Act. SS. Hib. p. 107, n. 12.

### ST. GERALD, COUNT OF AURILLAC OR ORILHAC, C.

PATRON OF UPPER AUVERGNE.

THIS virtuous nobleman was born in 855, and inherited from his parents the most tender sentiments of piety and religion. It being the custom of that age for lords to lead their vassals to war in person, the art of war was looked upon as a necessary part of his education; but a lingering illness detained him a long time at home, during which, he took so much delight in studies, prayer, and holy meditation, that he could never be again drawn into the tumultuous scene of a worldly train of life. By rooted habits of perpetual strict temperance and assiduous devotion he entered upon a penitential course of life. After the death of his parents, he gave almost the whole revenue of his large estate to the poor, reserving a very small pittance for his own subsistence; he went meanly clad, in a manner suitable to the austere life he had embraced, fasted three days a week, never supped, and kept always a very frugal table. He rose every morning at two o'clock, even in journeys, said the morning part of the divine office, and meditated till sunrise; then he heard mass, and divided the whole day between the duties of religion and those of his station, devoting a great part of it to prayer and pious reading. He had usually a good book read to him at table; but after meals, allowed himself a little time for relaxation and conversing with his friends, though his discourse turned always upon something serious; in his pilgrimages and journeys he always took with him some holy priests with whom he might pray, and always chose a lodging next to some church. At prayer he appeared quite absorbed in God. Calling once at the monastery of Solemniac, during the long office on Ascension day, he stood unmoved in so devout contemplation as never to seem to perceive the seat and form richly covered that was prepared for him. The monks, from his very countenance and attitude, learned with what profound sentiments of adoration, awe, and love, we ought to present ourselves before God. He had such an abhorrence of praise and flattery, that he discharged from his service any one who discovered any thing that tended to manifest his virtue; and, if he was a slave, ordered him to be chastised. All miraculous cures which God wrought by his means he most carefully concealed. He found great satisfaction in visiting the tombs of St. Martin and other saints, being transported at the remembrance of the bliss which their happy souls now

enjoy in the beatific vision. Acts of charity to the poor, and of justice to his vassals, were a great part of his external employments; and it was his chief care to make up all quarrels among them, to exhort all to virtue, and to furnish them with the best means for their spiritual instruction and advancement. In a spirit of sincere devotion and penance, he performed an austere pilgrimage to Rome, and, after his return, founded at Aurillac a great church under the invocation of St. Peter in 884, in the place of that of St. Clement, which his father had built there, together with a Benedictine abbey. This monastery our saint enlarged and enriched, and with great care and solicitude procured the most perfect observances of the Order to be established in it. He had some thoughts of taking himself the monastic habit, but was dissuaded by St. Gausbert, bishop of Cahors, his director, who represented to him that, in the station in which God had placed him in the world, he was able to promote the divine honor to greater advantage in the service of his neighbor, and that he ought to acquit himself of the obligations which he owed to others. Seven years before he died, he lost his sight; in that state of corporal darkness his soul was employed in contemplating the divine perfections and the glory of the heavenly Jerusalem, in bewailing his distance from God, and his own spiritual miseries, and those of the whole world, and in imploring the divine mercy. His happy death happened at Cezeinac in Quercy, on the 13th of October, 909. His body was conveyed to Orilhac, and interred in the monastery, where it was honored with many miracles, attested by St. Odo of Cluni, and others. His silver shrine was plundered by the Huguenots in the sixteenth century, and his sacred bones scattered about, but some of them were recovered. This great abbey was secularized, and converted into a collegiate church of canons by Pius IV, in 1562, according to Longuerue,<sup>1</sup> not by Pius V, as Piganiol, and Baillet have it. The dignity of abbot is preserved, who is commendatory, and lord of the town and territory, with great prerogatives, but not of the castle, which belongs to the king. The town of Aurillac was raised about the abbey, and has been long the capital of Upper Auvergne. See the life of St. Gerald compiled in four books by St. Odo of Cluni, who died thirty-three years after him, extant in Surius, Biblioth. Clunia. p. 66, and part in Mabillon, Act. Ben. Sæc. v, with extracts from the Chronicle of Adhemar, and other writers.

<sup>1</sup> Descr. de la France, par. 2, p. 138.

## OCTOBER XIV.

SAINT CALIXTUS OR CALLISTUS  
POPE, MARTYR.

See Tillem. t. 2, from St. Optatus, St. Austin, and the Pontificals. Also Hist. des Emper.; Moret, named by Benedict. XIV canon of St. Calixtus's church of St. Mary beyond the Tiber, l. De S. Callisto ejusque Ecclesiâ S. Mariæ Transtiberinæ, Romæ, 1753, folio; and Sandini, Vit. Pontif. p. 43.

THE name of St. Callistus\* is rendered famous by the ancient cemetery which he beautified, and which, for the great number of holy martyrs whose bodies were there deposited, was the most celebrated of all those about Rome.† He was a Roman by birth,

\* This name in several later MSS. is writ Calixtus; but truly in all ancient MSS. Callistus, a name which we frequently meet with among the ancient Romans both Christians and Heathens, even of the Augustan age. (See the inscriptions collected by Gruter, p. 634; Blanchini, Inscip. 36, 191, 217, &c.; Boldetti, l. 2, c. 18, &c.; Muratori, Thesaurus, &c.) The name in Greek signifies *The best, most excellent, or most beautiful.*

† The primitive Christians were solicitous not to bury their dead among infidels, as appears from Gamaliel's care in this respect, mentioned by Lucian, in his account of the discovery of St. Stephen's relics; also from St. Cyprian, who makes it a crime in Martialis, a Spanish bishop, to have buried children in profane sepulchres, and mingled with strangers (ep. 68). See this point proved by Mabillon (Diss. sur les Saints Inconnus, § 2, p. 9); Boldetti (l. 1, c. 10), John De Vitâ (Thesaur. Antiquit. Benevent. Diss. 11, an. 1754), Bottario, &c. That the Catacombs were the cemeteries of the Christians is clear from the testimony of all antiquity, and from the monuments of Christianity with which they are every where filled. Misson (Travels through Italy, t. 2, ep. 28), Brunet (Letters on Italy), James Basnage (Hist. Eccl. l. 18, c. 5, 6), Fabricius (Bibl. Antiqu. c. 23, n. 10, p. 1035), suspect Heathens to have been often buried in these catacombs. Burnet will have them to have been the Puticuli, or burial place of slaves, and the poorest people, mentioned by Horace (Satyr. lib. 1, sat. 8, et Epod. l. 5, ult.), Varro, Festus, Sextus Pompeius, Aulus Gellius, &c. But all these authors mention the Puticuli to have been without the Esquiline-gate only, where the ashes, or sometimes (if criminals, slaves, or other poor persons who died without friends or money to procure a pile to burn them, or so much as an earthen urn to contain their ashes) the bodies of such persons were thrown confusedly on heaps in pits, whence the name Puticuli. There were probably other such pits in places assigned near other highways, which were called Columellæ, Saxa, and Ampullæ (see Guthrie, De Jure Manium, l. 2; and Bergier, Hist. des Chem. Milit. l. 2, c. 38; et ap. Grævium, t. 10). The Catacombs, on the contrary, are dug on all sides of the city, in a very regular manner, and the bodies of the dead are ranged in them in separate caverns on each hand, the caverns being shut up with brick or mortar. By the law of the twenty-two tables, mentioned by Cicero (De Leg. l. 2. c. 23), it was forbid to bury or burn any dead corpse within the walls of towns. At Athens, by the laws of Solon, and in the rest of Greece, the same custom prevailed, upon motives partly of wholesomeness, as St. Isidore observes (l. Etymol.), partly of superstition. (See the learned canon John De

succeeded St. Zephrin in the pontificate in 217 or 218, on the 2d of August, and governed the church five years and two months, according to the true reading of the most an-

Vitâ, loc. cit. c. 11). At Rome, vestal virgins, and sometimes emperors were excepted from this law, and allowed burial within the walls. Every one knows that on Trajan's pillar (that finished and most admirable monument) the ashes of that emperor were placed in a golden urn; which having been long before plundered, Sixtus V placed there a statue of St. Peter, as he did that of St. Paul on Antoninus's pillar; though the workmanship of this falls far short of the former. The heathen Romans burned the corpses of their dead, and placed the urns in which the ashes were contained usually on the sides of the highways. Cicero mentions (l. 1 Tuscul. Quæst. c. 7) those of the Scipios, the Servilii, and the Metelli on the Appian road. See Montfaucon, (Antiqu. t. 9, 10; et Suppl. t. 5, et Musæum Florent.); and on the ancient consular roads about Rome, Ficoroni (Vestigia di Roma antica, c. 2, p. 6), the accurate and judicious Bergier's *Histoire des Chemins Militaires des Romains* (l. 1; et ap. Grævium. Ant. Rom. t. 10), and Pratillo (Della Via Appia riconosciuta e descritta da Roma sino á Brindisi, l. 4, Napoli, 1762).

The Catacombs are the ancient cemeteries of the Christians. Those near Naples and Nola are spacious, and cut in stony ground. See Ambr. Leonius (Descr. Urbis Nolæ, l. 3, c. 2), Montfaucon (Diar. Ital. p. 117, 154), Mabillon (Iter. Ital. n. 18 et 21), &c. On those of Florence, see Foggini (De Rom. S. Petri Itin. p. 291), &c. On these and others at Milan, and many other places, see Boldetti (Osservazioni, &c. l. 2, c. 19, p. 586). The Roman Catacombs are narrow and dark, and, except those of St. Sebastian and St. Agnes, too low for strangers to visit with any satisfaction, or for persons to walk in, without often crawling with great difficulty, and the ground (which is too soft a mould to support large caverns like those of Naples) is in many places fallen in. These caverns about Rome are so numerous, and of such extent (each shooting into several branches), that they may be called a city under ground. So stupendous were the works of the ancient Romans, that their ruins and remains not only astonish all modern architects that behold them, but quite overwhelm them with amazement, as Justus Lipsius observes (De Magnit. Rom. c. 11, de Aqueduct.) And Albertus Leander, speaking of Claudius's aqueduct, says, to raise such a work, the whole world would seem now-a-days too weak and unequal to the undertaking. The very sinks and common sewers were one of the wonders of the world. In like manner, how the immense quantity of earth to form the Catacombs was moved, is a just subject of surprise. Boldetti (Osservazioni sopra i cimiteri, c. p. 5), Bottarius (Roma Sotter. p. 8), Mamachi, (Orig. Christian. t. 3, p. 160), Severani (De 7 Urbis Eccl. in Eccl. S. Sebastiani, p. 421), &c. doubt not but these caverns were first dug by the heathen Romans to get sand and other materials to build the walls and houses in the city, as their original name implies. This is affirmed in the Acts of St. Sebastian (ap. Bolland. ad 20 Jan. 1, 23, p. 278), speaking of SS. Marcus and Marcellianus; Sepulti sunt Viâ Appiâ milliario secundo ab urbe in loco qui vocatur ad Arenas, quia cryptæ Arenarum illic erant, ex quibus urbis mœnia struebantur.

The Christians never gave into the customs either of preserving the bodies of their dead, like the Egyptians, or of burning them with the Romans, or of casting them to wild beasts with the Persians; but, in imitation of the people of God from the beginning of the world, buried them with decency and respect in the earth, where, according to the sentence pronounced by God, they return to dust, till the general resurrection. At Rome they

cient Pontifical, compiled from the registers of the Roman church, as Henschenius, Papebroke, and Moret show, though Tillemont and Orsi give him only four years and some

those these caverns or arenæ for their burial places, digging lodges on each hand, in each of which they deposited a corpse, and then walled up the entrance of that lodge Boldetti proves the cemetery of St. Agnes to have been enlarged after the reign of Constantine; and the same is not doubted as to many others. Several inscriptions on sepulchres in the Catacombs give to the persons there interred the quality of fossore, or diggers (of cemeteries). See Aringhi (l. 1, c. 13); Boldetti (l. 1, c. 15); Bottarius (t. 2, p. 126). The pagans of Rome burned their dead bodies; which is true not only of the rich, but in general; nor is bishop Burnet able to produce one contrary instance; though sometimes the corpse of a criminal or slave, who had neither friends nor money, might be thrown into the Puticuli, upon the heads of the ashes of the others, without the ceremony of being burnt. H. Valesius, in his notes on Eusebius, p. 186, observes that it is hard to determine at what time the Romans began to leave off the custom of burning their dead; but it must have been about the time of Constantine the Great, probably when he had put an end to the empire of Paganism. The heathens learned of the Christians to bury their dead; and grew at once so fond of this custom, that, in the time of Theodosius the Younger, as Macrobius testifies (Saturnal. l. 7, c. 7), there was not a body burnt in all the Roman empire.

The original names of Catacombs were Arenarium or Arenariæ, or ad Arenas, that is Sand-pits, as appears in many ancient Acts of martyrs; also Cryptæ or Caverns, and in Africa Aræ, in the Acts of St. Cyprian, and Tertullian (ad Scapul.). It is written Catacumbæ in St. Gregory the Great (l. 3, ep. 30), as Du Cange observes; but Catacumbæ is the usual name, from the Greek Κάρα and Κυβη, a couch, or Κομος, a hollow or cavity. It is not to be met with before the fourth age, but occurs in the Liberian calendar, and was first given to the cemetery of St. Callistus, now St. Sebastian; afterward to all ancient cemeteries about Rome. The bodies, now only bones and dust, in each lodge, have usually a lacrymatory urn or vessel placed by them; if this be tinged with deep red, and has a red sediment of blood at the bottom, it is a sign of a martyrdom. On the door of brick and mortar with which the lodge was closed, is frequently painted some symbol, as a flower, branch, vine, &c. With this, not rarely occurs, a name, with dates, or other notices, which are sometimes carved on a marble before the door (Montfaucon, Diar. Italic. c. 8, p. 118). That innumerable martyrs were buried in these Catacombs is indisputable. The Liberian Calendar testifies that the popes Lucius, Stephen, Dionysius, Felix, Eutychian, and Caius, in the third age, and Eusebius Melchiades, and Julius in the fourth, were deposited in the Catacombs or cemetery of St. Callistus; Marcellinus and Sylvester, in that of Balbina; in the list of martyrs, Fabian, Sixtus, and Pontian in the former, or that of Callistus. In the Acts and Calendars of martyrs many are mentioned to have been deposited in the cemeteries of St. Callistus, Priscilla, Ursus Pileatus, Thraso, Bassilla, &c. In these cemeteries, especially that of St. Callistus, the bodies of many famous martyrs have been discovered, and translated thence; also of many whose names are not found in the Calendars; and sometimes mention is made in the inscription of a great number of martyrs together. In the cemetery of Bassilla and St. Hermes were found one of St. Marcella, and five hundred and fifty martyrs; another of Saint Rufinus and one hundred and fifty martyrs. Marcella et Christi Martyres CCCCCL. Ruffinus et Christi Martyres CL (ap. Aringhi, l. 3, c. 23, et Boldetti, l. 1, c. 44, p. 233). With this

months. Antoninus Caracalla, who had been liberal to his soldiers, but the most barbarous murderer and oppressor of the people, having been massacred by a conspiracy, raised by

inscription was carved a palm branch, and with the former two, and between them, a crown of two other branches. In the cemetery of St. Agnes was found St. Gordian, with his whole family, martyrs (ap. Mabill. *Iter Ital.* p. 139)—*Hic Gordianus Gallia nunciatus jugulatus pro fide cum familia tota quiescunt in pace.* Ysphila (Boldetti reads it a contraction for Theophila) *Ancilla fecit; with a palm branch.*

That the earthen vials with the red sediment contained blood, appears from the following observations. Leibnitz, after trying this red sediment with various chemical experiments, in a letter to Fabretti, confesses he could find nothing it resembled but a hardened brittle crust of congealed blood, which after so many ages retains its color. (See the remarks of Fabretti, *Inscript. domest.* c. 8, p. 556; and Boldetti, l. 7, c. 38). The Christians used the utmost diligence to gather the blood of the martyrs, and deposit it with their bodies. They sucked it up, whilst fresh, with sponges, off of the wood or stones, and they gathered the dust and sand which was stained, to extract it, as Prudentius witnesses (*Hymn 11*, p. 141). See the Acts of St. Vincent, in Ruinart, &c. Hence sometimes a sponge or cloths stained with blood are found in such vials. See Boldetti (ib.), and Mamachi (t. 1, p. 462). Such vials have sometimes an inscription upon them, *Sang.* or *Sa. Saturnini*, &c. (ib.); and are sometimes found where a clear inscription attests the martyrdom. A vial of this kind was fixed on the sepulchre of St. Primitius in the Ostorian, now called Ostrian cemetery, with this inscription: *Primitius in pace qui post multas angustias fortissimus martyr et vixit annis P. M. XXXVIII. Conjugi suo perdulcissimo benemerenti fecit* (Boldetti, l. 1, c. 14, p. 51; Mamachi, t. 1, p. 462). With great devotion and care the faithful preserved the blood of the martyrs. (See Boldetti, l. 1, c. 26 ad c. 39). F. Lupi, in his curious and learned dissertation *De Epitaphio S. Severæ*, p. 31, shows that the primitive Christians endeavored to recover all the drops of the martyr's blood, that the funeral might be entire, as Prudentius says of Saint Hippolytus (*Hymn 2*):

*Nec jam densa sacro quidquam de corpore sylvæ  
Obtinet, aut plenius fraudat ab exequiis.*

St. Ambrose mentions the blood of SS. Vitalis and Agricola, doubtless in a vial found with their bodies (*Exhort. ad Virg.*); and the same of SS. Gervasius and Protasius. Hence the Congregation of Indulgences and Relics declared in 1668, that vessels tinged with blood, accompanied with palm branches, ought to be regarded as marks of the relics of a martyr (ap. Papebr. ad 20 Maij; et Mabillon, *Diss. cit.* § 4, p. 23). Mabillon doubts not but such vessels of blood alone are assured marks (ib.).

Christians from the beginning often visited out of devotion the tombs of the martyrs, and, in the times of persecution, often concealed themselves in these Catacombs, and assembled here to celebrate the divine mysteries. Whence the persecutors forbid them to enter the cemeteries, as the judge proconsul declared to St. Cyprian (in *Actis*, p. 11), and the prefect of Egypt to St. Dionysius of Alexandria (ap. Eus. l. 7, c. 11). See also Eus. (l. 9, c. 2); Tertullian (ad *Scapul.* c. 3); and several inscriptions importing this in Boldetti (l. 1, c. 11); Mamachi (t. 3, p. 162); and chiefly Bottarius against Burnet (*Roma Sotter.* t. 1, p. 12).

That the Catacombs were known to be filled with the tombs of innumerable martyrs, and devoutly visited by the Christians in the early ages of Christianity, is incontestable from the testimo-

the contrivance of Macrinus, on the 8th of April, 217, who assumed the purple, the empire was threatened on every side with commotions. Macrinus bestowed on infa-

nies of St. Jerom, St. Paulinus. and Prudentius. St. Jerom mentions (in c. 40 *Ezech.* t. 5, p. 980, ed. Ben.) that "when he was a boy, and studied at Rome, he was accustomed on Sundays to visit in a round the sepulchres of the apostles and martyrs; and frequently to go into the cryptæ, which are dug in the earth to a great extent, and have on each hand bodies of the dead like walls, and with their darkness strike the mind with horror," &c. It is clear he went not thither to play, as Basnage answers to this authority (*Hist. de l'Egl.* l. 18, c. 6, n. 8); but to perform an exercise of religion and piety, as all others clearly express this practice. St. Paulinus says that the tombs of the martyrs here contained could not be numbered (*Poem.* 27, in *Nat.* 13):

*Hic Petrus, hic Paulus proceres; hic martyres omnes,*

*Quos simul innumeros magnæ tenet ambitus urbis  
Quosque per innumeras diffuso limite gentes,  
Intra Romuleos veneratur ecclesia fines.*

*See S. Paulinus, in Nat. 11, published by Muratori, Anecd. Lat.*

Prudentius (*Hymn 11*, on St. Hippolytus) describes the Catacombs (v. 1, &c., p. 278, ed. Delph Paris, 1687).

*Haud procul extremo culta ad pomœria vallo,  
Mersa latebrosis crypta patet foveis, &c.*

*At length, v. 53, &c.*

He mentions that he himself visited these holy places, and (in the cemetery of St. Cyriaca, a lady who built it, and was buried in it in the Veran field, on the left hand of the road to Tibur, a mile from Rome) he saw the body of St. Hippolytus, with an altar by it, on which priests celebrated and distributed the divine mysteries; on the wall of the chapel was a picture representing the martyrdom of the saint, and, among other circumstances, the faithful gathering his scattered relics, and with cloths and a sponge sucking up his blood on the briers and ground. He says in the same hymn, that the bodies of many martyrs lay there without names, titles, or inscriptions, and that he saw the bodies of sixty deposited together, whose names were only known to Christ:

*Innumeros cineres Sanctorum Romulâ in urbe  
Vidimus.*—

*Plurima litterulis signata sepulchra leguntur  
Martyris aut nomen, aut epigramma aliquod.  
Sunt et multa tamen tacitas claudentia tumbas  
Marmora, quæ solum significant numerum, &c.*

He adds (ib. v. 188) that, on the solemnities of particular martyrs which were kept by the people, all Rome, and the neighboring provinces went to adore God at their tombs, kissing their relics. Festivals could not be kept for all martyrs, as Mamachi takes notice (t. 1, p. 471). The numberless tombs of other anonymous martyrs are celebrated by this pious and elegant father in his hymn on St. Laurence (v. 540). From the custom of kissing and praying at the entrance of the tombs of the martyrs came the expression of visiting their *limina* or threshold, which has been particularly used of the tombs of SS. Peter and Paul:

*Apostolorum et Martyrum  
Exosculantur limina.*

*Prudent Hymn, ii, v. 516*

The bodies of many celebrated martyrs have been from time to time translated from the Catacombs; yet new vaults are frequently discovered. Burnet acknowledges that often in the extent of a

mous pleasures at Antioch that time which he owed to his own safety, and to the tranquillity of the state, and gave an opportunity to a woman to overturn his empire. This

whole mile no relics are found; for no notice is taken of those which neither inscriptions nor other marks show to have been martyrs. That only Christians were buried in these places, is proved by Mabillon, Boldetti, &c.; for the faithful never made use of any but their own cemeteries, when it was in their power so to do. If the bodies of SS. Vitalis and Agricola were interred among the Jews, and the ashes of SS. Nestabulus and Zeno were mingled with those of asses (Soz. l. 5, c. 8), this was owing to the malice of the persecutors. A stone is mentioned by Montfaucon to have been found in one of the Catacombs with the heathenish inscription, *Diis Manibus*; and I saw on one in St. Sebastian's, D. M.; but it is evident that Christians sometimes made use of stones which they took from broken old monuments of idolaters, as appears by crosses or other Christian symbols and inscriptions on other parts of the same, as I observed in several in Rome, in a great museum or repository at Verona, &c.; in the same manner as the porphyry urn of Agrippa, taken from the porch of the Pantheon, is now placed over the tomb of Clement XII in the Corsini chapel in the Lateran church. Fabretti thinks *D. M.* was often used by Christians for *Deo Magno* (Inscr. c. 8, p. 564). Scipio Maffei (Mus. Veron. p. 178) produces a Christian epitaph with *Deo Magno*. In Muratori (Inscr. t. 4, p. 1878), we have an epitaph, certainly of a Christian, with *D. M.*, and several such occur, in which it is more reasonable to suppose it meant *Deo Magno*; yet in some that are undoubtedly Christian it is *Diis Manibus*, which must be some old heathenish stone made use of by a Christian. There is at least no danger of such being mistaken for martyrs, as bishop Burnet pretends. In the ancient sepulchres of Christians the inscriptions express faith in one God or Christ, or of a resurrection, by the words *peace*, *sleeping*, or the like. They are frequently adorned with symbols of their faith, as a fish, &c., an emblem of Christ (see Anselm Costadoro, monk of Camaldoli, Diss. del Pesce simbolo di Gesu Christo, edit. ann. 1750), the figures of Adam and Eve, emblems of our returning to dust, and figures of other patriarchs or prophets of the old law, especially of Noe and his ark, or a dove, emblems of baptism.

The monogram of Christ's name in a cross is much older than Constantine, who is nowhere said to have invented, but only to have employed it in the Labarum, &c. It is found on the sepulchre of St. Marius, martyr under Adrian, of St. Alexander, under Antoninus, of St. Laurence, and St. Hermes, both in the cemetery of Priscilla, of St. Primitius, of St. Caius, pope, &c. (ap. Fabretti, Inscript., et Boldetti, Osserv.). That this monogram had been used by heathens was a mistake of Casalius (De Vet. Sac. Christian. rit. c. 11) and Fortunius Licetus (De reconditis antiquorum lucernis), which James Basnage warmly adopted (Hist. des Juifs, l. 3, c. 23; et Hist. de l'Egl. l. 18, c. 6, t. 2); for in the coin of Decius, to which they appeal, the mark differs widely, and is a contraction for three Greek letters; in that of Ptolemy of Cyrene, Bottarius finds nothing like it (t. 1, p. 154). It seems a mark for thunder, such as is found in others (ap. Ciampini, t. 2, Vet. Mon. p. 72); at least it differs widely from this monogram. See Georgi (Diss. de Monogrammate Christi); Bottari (loc. cit. p. 153); Cuper (Notat. in Luc. Cæcil. c. 44, p. 501, ed. nov. Paris. Op. Lactant); and Mamachi (t. 3, p. 67); also Menckenius, a Lutheran (Diatribes de Monogram).

Christ is often represented in these ancient monuments under a carved or painted figure of a lamb with or without a cross or his head (see Bosius,

was Julia Mæsa, sister to Caracalla's mother, who had two daughters, Sohemis and Julia Mammæa. The latter was mother of Alexander Severus, the former of Bassianus,

Boldetti, Buonarroti, Ciampini, &c.); but more frequently under that of a shepherd carrying the lost sheep on his shoulders, an emblem of his mercy towards sinners, and of the efficacy of repentance. Tertullian, a Montanist, mentions this emblem for the encouragement of sinners carved on chalices by the Catholics (l. De Pudicit. c. 7 et 10). (See Orsi, Diss. de Capital. Crim. Absolutione per Tria Priora Eccl. Sæcula, c. 4, p. 115). This figure was very frequently used, especially by penitents (and such all Christians are by their profession), and is found on ancient vessels, earthen urns, sepulchral lamps, and gems. (See many examples in Aringhi, t. 1; Bottarius, t. 1, et 2; Boldetti; Muratori; Gruter; Ciampini; Buonarroti; Peter Sanctes Bartholus, De Lucern, par. 3, tab. 28, &c.).

In the paintings in the vials, lamps, and other monuments found in these cemeteries, images of SS. Peter and Paul frequently occur. (See Ciampini, Vet. Monum. c. 22; Blanchini Prolus. in t. 3 Anastas; Bosius; Aringhi; Bottarius; Boldetti, l. 1, c. 39; Buonarroti, De Fragmentis Vitrorum, tab. 10, et sequ.; Foggini, De Rom. S. Petri itin. Exerc. 20, p. 543). In these St. Paul is generally painted on the right hand, because that is the left to the eye of the spectator. To these images Eusebius is thought to allude, when, after relating the martyrdom of the apostles at Rome, he says: "The monuments which yet subsist in the cemeteries there (at Rome) confirm this history" (Hist. l. 2, c. 25, p. 83, ed. Cantabr.). St. Austin mentions the images of SS. Peter and Paul with Christ in the middle, in some churches (l. 1, De Consensu Evang. c. 10, t. 3, par. 2, p. 8). St. Paul is always painted bald, and with a longer beard. Their long garment is tied on or joined on the breast with a button; but in some pictures they hold it fast together with their right hand. The custom of painting these apostles on earthen or glass vessels is mentioned by St. Jerom: "In cucurbitis vasculorum quas vulgò saucumarias vocant, solent apostolorum imagines adumbrari" (in c. 4 Joan. t. 3, p. 1492). In the vials and paintings of these cemeteries are found the images of Justus, Demas, and Timothy, disciples of St. Paul; of SS. Laurence, Vincent, Abdon, and Sennen, Hippolytus, &c. See Aringhi, Boldetti, Buonarroti, Mamachi, &c. St. Laurence is painted in the cemetery of pope Julius, in a cloak, holding a book and a cross (ap. Aringhi, t. 2, p. 354).

Among other symbols represented in these places, a stag was an emblem of a Christian's thirst after Christ, a palm branch, of victory (see Boldetti; Muratori; Marangoni; Bottari; Lupi, &c.) a ship, of the church (See Foggini, loc. cit. c. 20, p. 484; Hier. Alexander, Diss. de Navi Ecclesiam referente Symbolo; John Lami, l. De eruditione Apostolorum, c. 4, p. 51, edit. ann. 1738; and Scipio Maffei, Osserv. litt. Veron. t. 5, p. 23, edit. 1739); an anchor, of hope, also of constancy, &c. On these and others see the senator Buonarroti (Osserv. sopra alcuni Frammenti di vasi antichi de vetro), Boldetti (Osservazioni sopra i cimiteri); Marangoni (Cose Gentilesche ad uso delle Chiese); Bottari (Sculture e Pitture sacre estratte dai cimiteri di Roma, edit. ann. 1737); Fabritti (Inscript. Domest.); Bosius and Aringhi (Roma Subterr.). On the Catacombs see also Bolland. (t. 2 Febr. in S. Soteram, p. 389), Mabillon, &c. These remarks seemed necessary to rectify several mistakes of Burnet, Misson, Spaheim, James Basnage, &c., and serve to illustrate several passages in the Acts of Martyrs. Mabillon (Diss. sur le Culte des Saints inconnus) takes notice that the symbols of a dove, a sheep, an olive, a vine, a palm, an anchor, or the like, which may denote certain virtues, are

who, being priest of the sun, called by the Syrians Elagabel, at Emesa, in Phœnicia, was surnamed Heliogabalus. Mœsa, being rich and liberal, prevailed for money with

the army in Syria to proclaim him emperor; and Macrinus, quitting Antioch, was defeated and slain in Bithynia in 219, after he had reigned a year and two months, want-

no proofs of martyrdom nor sanctity; nor are they looked upon as such at Rome. The same pious and learned author shows, from authorities and examples, that the utmost caution is to be taken to prevent mistakes, and that doubtful relics are to be decently buried rather than distributed; and he proves, from the decrees of Urban VIII and Innocent XII, in 1691, that relics, distinguished by certain proofs of martyrdom, of saints otherwise unknown, though the sacristan gives them a name, are not to hold the same rank with other relics; insomuch that an office is never allowed for such saints, unless by a special grant on some extraordinary occasion, on which see Bened. XIV (De Canoniz. SS. par. 2, c. 27, n. 18, p. 278, 279).

The principal Catacombs or ancient cemeteries of Rome are that of St. Priscilla within the city, where stands the church of St. Prudentia, virgin, not far from that of her sister St. Praxedes. This Priscilla is said to have been mother of St. Pudens, whose house, where St. Peter lodged, is believed to have been this church of St. Pudencia between the Viminal and Quirinal hills. That ad Ursum Pileatum (so called from some sign or street), now St. Bibian's church, on the Esquiline hill. There is another of the same name, afterward called of SS. Abdon and Sennen, on the road to Porto. That on the Vatican hill, where is the tomb of SS. Peter and Paul on the Aurelian way. On the Aurelian way, half a mile from the Aurelian gate, called also Janiculensis, was that of St. Calepodius, now a church of St. Pancras; that of St. Julius, pope; that of Lucian, two miles from the gate of St. Pancras. On the way to Porto, that of Pontianus, afterward Ad Ursum Pileatum, and of SS. Abdon and Sennen, &c. On the way to Ostia, a second called of Lucina; that of Anastasius Ad Aquas Salvias or Ad Guttam jugiter manantem; that of St. Cyriacus. On the Ardeatin way, that of Saint Callistus (reaching to the Appian, where was its most eminent part). See Boldetti (p. 550); those of St. Petronilla or of SS. Nereus and Achilleus; of St. Balbina, and of St. Damasus, these two lying towards the Appian way. On the Appian way, those of Prætextatus; of St. Sixtus; of St. Calistus (the principal part of St. Sebastian's, two miles from Rome, at which church is the great entrance into this catacomb); of St. Zephyrin; of St. Soteris V; of St. Urban, &c. On the Latian way of Apronianus, of SS. Gordian and Epimachus, &c. On the Lavican way, of Castulus; of Tiburtius, afterward of Saint Helena, empress (whose mausoleum was erected there, now in a portico belonging to the Lateran basilic), or Inter duas Lauros. On the Prenestin or Palestrin way, out of the Esquilin, or Palestrin gate, of the Acqua Bulicante. On the Tiburtin way, of St. Cyriaca; of St. Hippolytus. On the Nomentan way of St. Agnes, where that holy virgin was first interred, two miles from the Viminal gate, now called Pia; this is the most spacious catacomb next to St. Sebastian's; that ad Nymphas, so called from waters there; of St. Alexander's; of St. Nicomedes, &c. On the new Salarian way, of SS. Saturninus and Thraso; of SS. Chrysanthus and Daria; of Ostriano (built by one of the Ostorian family); of Priscilla (different from that within the city, and probably founded by a different lady of this name); of St. Sylvester; of St. Hilaria, &c. On the old Salarian way, that ad Clivum Cucumeris; of St. Hermes; of St. Bassilla, &c. On the Flaminian way, of St. Valentin, or St. Julius, pope; of St. Theodora, &c. There are others; some at a considerable distance from Rome; one discovered on the Flaminian way, several miles from Rome. (See Boldetti, l. 2, c. 18; Bosius and Aringhi, Roma Subterr.).

Mabillon observes (loc. cit. p. 153) that in the first ages of the church the faithful turned their faces toward the east at prayer; built churches so that the high altar and head of the church were eastward, the rising sun being a symbol of the resurrection. They also buried the faithful with their feet turned toward the east; the rituals of late ages say, toward the altar in the chapel in which they are buried, or toward the high altar, if in the churchyard or body of the church. Adamnan and Bede describe the sepulchre of Christ, that he was interred with his sacred feet toward the east. Haymo (Hom. in die Paschæ) confirms the same, adding that his right hand was turned toward the south, and his left hand toward the north. From his sepulture Christians have made this their common rule in their burials; also that at the last day they might rise facing the rising sun, as an emblem of the resurrection. The Roman Ritual, published by Paul V, in 1614, prescribes that priests be buried with their heads towards the altar, to face the people. The diocese of Rheims and some others retain the old custom of making no distinction between priest and laity in this respect, but bury all with their feet turned toward the altar.

We learn from ancient chronicles, and from the Pontificals published by Anastasius, Blanchini, Vignoli, &c. that Callistus made the cemetery which reached to the Appian way. But by this we are to understand that he only enlarged and adorned it; for it existed before his time, as is observed by Aringhi, Rom. Subterr. t. 1, l. 3, c. 11; Papebroke, Analect. de SS. Petro et Paulo, n. 37, p. 437, t. 5 Junij; Onuphrius Panvinus, Tr. de Ritu sepel. mort. et Cœmeter. c. 12, n. 4; l. De 7, urb. eccles.; item in Epitom. Rom. Pont. p. 5, &c.; Cardinal Baronius, Annal.; Blanchini, Not. in Anicet, t. 2, p. 115, &c.; and this observation is supported by the authority of the Pontificals of Vignoli (in indiculo int. cit. cod. MSS. Blanchini, t. 1, p. 4). Besides there were three of the predecessors of Callistus buried in that cemetery; viz. Anicetus, Soter, and Zephyrinus. It now goes under the name of the catacomb of St. Sebastian, who was first buried there, and is patron of the church situated at the entrance of it. This is one of the seven principal churches of Rome; it was magnificently rebuilt in 1612 by cardinal Scipio Borghese, who placed in it reformed Cistercians, known in France by the name of Feuillants. The pious and learned cardinal Bona, who died at Rome in 1674, was abbot of it. The church is adorned with fine paintings and enriched with many relics; amongst others, those of St. Sebastian, St. Fabian, and St. Callistus. It is three miles from the gate of Saint Sebastian, formerly called Capena, from an ancient city of Latium twelve miles from Rome. In the church we read an inscription setting forth "that one hundred and seventy-four thousand holy martyrs, and forty-six illustrious bishops, were buried in the cemetery of Callistus;" and, from this, some authors think that forty-six popes were buried there. But we can pronounce with certainty of sixteen, viz. Anicetus, Soter, Zephyrinus, Anterus, Pontianus, Fabian, Lucius, Stephen, Sixtus, Eutychian, Caius, Eusebius, Melchisedes (who are mentioned in the Pontificals of Vignoli and Blanchini), Urban, Denis, and Cornelius (according to the Pontifical of Anastasius); for though Urban was deposited in the cemetery of Prætextatus, it belonged to that of Callistus, as Blossius and other authors observe. To the above-mentioned popes we are to add the apostle St. Peter.

Prudentius (Hymn 11, v. 53) and St. Paulinus (Poem. 27, nat. 13, &c.) say that the multitude of

ing three days. Heliogabalus, for his unnatural lusts, enormous prodigality and gluttony, and mad pride and vanity, was one of the most filthy monsters and detestable tyrants that Rome ever produced. He reigned only three years, nine months, and four days, being assassinated on the 11th of March, 222, by the soldiers, together with his mother and favorites. Though he would be adored with his new idol, the sun, and, in the extravagance of his folly and vices, surpassed, if possible, Caligula himself, yet he never persecuted the Christians. His cousin-german and successor, Alexander, surnamed Severus, was, for his clemency, modesty, sweetness, and prudence, one of the best of princes. He discharged the officers of his predecessor, reduced the soldiers to their duty, and kept them in awe by regular pay. He suffered no places to be bought, saying: "He that buys must sell." Two maxims which he learned of the Christians were the rules by which he endeavored to square his conduct. The first was: "Do to all men as you would have others do to you." The second: "That all places of command are to be bestowed on those who are the best qualified for them;" though he left the choice of the magistrates chiefly to the people, whose lives and fortunes depend on them. He had in his private chapel the images of Christ, Abraham, Apollonius of Tyana, and Orpheus, and learned of his mother, Mammæa, to have a great esteem for the Christians. It

martyrs buried in the catacombs was innumerable; but we are not therefore to infer that none but martyrs were buried in them; for they were common to all the faithful, as is proved by Onuphrius Panvinus (l. De cœmeter. c. 11), Scacchus (De not. et. sign. sanctitatis, sect. 9), Bened. XIV (De Canoniz. t. 4, part. 2, c. 26, n. 6, &c.). Sometimes catechumens are found, as appears from certain inscriptions. (See the Dissertation of Moretti on St. Callistus, c. 4, p. 97; Mazochi, Ep. ad ill. D. Georgi, an. 1745; Mabillon, De Cultu SS. ignot., &c.). From what we have said, it is evident that the faithful admitted none but their brethren into those Catacombs, which they revered as sacred places, containing the bodies of the saints who reign with Christ.

In that of Callistus there is an ancient altar of stone, which, according to a popular opinion, belonged to that holy pope. But Fonseca observes that it was rebuilt since the pontificate of St. Sylvester; the altars before that period being stone tables, of which some are yet seen in Rome. Ancient monuments make no mention of the decree attributed to this pope, for having the altars made of stone, for such were common at that time. In the first six ages the altars were hollow underneath, consisting of a plank or board, supported on pillars, under which the bodies of martyrs were deposited. (See Bocquillon, sur la liturg. p. 24, et sur S. Callist.; Fonseca. De basil. S. Laur. in Damaso, c. 8, p. 51). The throne of the ancient popes, which was in the subterraneous chapel of the same Catacomb (Onuph. Panvin. de 7 Eccl. c. 4, p. 96), was removed to the church of the knights of St. Stephen of Pisa. (See Boldetti, l. 1, c. 10, p. 37; and Fonseca, loc. cit. p. 50).

Christians in the primitive ages were ambitious to be buried near the tombs of the martyrs, hoping, for this devotion, to be assisted by their prayers,

reflects great honor on our pope, that this wise emperor used always to admire with what caution and solicitude the choice was made of persons that were promoted to the priesthood among the Christians, whose example he often proposed to his officers and to the people, to be imitated in the election of civil magistrates.<sup>1</sup> It was in his peaceable reign that the Christians first began to build churches, which were demolished in the succeeding persecution. Lampridius, this emperor's historian, tells us that a certain idolater, putting in a claim to an oratory of the Christians, which he wanted to make an eating-house of, the emperor adjudged the house to the bishop of Rome, saying it were better it should serve in any kind to the divine worship, than to gluttony in being made a cook's shop. To the debaucheries of Heliogabalus St. Callistus opposed fasting and tears, and he every way promoted exceedingly true religion and virtue. His apostolic labors were recompensed with the crown of martyrdom on the 12th of October, 222. His feast is marked on this day in the ancient Martyrology of Lucca. The Liberian Calendar places him in the list of martyrs, and testifies that he was buried on the 14th of this month in the cemetery of Calepodius,\* on the Aurelian way, three miles from Rome. The Pontificals ascribe to him a decree appointing the four fasts called Ember-days; which is confirmed by ancient Sacramentaries, and other monuments quoted by Moretti.<sup>2</sup> He also decreed that ordinations should be held in each of the Ember weeks.† He founded the church of the Blessed Virgin Mary beyond the Tiber. In the calendar published by Fronto le Duc he is styled a

<sup>1</sup> Lamprid. in Alex

<sup>2</sup> Moretti, De S. Callisto, Disq. 1, p. 67; and Claudius Sommierus, t. 1 Hist. Dogmaticæ S. Sedis, l. 2, p. 159.

and desiring to rise in their glorious company at the last day. In the sixth and seventh centuries very holy men and newly baptized children were allowed burial with the martyrs in churches; which was afterward extended to others, and tolerated by the bishops, though the very words of the consecrations of churches and cemeteries show the first to be properly for the living, the latter for the dead. Moreover, too great a multitude of burials in churches in large cities breaks the pavements, and disfigures the buildings; but, moreover, where the graves are not deep, or the vaults ill closed, it sensibly infects the air. (See Hagenot, Prof. en Médecine à Montpellier, Mémoire sur le Danger des Inhumations dans les Eglises, an. 1748).

\* We learn from the Martyrologies of Bede, Ado, &c. that Calepodius, a priest full of zeal, was attached to the service of the Roman church under the pontificate of Callistus, and having baptized a great number of illustrious pagans, he was martyred with many others of the faithful. Callistus, who took the care of his burial, was shortly after interred by his side. He is honored on the 10th of May.

† From St. Peter to St. Sylvester we read of no other pope holding ordination but in the month of December. (See Vignoli, lib. Pontif., &c.).



confessor; but we find other martyrs sometimes called confessors. Alexander himself never persecuted the Christians; but the eminent lawyers of that time, whom this prince employed in the principal magistracies, and whose decisions are preserved in Justinian's Digestum, as Ulpian, Paul, Sabinus, and others, are known to have been great enemies to the faith, which they considered as an innovation in the commonwealth. Lactantius informs us<sup>1</sup> that Ulpian bore it so implacable a hatred, that, in a work where he treated on the office of a proconsul, he made a collection of all the edicts and laws which had been made in all the foregoing reigns against the Christians, to incite the governors to oppress them in their provinces. Being himself prefect of the prætorium, he would not fail to make use of the power which his office gave him, when upon complaints he found a favorable opportunity. Hence several martyrs suffered in the reign of Alexander. If St. Callistus was thrown into a pit, as his Acts relate, it seems probable that he was put to death in some popular tumult. Dion<sup>2</sup> mentions several such commotions under this prince, in one of which the prætorian guards murdered Ulpian, their own prefect. Pope Paul I and his successors, seeing the cemeteries without walls, and neglected after the devastations of the barbarians, withdrew from thence the bodies of the most illustrious martyrs, and had them carried to the principal churches of the city.<sup>3</sup> Those of SS. Callistus and Calepodius were translated to the church of St. Mary, beyond the Tiber. Count Everard, lord of Cisoin or Chisoing, four leagues from Tournay, obtained of Leo IV, about the year 854, the body of Saint Callistus, pope and martyr, which he placed in the abbey of Canon Regulars which he had founded at Cisoin fourteen years before; the church of which place was on this account dedicated in honor of St. Callistus. These circumstances are mentioned by Fulco, archbishop of Rheims, in a letter which he wrote to pope Formosus in 890.<sup>4</sup> The relics were removed soon after to Rheims for fear of the Normans, and never restored to the abbey of Cisoin. They remain behind the altar of our Lady at Rheims. Some of the relics, however, of this pope are kept with those of St. Calepodius, martyr, in the church of Saint Mary Trastevere in Rome.<sup>5</sup> A portion was formerly possessed at Glastenbury.<sup>6</sup> Among the sacred edifices which, upon the first tran-

sient glimpse of favor, or at least tranquillity, that the church enjoyed at Rome, this holy pope erected, the most celebrated was the cemetery which he enlarged and adorned on the Appian road, the entrance of which is at St. Sebastian's, a monastery founded by Nicholas I, now inhabited by reformed Cistercian monks. In it the bodies of SS. Peter and Paul lay for some time, according to Anastasius, who says that the devout lady Lucina buried St. Cornelius in her own farm near this place; whence it for some time took her name, though she is not to be confounded with Lucina who buried St. Paul's body on the Ostian way, and built a famous cemetery on the Aurelian way. Among many thousand martyrs deposited in this place were Saint Sebastian, whom the lady Lucina interred, Saint Cecily, and several whose tombs pope Damasus adorned with verses.

In the assured faith of the resurrection of the flesh, the saints, in all ages down from Adam, were careful to treat their dead with religious respect, and to give them a modest and decent burial. The commendations which our Lord bestowed on the woman who poured precious ointments upon him a little before his death, and the devotion of those pious persons who took so much care of our Lord's funeral, recommended this office of charity; and the practice of the primitive Christians in this respect was most remarkable. Julian the Apostate, writing to a chief priest of the idolators, desires him to observe three things, by which he thought Atheism (so he called Christianity) had gained most upon the world, namely, "Their kindness and charity to strangers, their care for the burial of their dead, and the gravity of their carriage.<sup>1</sup> Their care of their dead consisted not in any extravagant pomp,\* in which the pagans far

<sup>1</sup> Julian. Aug. ep. 49, ad Arsacium.

\* What can be more absurd than by unsuitable, pompous, feathered pageantry, by dainty feasts and intemperance, and by lying flattering epitaphs, to seek the gratification of a foolish vanity from the grave itself, the utmost humiliation of human nature? In funerals, whatever does not tend to awake in us a lively hope, or other sentiments of religion, and to excite serious reflections on virtue, the knowledge of ourselves and eternity; whatever does not breathe an air of modesty, gravity, and simplicity, and suitable to Christian piety and mourning, is out of character, if not shocking to good sense and humanity. The Christian funerals which so strongly affected the infidels, and appeared awful and edifying to a most impious heathen scoffer and apostate, tempered and enlivened the gravity of a religious mourning with the most tender and heavenly devotion, and solemn rites expressive of a firm faith in a divine Redeemer, and an assured hope of immortality. The ancients were sparing and modest in their epitaphs; these seldom present more than necessary names and dates. The most elegant ages of wit and taste confined them to a modest line or two. Had statues been formerly as cheap at Athens or Rome as pompous monuments and inscriptions are now-a-days, an honest Roman or Greek would have thought them

<sup>1</sup> Lactant. Instit. l. 5, c. 11.

<sup>2</sup> Dio. l. 80, &c.

<sup>3</sup> See Baron. ad ann. 761, Diplom. Pauli I et Greg. IV; Anastas. Bibl. &c.

<sup>4</sup> Flodoard, Hist. Rhem. l. 4, c. 1, 6.

<sup>5</sup> See this evidently demonstrated from the Decretal of Callistus II, in 1123, to Peter, cardinal of the title of St. Mary Trastevere. Also from Innocent II and III, &c., and the archives of that church in Moretti, t. 1, p. 254.

<sup>6</sup> Monast. Anglic. t. 1, p. 6.

outdid them,<sup>1</sup> but in a modest religious gravity and respect which was most pathetically expressive of their firm hope of a future resurrection, in which they regarded the mortal remains of their dead as precious in the eyes of God, who watches over them, regarding them as the apple of his eye, to be raised one day in the brightest glory, and made shining lustres in the heavenly Jerusalem.

### ST. DONATIAN, C.

BISHOP OF RHEIMS, AND PATRON OF BRUGES.

HE was the seventh bishop of Rheims, and died about the year 389. Charles the Bald having bestowed the relics of this saint on Baldwin, whom he had created earl of Flanders, to hold of him that rich province as a fief, in 863, the earl deposited them in the church of Bruges, which, thereupon, took the title of St. Donatian's, being before called our Lady's. It was made a bishop's cathedral in 1559. See Flodoard, in *Hist. Rhem.*; Marlot, *Hist. de Rheims*, c. 1; Ant. Sanders, *Hagiogr. Flandr.* p. 133; Molan. et Miræus.

### ST. BURCKARD, C. FIRST BISHOP OF WURTZBURG,

(IN LATIN, HERBIPOLIS, IN FRANCONIA).

ST. BONIFACE, standing in need of fellow-laborers powerful in words and works, in the vast harvest which he had on his hands in Germany, about the year 732, invited over from England St. Lullus and St. Burckard,

<sup>1</sup> See Morestellus, *Pompa Feralis, sive Justa Funeraria Veterum*, ap. Grævium, *Antiq. Roman.* t. 12; and Gutherius, *De Jure Manium*, *ibid.*

rather a disgrace to his name than an honor. Custom has taught us to suspect the marble of lying flattery, attributing to men after their deaths the names at least of virtues which they never possessed whilst they were living. That monument perpetuates the memory of a man's virtues on earth, which he raises to himself by his actions and exploits, and which, by the example of his life, he engraves on the hearts of those who come after him; whose single name is the most glorious epitaph, and whose valor and virtues men know and proclaim without a flattering marble prompter. Our artists and men of genius seem to discover a great dearth of invention or ignorance of the noble examples and emblems of all virtues, in which the scriptures, and the mysteries and rites of our holy religion are most fruitful, since sepulchral monuments, even in churches, begin to be adorned with whole groups of heathen deities. They are meant as emblems of virtues; but may not some stranger be led into mistakes, who sees the crosses, images of the patriarchs and apostles, and such like ornaments banished to make room for the figures of Pallas, Mars, Mercury, Apollo, and the like monsters; and this sometime perhaps where Bacchus, Venus, or Adonis, might with justice (with what propriety I do not say) challenge the chief places of honor."

who seem, by this circumstance, to have come from the kingdom of West-Sex; they were both persons of an apostolic spirit. St. Boniface consecrated St. Burckard with his own hands the first bishop of Wurtzburg in Franconia, where St. Kilian had preached the word of life, and suffered martyrdom about fifty years before. This whole country was by his ministry converted to Christ. Excessive fatigues having, in ten years time, exhausted his strength, with the consent of king Pepin, and by the approbation of St. Lullus (St. Boniface being gone to preach in Friesland), he resigned his bishopric to Meingand, a monk of Fritzlar, and disciple of St. Wigbert, in 752. Retiring into a solitude in that part of his diocess called Hohenburg, he spent the remaining part of his life with six fervent monks or clergymen in watching, fasting, and incessant prayer. He died on the 9th of February, 752, and was buried near the relics of St. Kilian at Mount St. Mary's or Old Wurtzburg, where he had built a monastery under the invocation of St. Andrew. Hugh, bishop of Wurtzburg, chancellor to the emperor Otho IV, authorized by an order of pope Benedict VII, about the year 983, made a very solemn translation of his relics; the 14th of October, the day on which this ceremony was performed, has been regarded as his principal festival. Out of veneration for his sanctity, king Pepin, in 752, declared the bishops of Wurtzburg dukes of Franconia, with all civil jurisdiction. The emperor Henry IV alienated several parts of Franconia, but the bishops of Wurtzburg retain the sovereignty of this extensive diocess, though it was much larger before St. Henry II, erected the bishopric of Bamberg. The life of St. Burckard is written by an anonymous author above two hundred years after his death; and again, from uncertain memorials, by Egilward, a monk of Wurtzburg. See Fabricius, *Salutaris Lux Evangelii toti orbi exoriens, sive Notitia Historica et Geographica propagatorum per orbem Christianorum Sacrorum*, c. 19, p. 419; Eyring, *Diss. de Ortu et progressu religionis Christ. in Franciâ Orientali*, edit. Lipsiæ, 1704; Ignat. Groppius, a Benedictine, *Scriptores Rerum Wirceburg.* p. 489, edit. 1741; and Hansizius, a Jesuit, *German. Sacra*, t. 2.

### SAINT DOMINIC, SURNAMED LORICATUS, C.

THE severity with which this fervent penitent condemned himself to penance for a fault into which he was betrayed without knowing it, is a reproach to those who, after offending God with full knowledge and through mere malice, yet expect pardon without considering the conditions which true repentance requires. Dominic aspired from his youth to an ecclesiastical state, and being judged sufficiently qualified, was promoted

to priest's orders; on which occasion his parents had made a simoniacal stipulation with the bishop, to whom they had made a handsome present. The young clergyman, coming soon after to the knowledge of this crime, condemned by the divine law, and punished with the severest penalties and censures by the canons of the church, was struck with remorse, and could never be induced to approach the altar, or exercise any sacerdotal function. In the deepest sentiments of compunction he immediately entered upon a course of religious penance. In a desert called Montfelre, amidst the Appenine mountains, a holy man called John led a most austere life in continual penance and contemplation, with whom, in eighteen different cells, lived so many fervent disciples who had put themselves under his direction. Amongst them no one ever drank wine, or ate flesh, milk, butter, or any other white meats. They fasted every day with only bread and water, except on Sundays and Thursdays, had a very short time allowed them for rest in the night, and spent their time in manual labor and assiduous prayer. Their silence was perpetual, except that they were allowed to converse with one another on Sunday evenings, between the hours of vespers and compline. Severe flagellations were used among them as a part of their penance. Dominic, after spending some time in a hermitage at Luceolo, repaired to this superior, and begged with great humility to be admitted into the company of these anchorites, and having obtained his request, by the extraordinary austerity of his penance gave a sensible proof how deep the wound of sorrow and compunction was, with which his heart was pierced. After some years, with the leave of his superior, he changed his abode with a view to his greater spiritual improvement, in 1042, retiring to the hermitage of Fontavellano at the foot of the Appenine in Umbria, which St. Peter Damian then governed according to the rule of St. Bennet, which it changed in the sixteenth century for that of Camaldoli. The holy abbot, who had been long accustomed to meet with examples of heroic penance and all other virtues, was astonished at the fervor of this admirable penitent. Dominic wore next his skin a rough iron coat of mail, from which he was surnamed *Loricatus*, and which he never put off but to receive the discipline or voluntary penitential flagellation.

The penitential canons, by which a long course of most severe mortifications was enjoined penitents for grievous sins, began about that time to be easily commuted, through the indulgence of the church, out of condescension to the weakness of penitents, among whom, few had courage to comply with them in such a manner as to reap from them the intended advantage. Being therefore found often pernicious rather than pro-

fitable to penitents, they were mitigated by a more frequent concession of indulgences, and by substituting penitential pilgrimages, crusades undertaken upon motives of virtue for the defence of Christendom, or other good works. It then became a practice of many penitents to substitute this kind of voluntary flagellation, counting three thousand stripes whilst the person recited ten psalms, for one year of canonical penance. Thus the whole psalter accompanied with fifteen thousand stripes was esteemed equivalent to one hundred years of canonical penance. Dominic, out of an ardent spirit of mortification, was indefatigable in this penitential practice; which, however, draws its chief advantage from the perfect spirit of compunction from which it springs. If in sickness he was sometimes obliged to mingle a little wine with his water, he could never be induced to continue this custom after he had recovered his health, even in his old age. St. Peter, after an absence of some months, once asked him, how he had lived? To which Dominic replied with tears: "I am become a sensual man;" which he explained by saying, that, in obedience, on account of his bad state of health, he had added on Sundays and Thursdays a little raw fennel to the dry bread on which he lived. In his last sickness, his spirit of penance, far from being abated, seemed to gather strength. The last night of his life he recited matins and lauds with his brethren, and expired whilst they sung Prime, on the 14th of October, 1060. See his life written by his superior and great admirer, St. Peter Damian, l. 1, ep. 19; also compiled at large, with several dissertations, by Mr. Tarchi, printed at Rome, an 1751.

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## OCTOBER XV.

### ST. TERESA, VIRGIN,

#### FOUNDRRESS OF THE REFORMATION OF THE BAREFOOTED CARMELITES.

The life of St. Teresa, written by herself, holds the first place in the church among books of this kind after the Confessions of St. Austin, says Baillet. The French translation of this work published by Abbé Chanut, in 1691, is far preferable to that which was the last production of D'Andilly in his old age, in 1670, and to that of F. Cyprian in 1657. The saint finished this work in 1562, twenty years before her death; she afterward added to it a relation of the foundation of her convent at Avila. In this book we have the history of her life to the reformation of her Order, with an account of the visions, &c. she received during the three first years she was favored with such graces; those which she continued frequently to receive from that time to the end of her life were never published by her, except some things through the channel of persons whom she consulted. The history which

she wrote of her Foundations furnishes us, however, with a continuation of her life till within two years, or a year and a half, before her death. F. Ribera, a Jesuit, well known by his learned comments, On the Twelve Lesser Prophets, the Epistle to the Hebrews, and the Apocalypse, who had been sometimes confessor of the saint, wrote her life with great care and fidelity. The same was also written soon after by Didacus Yopez, bishop of Tarragona, confessor to king Philip II, and sometimes to St. Teresa, with whom he frequently conversed and corresponded during the space of fourteen years. See also the Epistles of St. Teresa published by bishop Palafox in four tomes. We have her own life and her other works, except her letters, translated into English by Mr. Abr. Woodhead, in two vols. 4to. 1669. Also an abstract of her own Life and Foundations, by R. C. in 1757. Her life is compiled in French by M. de Villefort.

A. D. 1583.

THE humble relation which St. Teresa has left us of her own life, in obedience to her confessors, is the delight of devout persons, not on account of the revelations and visions there recorded, but because in it are laid down the most perfect maxims by which a soul is conducted in the paths of obedience, humility, and self-denial, and especially of prayer and an interior life. St. Teresa was born at Avila in Old Castile, on the 28th of March, 1515. Her father, Alphonsus Sanchez of Cepeda, was a gentleman of a good family, and had three children by the first wife, and nine by a second. The name of the latter was Beatrice Ahumada, mother to our saint, another daughter, and seven sons. Don Alphonsus delighted much in reading good books, with which he was well stocked; he was also very charitable to the poor, compassionate to the sick, and tender towards his servants; remarkable for his strict veracity, modesty, and chastity, and very averse from detraction and swearing. Our saint's mother, likewise, was very virtuous, suffered much from frequent sickness, and died happily at the age of three-and-thirty, when Teresa was twelve years old. By the means of the pious instructions and example of her parents, God inclined the tender heart of Teresa from her infancy to his service. Being only seven years old, she took great pleasure in reading the lives of the saints, and other pious books, in which she spent much time with a little brother called Rodrigo, who was near of the same age. They were much amazed at the thought of eternity, and learned already to despise all that passes with time. With feeling sentiments they used to repeat often together: "For ever, for ever, for ever;" and admiring the victories of the saints, and the everlasting glory which they now possess, they said to one another: "What! for ever they shall see God!" The martyrs seemed to them to have bought heaven very cheap by their torments; and after many conferences together on this subject, they resolved to go into the country of the Moors, in hopes of dying for their faith. They set out privately with

great fervor, praying as they went that God would inspire them with his holy love, that they might lay down their lives for Christ, but, upon the bridge over the Adaja, near the town, they were met by an uncle, and brought back to their mother, who was in the greatest fright, and had sent to seek them. They were chid by their parents for their unadvised project, and Rodrigo laid all the blame on his sister. Teresa continued the same course, and used often to say to herself: "O Eternity! Eternity! Eternity!" She gave to the poor all the alms she could, though this was very little; and studied to do all the good works in her power. The saint and the same little brother formed a design to become hermits at home, and built themselves little hermitages with piles of stones in the garden, but could never finish them. Teresa sought to be much alone, and said very long prayers with great devotion, especially the Rosary; for her mother inspired her tender soul with a singular devotion to the Blessed Virgin. She had in her room a picture of our Saviour discoursing with the Samaritan woman at the well, with which she was much delighted, and she often addressed those words to our Saviour with great earnestness: "Lord, give me of that water;" meaning that of his grace and holy love. In the twelfth year of her age, upon the death of her mother, in great grief, she threw herself upon her knees before a picture of the Blessed Virgin, and besought her, with many tears, that she would vouchsafe to be her mother. The saint adds, that this action, which she did with great simplicity, she thought afterward very profitable to her; and found the Blessed Virgin favorable to her in all her requests, and looked upon herself as much indebted to her intercession for the great mercy by which God was pleased to bring her back to a sense of her duty after she had begun to go astray. She aggravates exceedingly her own malice, by which she had been ungrateful to so great and so early favors she had received from God in her tender age; she never ceased to grieve that she should have ever defiled the tabernacle of her heart, in which he was to dwell for ever, and to thank his goodness for having called her back into the path of her duty, begging that he would be pleased to conduct her soul to eternal salvation.

The most dangerous snare into which she fell was that of idle books, and vain company. Romances,\* or fabulous histories of

\* Romances are so called, because, in the first invention of such compositions, whilst other writings in France continued still to be published in Latin, these fictitious histories of imaginary adventures were the first compositions that were committed to writing in the vulgar language called Romanciere, when the Latin began to be corrupted among the common people. Rivet (Hist. Littér. t. 6, et t. 7, præf. p. 66), his continuator (t. 9, p. 79), and Henault (Hist. Chron. de la Fr. t. 1)

knight-errantry, were at that time much in fashion in Spain. Teresa got hold of some such books a little before her mother died, and began to read them much more after her death, though always unknown to her father, who would have been highly provoked. About that time, a certain cousin-german, a worldly young woman, addicted to vanity, and fond of reading such books, began to visit her, and by her conversation wrought such a change in Teresa, that, forgetting the greatest part of her former devotions, she spent several hours both of the day and night in reading romances with great pleasure. She began at the same time to curl and trim her hair, to use perfumes, to love fine clothes, and the like, out of a desire of pleasing

prove that this kind of books was first produced in the tenth century, two hundred years before Fleury, Calmet, and the last historian of the city of Paris date their original. Such compositions are extremely pernicious both to morals and to true literature. In them the laws neither of order or method, nor of truth or probability are usually observed. Those few that are wrote with some degree of elegance and spirit, yet are generally very defective in these particulars, and tend to destroy all true taste in studies, being quite different from the parables and fables under which the ancients sometimes couched moral precepts, to render them more agreeable, and the better to strike the senses. Secondly, Romances, by substituting falsehood for true history, and a foolish idle amusement instead of solid instruction, destroy in the mind that laudable thirst after truth which the author of nature imprinted in it, and inspire a baneful love of trifles, vanity, and folly. A third most pernicious effect of such reading is, that instead of forming, it perverts and depraves the heart, poisons the morals, and excites the passions, which it is the great business of a Christian to restrain. This is true even of those writings of this kind which seem least dangerous, since such fictions only please by insensibly flattering vanity, pride, ambition, and the like criminal inclinations. If this be so with regard to those romances, which by some persons in the world are called innocent, what censures shall we find harsh enough for the generality of such compositions which are filled with scenes and intrigues of love, and tend to awake, cherish, and entertain the most dangerous of the passions. St. Teresa writes thus of herself (c 2): "This fault (of reading romances) failed not to cool my good desires, and was the cause of my falling insensibly into other defects.—I was so enchanted with the extreme pleasure I took herein, that methought I could not be content if I had not some new romance in my hands. I began to imitate the mode, to take delight in being well dressed, to take great care of my hands, to make use of perfumes, and to affect all the vain trimmings which my condition permitted. Indeed my intention was not bad; for I would not for the world, in the immoderate passion which I had to be decent, give any one an occasion of offending God; but I now acknowledge how far these things, which for several years appeared to me innocent, are effectually and really criminal." These empoisoned lectures change all the good inclinations a person has received from nature and a virtuous education; they chill, by little and little, pious desires, and in a short time banish out of the soul all that was there of solidity and virtue. By them, young girls on a sudden lose a habit of reservedness and modesty, take an air of vanity and gallantry, and make show of no other ardor than for those things which the world esteems, and which God abomi-

others, though without any bad intention; for she would not for the world have given to any one an occasion of offending God. She continued some years without imagining there was in this any sin; but she afterward found it was a great one. None but this kinswoman and some other near relations were allowed by the father to visit his daughter; but even these proved dangerous company to her; and she listened to them with pleasure in their discourse on vanities, toys, and follies, never criminal, yet not good. Thus she gradually fell off from her fervor during three months. Her father perceived her to

nates. They espouse the maxims, spirit, conduct, and language of the passions, which are there artfully instilled under various disguises; and, what is most dangerous, they cloak all this irregularity with the appearances of civility, and an easy, complying, gay humor and disposition. Let all young persons avoid this dangerous snare, laid to entrap their innocence. "Let them not be hurried away with this dismal torrent," says St. Austin (Conf. l. 1, c. 16), "which drags along the children of Eve into that vast and dangerous sea, out of which even they scarcely can escape and save themselves, who pass over upon the wood of the cross of Christ," that is, by a penitential Christian life of mortification, modesty, and devotion.

St. Teresa writes of the danger of vain or bad company as follows (c. 2): "I had some cousin-german who came frequently to my father's house. He was very circumspect to forbid all entrance to any but to them; and would to God he had used the same caution as to them also! for I now see the danger there is, when one is in an age proper to receive the first seeds of virtues, to have commerce with persons who, knowing the vanity of the world, entice others to engage themselves therein.—Were I to give counsel to parents, I would warn them to be well advised what persons frequent their children in that age; because the bent of our corrupt nature bears us rather to bad than to good. I found this by myself; for I made no profit of the great virtue of one of my sisters, who was much elder than myself; whereas I retained all the evil example which a relation gave me who haunted our house." She afterward says: "I am sometimes seized with astonishment when I consider the evils that come from bad company." She laments that the familiarity she had with a vain female cousin, and one other person who lived in the same folly, so changed her, as to leave no sign of former impressions of virtue. What would St. Teresa have said of herself, had she ever frequented balls, assemblies, and public dancings, in which the flesh and the devil assault the minds and hearts of young people by all the ways whereby vice can be instilled into them, and where a general conspiracy of all the allurements and charms of the senses enervate the soul, and flatter its several passions? St. Chrysostom, exhorting parents to keep their children at a distance from such places, and to teach them to fly them as a plague, the poison whereof is mortal to their souls, says: "Surely when we see a servant bearing about a lighted torch, we seriously forbid him to carry it into places where there is straw, hay, or such combustible matter, for fear, when he least thinks of it, a spark should fall into it, and set fire to the whole house. Let us use the same precaution towards our children, and not carry their eyes to such places. If such persons dwell near us, let us forbid our children to look upon them, or to have with them any commerce or conversation; lest some spark falling into their souls should cause a general conflagration, and an irreparable damage."

be much changed, and her devotion cooled. She laments grievously this her dangerous fall, and, from her own fatal experience, earnestly conjures all parents to watch over their children, that they may never fall into idle, vain, and dangerous company, or such books; for if she had not dashed against these two rocks, she thinks she should have always increased in fervor, instead of falling back. Ribera, from his strictest examination of the saint, assures us that she could not be thought to have incurred the danger of any mortal sin; for this reading and company, though very dangerous, did not appear to her any more than an innocent amusement; so that her simplicity extenuated the fault. Bishop Yopez<sup>1</sup> makes this evident from what the saint herself acknowledges,<sup>2</sup> notwithstanding her inclination to exaggerate this offence, saying, that though she was delighted with agreeable conversation and diversions, she had always an extreme horror of any open evil; but she exposed herself to the danger, and therefore condemns herself so severely, attributing her preservation from falling down the precipice to God's pure mercy and assistance, in preserving in her heart a great sense of the honor of virtue. She indeed says,<sup>3</sup> that notwithstanding her confessors judged nothing in these actions could have amounted to the guilt of a mortal sin, she afterward understood them to have been mortal sins; where she expresses her own apprehensions. For those vanities and books were dangerous occasions of greater evils than she was aware of. When she fell into these faults, she confessed them, for she always confessed during the lukewarm period of her life all known venial sins, as she assures us. After her perfect conversion, her timorous conscience and vehement compunction made her speak of these sins in stronger terms than her confessors approved; and she testifies that she desired to say much more on this subject, to publish to the whole world her ingratitude against God, had they not forbid her. Her father took notice that her devotion was much cooled, and not being able handsomely to forbid this vain relation his house, he placed his daughter, who was then fifteen years of age, in a very regular convent of Austin nuns in Avila, where many young ladies of her quality were educated. Teresa found a separation from her companions grievous; but as her attachments proceeded only from the natural affectionate disposition of her heart, they were soon forgot, and a secret sentiment of honor and of her reputation made her disguise this repugnance. From the precaution which her father had taken, she saw that her fault had been greater than she imagined, and began severely to condemn herself for it. The first

eight days in the convent seemed tedious to her; but having by that time forgot her former amusements, and broken the ties she had contracted in the world, she began to be pleased with her new situation. A devout nun, who was mistress of the pensioners, used frequently to instil into her mind serious reflections on virtue, and repeated often to her that dreadful truth: *Many are called but few are chosen.* By the discourse and counsels of this servant of God, Teresa recovered her fervor, and earnestly recommended herself to the prayers of the nuns, that God would place her in that state in which she might be likely to serve him best; though she had not then the courage to desire to be a nun herself; for the thoughts of a perpetual engagement affrighted her.

After a year and a half spent in this convent, the saint fell dangerously sick, and her father took her home. When she had recovered her health, she went to see her eldest sister in the country, who tenderly loved her; and calling to see an uncle, her father's brother, was detained by him some time. His name was Peter Sanchez of Cepeda; he was a widower, and a very discreet and pious man. He lived retired in the country, where he employed his time in his devotions, and in reading good books. He gave several to Teresa to read, and his discourse was most commonly of God, and of the vanity of the world. When she returned to her father's house, she began for some time to deliberate with herself about embracing a religious state of life. She at first thought the convent of the Austin nuns, where she had lived, too severe, and was inclined to choose a house in which she had a particular great friend; by which circumstance she afterward feared she had then more regard to the subtle gratification of a secret sensual satisfaction and vanity, than to the greater spiritual advancement of her soul. After a violent fever at home (for she had often bad health), she was determined, by reading St. Jerom's epistles, to become a nun. Her father would by no means give his consent; but said, that after his death she might dispose of herself as she pleased. The saint fearing, from former experience, she might again relapse, though she felt an excessive severe interior conflict in leaving her dear father, went privately to the convent of the Incarnation of the Carmelite nuns without the walls of Avila, where her great friend, sister Jane Suarez lived, though at that time she says she sought only the good of her soul, making no account at all of rest or ease. Upon her taking the habit, God changed the dryness under which she had labored for some time into an extreme tenderness of devotion, and all her religious observances gave her great delight. Whilst she was sweeping the house, or employed in other such actions, the remembrance that she had formerly spent those hours in dressing

<sup>1</sup> Ribera, l. 1, c. 8; Yopez, part. 1, c. 3 et 5.

<sup>2</sup> Her own life, c. 2, &c. <sup>3</sup> Ib. c. 2 and 5.

herself, or in other vanities, overwhelmed her heart with such an extraordinary joy as amazed her. But during her novitiate she felt many severe interior trials, notwithstanding her constant great contentment in this state. She made her profession with extraordinary fervor in November, 1534, in the twentieth year of her age. A sickness, which seized her before her profession, increased very much on her after it, with frequent fits of fainting and swooning, and a violent pain at her heart, which sometimes deprived her of her senses. Physicians finding no remedy for her extraordinary case, her father got her removed out of her convent, in which the law of enclosure was not then established. Sister Jane Suarez bore her company, and she remained partly at her sister's in the country, and partly at Bazeda, almost a year in the hands of certain able physicians. Their medicines served only to increase her distempers, insomuch, that for the space of three months she suffered such excessive torments, with a continual burning fever, that her sinews began to shrink up, and she could take no rest either day or night. She was also oppressed with a profound sadness of mind. Her father, after this, caused her to be brought to his own house, where the physicians gave her over; for her distempers had then terminated in a hectic fever, and her sharp pains never left her, and afflicted her all over from head to foot. God, however, gave her incredible patience; and she was much comforted by reading the book of Job, with St. Gregory's Morals or Commentary, and had often in her mouth some of the aspirations of holy Job which expressed his resignation to God. She at length, in August, 1537, lay near four days in a trance or lethargic coma, during which time it was expected that every moment would be her last. It being once imagined that she was dead, a grave was dug for her in the convent, and she would have been buried, if her father had not opposed it, and testified that he still perceived in her body certain symptoms of life. Through excess of pain, she had bit her tongue in many places, when out of her senses; and for a considerable time she could not swallow so much as a drop of water, without almost choking. Sometimes her whole body seemed as if the bones were disjointed in every part, and her head was in extreme disorder and pain. She could neither stir hand, nor foot, nor head, nor any other part, except, as she thought, one finger of her right hand. She was so sore, that she could not bear any one to touch her in any part, and she had often a great loathing of all food. Her pains being somewhat abated, she so earnestly desired to return to her monastery, that she was carried thither, though her body seemed reduced to skin and bone, and worse than dead, through the pain she endured. She continued thus above eight months, and remained a cripple near three years.

The saint endured these sufferings with great conformity to the holy will of God, and with much alacrity and joy. Under these afflictions she was much helped by the prayer which she had then begun to use. When, in the beginning of this sickness, she was taken out of her convent, and soon after carried into the country, her devout uncle Peter put into her hands a little book of F. Ossuna, called *The Third Alphabet*, treating on the prayer of recollection and quiet. Taking this book for her master, she applied herself to mental prayer, according to the manner prescribed in it, was favored with the gift of tears, and of the prayer of Quiet (in which the soul rests in the divine contemplation, so as to forget all earthly things), and sometimes, though not for a longer space than an Ave Maria at a time, she arrived at the prayer of Union, in which all the powers of the soul are absorbed in God. However, for want of an experienced instructor, she made little progress, was not able to hold any discourses in her understanding, or to meditate without a book, her mind being immediately distracted. Yet she was wonderfully delighted with this holy meditation, and received a heavenly light, in which she saw clearly the nothingness of all earthly things, looked upon the whole world as under her feet, and beneath the regard of a soul, and pitied all persons who vainly pursue its empty bubbles. The paralytic disorder in which her fevers, violent headaches, and convulsions and contractions of her sinews had terminated, began so far to be abated, that she was able to crawl upon her hands and feet. After three years' suffering, she was perfectly restored to her health; and she afterward understood that she had received of God this favor and many others, through the intercession of the glorious Saint Joseph, which she had humbly and earnestly implored.<sup>1</sup> She declares that she trembled exceedingly, and praised and thanked the divine mercy with all the powers of her soul, as often as she remembered that "God might have bereaved her of life, when she was in a dangerous state; and I think," says she, "I may safely add a thousand times, though I be blamed by him who commanded me to use moderation in the recital of my sins. I have disguised them enough. I beseech him for God's sake that he will not extenuate my faults; for by them the great goodness of God is more manifested, since he so long beareth an unfaithful soul. Praise be to him for ever. May he rather annihilate me, than I should ever hereafter cease to love himself."<sup>2</sup> Her confessor, by whose order she wrote, knew her great propensity to magnify her faults; for which reason he gave her this charge. If, when she was arrived at the most perfect purity of heart and divine love, she could discern such faults and dangers in her soul, at a time whilst she seemed already a saint

<sup>1</sup> Her own Life, c. 6.<sup>2</sup> Ibid. c. 5.

in the eyes of men, and received the gift of supernatural prayer, and other eminent virtues, how much ought we to fear in our lukewarm state, and excite ourselves to watchfulness and compunction? St. Teresa attributes the good opinion which others then had of her to her own cunning and hypocrisy, though she acknowledges that she was never designedly guilty of any dissimulation, having always abhorred such a baseness. Two great means by which she preserved her soul from many difficulties and snares were, her constant and tender charity and goodness toward all persons, by which she always gained the esteem and good-will of all those with whom she lived or conversed; secondly, an extreme dread and abhorrence of the least shadow of detraction, insomuch, that no one durst in the least reflect on any other person in her presence; and from her infancy she had had this rule always before her eyes, in discoursing of others to speak of them in the same manner she would desire others should speak of her.

Who ought not always to tremble for himself, and excite himself by humility and holy fear to watch continually with the utmost attention over his own heart, to apply himself with his whole strength to all his duties, and with the greatest earnestness to call in Omnipotence to his assistance, since this holy virgin, after receiving so many favors from God, fell again from her fervor and devotion? Her prudence and other amiable qualifications gained her the esteem of all that knew her. An affectionate and grateful disposition inclined her to make an obliging return to the civilities which others showed her. And, finding herself agreeable to company, she began to take delight in it, by which she lost that love of retirement which is the soul of a religious or interior life, and in which she had been accustomed to spend almost her whole time in prayer and pious reading. By an irregular custom of her convent she seemed authorized to indulge this dangerous inclination, and spent much time in conversing with seculars at the grate or door of the monastery, and she contracted an intimacy with one whose company was particularly dangerous to her. Such conversation, besides a great loss of time, dissipated her mind, and infused earthly affections and inclinations, which do infinite mischief to a soul whose affections are or ought to be spiritual, and expose her to the utmost dangers. Teresa therefore began to neglect mental prayer, and even persuaded herself that this was a part of humility, as her dissipated life rendered her unworthy to converse so much or so familiarly with God, by mental prayer; so subtle is the devil in his snares, knowing that no virtuous person can be deceived but under the appearance or cover of good. Teresa also said to herself there could be no danger of sin in what so many others did, more virtuous than she was, who received frequent

visits of secular persons in the parlor. The remonstrances which a senior nun made to her on the impossibility of reconciling so much dissipation of mind and worldly conversation with the spirit and obligations of a religious life, were not sufficient to open her eyes.

One day, whilst she was conversing at the grate with a new acquaintance, she seemed to see our Lord, who represented himself to the eyes of her soul with much rigor in his countenance, testifying that her conduct displeased him. She took this for the effect of imagination, and being much importuned by it, still persuaded herself, by the example of others, that there could be no harm in so much exterior conversation, and that no damage resulted from it to her soul. She grievously accuses herself of this fault, and of her blindness in shutting her eyes to many warnings and inspirations, by which she ought to have been made sensible of so great an evil, which she conjures all religious persons to beware of. Her father had been induced by her, when she first learned the use of mental prayer, to apply herself earnestly to it, as to the great means of acquiring all perfect interior virtues, and within five or six years he was much improved by that holy exercise. He often called to see her, and to converse with her on spiritual things. He thought she assiduously conversed with God, as she had formerly done, when she had lived a year or more in that state of dissipation, having left off mental prayer, contenting herself with only vocal, of which she says: "This was the greatest and worst temptation that ever I had; for by this means I ran headlong upon my own ruin."<sup>1</sup> At length, finding her father's mistake, she disabused him, telling him she no longer used mental prayer, for which she alleged the frequent infirmities to which she was subject. But she adds: "This reason of bodily weakness was not a sufficient cause to make me give over so good a thing, which requires not corporeal strength, but only love and custom. In the midst of sickness the best of prayer may be made; and it is a mistake to think that it can only be made in solitude." Her father, out of the good opinion he had of her, looked upon her excuse as just, and pitied her, because she had enough to do to be able to attend the choir. In 1539, she suffered a great affliction in the loss of her good father, whom she always loved with the most dutiful and tender affection. Though ill herself, she went out of her monastery to assist him in his last sickness, and strained very hard to do him all the service, and procure him all the comfort she was able. Giving great praise to the divine mercy for him, she has left us an edifying account of his preparation for his last passage; and mentions the desire which he had to leave this

<sup>1</sup> From her own Life, c 7.



world, and the good advice he gave to his children, and all that were about him, whom he charged earnestly to recommend his soul to God, faithfully to serve him themselves, and to have constantly before their eyes, that all this world must come to an end. He added, with many tears, how much he was grieved at the heart for not having served God with greater fervor. His sickness began with a very grievous pain in the shoulders. St. Teresa told him, that since he had been much devoted to the mystery of our Saviour carrying his cross, he would do well to conceive that Christ, in his great mercy, had been pleased to give him a feeling of some part of that suffering. With this consideration he was so much comforted, that he mentioned his pain no more, nor did he ever let fall the least word of complaint. He expired whilst he was saying the creed. His confessor, F. Vincent Barron or Varron, a learned and pious Dominican friar, whom Teresa at that time also made use of, took pains to make her understand that her soul was in a dangerous way, and that she must not fail to make use of mental prayer. She therefore began to use it again, in the twenty-fourth year of her age, and from that time never left it. Yet for a long time she continued still to pursue her amusements of worldly dissipation, and receiving visits at the grate, as if she had a mind to reconcile two contraries, which are so much at enmity with one another, a spiritual life and sensual pastimes, or the spirit of God and that of the world. The use she made of prayer made her see these faults; yet she had not courage to follow God perfectly, or entirely to renounce secular company. Describing the situation of her divided soul at that time, she says that she neither enjoyed the sweetness of God, nor the satisfactions of the world; for amidst her amusements, the remembrance of what she owed to God gave her pain; and whilst she was conversing with God in prayer, worldly inclinations and attachments disturbed her. Yet God was pleased often to visit her in her devotions with sweet consolation, and to bestow upon her great favors, even in that very time of her life when she offended him most, namely by her frequent amusing conversations with seculars, contrary to the recollection and spirit which her state required.

This goodness of God towards her, notwithstanding her sloth and rebellions, was to her a subject of continual astonishment, and a motive of the strongest love and most feeling gratitude. "Hence," says she, "proceeded my tears, together with a grievous indignation which I conceived against myself, when I considered what a wretched creature I was; for I saw that I was still upon the point of falling again, though my purposes and desires of amendment (as long as those favors lasted) seemed to be firm and strong. I should be glad that all such persons as may read this account of my pro-

ceedings should abhor me, seeing my soul so obstinate and ungrateful towards him who had vouchsafed me so great favors. And I wish I could get leave to declare the multitude of times that I failed in my obligation to God in this number of years, because I was not supported by the strong pillar of mental prayer. I passed through this tempestuous sea almost twenty years, between these fallings and risings, though I rose very imperfectly, since I so soon relapsed." These relapses are meant of those venial sins and imperfections which stopped her progress in the divine service. She adds that as she was obliged to write this account with exact and entire truth, she must acknowledge that within this term there were many months, and perhaps a whole year, that she gave herself much to prayer, without relapsing into vain amusements; but because she remembered little of these good days, she believed they were few; though few days passed in which she had not given a considerable time to mental prayer; and the worse she was in health, the more her soul was united to God, and she procured that those who were with her might be so too, and they spoke often of God. Thus, out of twenty-eight years which had passed when she wrote this, since she began to employ herself diligently in mental prayer, except that one year in which she laid it aside, she spent more than eighteen in this strife. Bishop Yenez assures us from his own knowledge of the saint's interior, and demonstrates from her own words,<sup>1</sup> that she passed these eighteen years in frequent trials of spiritual dryness, intermingled with intervals of heavenly consolation in prayer; and that these faults and dangers which she continually deplores and extremely exaggerates, consisted chiefly in serious entertainments with affectionate visitants, to which the sweetness of her temper and the goodness of her heart inclined her, and which her confessors at that time approved and recommended, though she discovered them to be obstacles to her spiritual perfection and prayer. She conjures every one for the love of God to be assiduous in endeavoring to obtain and cherish the spirit of prayer, and adds the most pathetic exhortations that no one deprive himself of so great a good, in which nothing is to be feared, but much to be desired. By mental prayer we learn truly to understand the way of heaven; and this is the gate through which God conveys himself and his graces and favors into our souls. Nobody ever made choice of God for a friend, whom his Divine Majesty did not well requite for his pains. For mental prayer is a treaty of friendship with God, and a frequent and private communication with him, by whom we know we are beloved." And they who love him not, yet must force themselves to be much in his company by prayer, and

<sup>1</sup> Her own Life.

pass on through this gate till they arrive at his love. "I do not see how God can come to us," says the saint, "or enrich us with his graces, if we shut the door against him. Though he is infinitely desirous to communicate himself to us with all his gifts, he will have our hearts to be found disengaged, alone, and burning with a desire to receive him. O Joy of the angels, my Lord, and my God, I cannot think of conversing with thee without desiring to melt like wax in the fire of thy divine love, and to consume all that is earthly in me by loving thee. How infinite is thy goodness to bear with, and even caress those who are imperfect and bad, recompense the short time they spend with thee, and, upon their repentance, blot out their faults! This I experienced in myself. I do not see why all men do not approach thee, to share in thy friendship. Even the wicked, whose affections have no conformity to thy spirit, ought to approach thee, that they may become good, even though they at first abide with thee sometimes with a thousand distractions, as I did, &c. Since our Lord suffered so wicked a creature as myself so long a time, and all my miseries were redressed by this means of prayer, what person, how wicked soever, can find any thing to fear in this exercise? For how wicked soever any person may have been, he will never have been so bad as I was, after having received such great favors from our Lord, &c."<sup>1</sup> The saint says that during the time of her most slothful dispositions, she was never tired with hearing sermons, though ever so bad; but that she was a long time before she perfectly understood that all endeavors are good for nothing, unless we first strip ourselves entirely of all confidence in ourselves, and place it wholly in God alone. This foundation of a spirit of prayer is seldom sufficiently laid; so apt is pride imperceptibly to persuade us that there is something in us of strength, or by which we deserve the divine compassion.

After twenty years thus spent in the imperfect exercise of prayer, and, with many defects, the saint found a happy change in her soul. One day, going into the oratory, seeing a picture of our Saviour covered with wounds in his passion, she was exceedingly moved, so that she thought her very heart was ready to burst. Casting herself down near the picture, and pouring forth a flood of tears, she earnestly besought our Lord to strengthen her, that she might never more offend him. She had long been accustomed, every night before she composed herself to rest, to think on our Lord's prayer in the garden, and bloody sweat, and was particularly affected with that mystery. From this time she made the sufferings of Christ the ordinary object of her interior conversation with him during the day and night. Being

particularly devoted to St. Mary Magdalen, she was delighted to place herself in spirit with her at the feet of Jesus, earnestly beseeching her Redeemer not to despise her tears. She always found particular comfort in those saints, who, after having been sinners, were converted to our Lord, hoping that by their means he would forgive her, as he had done them. Only this reflection discouraged her—that he called them but once, and they returned no more to sin, whereas she had so often relapsed, which afflicted her to the very heart; but the consideration of the love our Lord bore her, made her always confide entirely in his mercy. Saint Austin, who was an admirable penitent, and the patron of the first nunnery in which she had lived, was one of those saints toward whom she was most tenderly affected. In reading his confessions, in the twentieth year of her age, she applied to herself that voice by which his conversion was wrought in so lively a manner as to remain for a considerable time even dissolved, as it were, in tears, with very great affliction and anguish; and she prayed with the greatest earnestness that our Lord would hear her cries, have regard to so many tears, and have compassion on her miseries. From that time she withdrew herself more than ever from all occasions of vain amusements and dissipations, and gave her time more entirely to the exercises of compunction and divine love. The saint had scarce formed her resolution of serving God perfectly, when he vouchsafed to visit her soul with new and extraordinary consolations and favors, regaling her with heavenly sweetness in great abundance; for, she tells us, he did not require, as in others, that she should have disposed herself for such favors, but only that she was content to receive them. "I never presumed," says she, "to desire that he should give me so much as the least tenderness of devotion; I begged only for grace never to offend him, and for pardon of my past sins; and I never durst deliberately desire any spiritual delights. It was an infinite mercy that he would suffer me to appear in his presence. Only once in my whole life, being in great spiritual dryness, I desired him to afford me some little spiritual comfort; but as soon as I had reflected what I had done, I was filled with confusion, and the grief I felt for my want of humility obtained for me that which I had presumed to beg." The saint, before she gives an account of the supernatural favors she had received, conjures her confessor, Garzia de Toledo (by whose order, and to whom she wrote this relation), entirely to conceal all she says on that head, and publish only her sins, imperfections, and the indifferent actions of her life.<sup>1</sup>

Describing the state of her soul with regard to her manner of prayer, she says she began

<sup>1</sup> Her own Life, c. 8.

<sup>1</sup> Her own life, c. 10.

to consider Christ as present in her soul, in the same manner as she had been accustomed to do after communion; thus she entertained herself with him in her ordinary actions, and in mental prayer. From the twentieth year after she had first applied herself to this exercise, she made little use of interior discoursing or reasoning to inflame her affections, the intuitive consideration of any motive or object immediately raising in her heart the most ardent acts of divine love, thanksgiving, compunction, or earnest supplications.\* The

\* Supernatural passive prayer is infused so totally by the Holy Ghost as not to have the least dependence upon human industry or endeavors, though it requires certain remote dispositions in the soul. It comprises the prayer of Quiet or Recollection, and that of Union; of both which St. Teresa often speaks. In the former, a soul is so perfectly shut up within herself, that is, in her own faculties, as to receive no impressions from without; the avenues of the senses and imagination, by which external objects seek to press in upon her, being at that time stopped; by which means she converses entirely with God alone, being wholly employed on him by contemplation and love. St. Teresa calls this prayer of Quiet, Mystical Theology, because it is the first degree of supernatural passive prayer, which is the object of Mystical Theology. She says that in it God suspends or stops the operation of the intellect (c. 12, p. 65), by which term she means that he represents to the intellect supernatural and divine things, and pours into it a clear heavenly light, by which it sees them in a single or intuitive view, without discoursing, reasoning, or painful application, and this so strongly, that it is not able to turn away its attention, or think of any thing whatever. Nor does this operation stop in the intellect; the aforesaid light passes from the mirror of the understanding to the will, which converts it with itself into a fire. Hence the understanding is strongly fixed on the object which it sees, and is astonished beyond expression at this clear sight; and the will burns with the love of the same object; the memory remaining idle, because the soul being entirely filled with the object that is present to her, admits at that time no other. The saint calls this elevation or suspension supernatural, because in it the soul is passive much more than active, though under this operation she produces acts of adoration, love, praise, &c. Saint Teresa lays down two important rules with regard to this and other degrees of passive prayer; that no one must ever desire them, nor use any efforts to obtain them. For such efforts would be in vain, the operation being supernatural; and they would leave the soul cold, without devotion, and under the dangerous influence of a deceitful imagination or illusion. Secondly, such desires or efforts would always be a presumption, or want of humility. "This edifice," says the saint (c. 12), "being founded on humility, the nearer a soul approaches to God, the more must this virtue grow in her. If it be not so, the whole fabric will fall to ruin" (c. 12). From this prayer of Quiet arises sometimes a most delicious repose of the powers of the soul, which then seems to herself to want nothing, and would willingly do nothing but love. This repose of the soul commonly lasts but a little while, as St. Teresa remarks (Ed. Ang. nov. p. 51; vet. p. 309, vol. 1).

The second and more sublime passive prayer is that of Union. By this term is not meant a union of the presence or place, by which God is present to all creatures; nor that of sanctifying grace, by which every just man is partaker of the friendship of God; nor that of actual love of God, which agrees to souls in all acts of the divine love; but

tenderness of her love, and her feeling sense of her own wants formed her a prayer without studied or chosen words, or long reasoning and reflection in meditation. St. Teresa says she had been before accustomed to feel often a tender heavenly sweetness in her devotions; but at this time her soul began to be frequently raised by God to the sublimer degrees of supernatural passive prayer. For she observes that the servants of divine love, in which they chiefly advance by prayer, arrive not on a sudden at the highest degree

this mystical union is that of the powers, or of the understanding and will, which, by their vital actions, are closely united to God. For the intellect, divested of all corporeal images, is penetrated with the clear light and infinite brightness of the divine wisdom, and the will is closely joined to God by the most ardent love, which is like a fire consuming all earthly affections. In this state, the soul is dissolved in tenderness and sweetness, and being, as it were, reduced to nothing, falls into the abyss of eternal love, in which, being dead to itself, it lives only to God, knowing and feeling nothing but love, with inexpressible joy and pleasure, which manifests itself even in the body, which almost faints away, and loses all its strength. The soul shuts her eyes without intending it, and if she opens them again, scarce sees any thing with them. St. Teresa experienced this union at first of very short continuance, but it always left a wonderful light which the infinitely bright sun had poured into her understanding, and she found her soul, as it were, quite melted with sweet and ardent love. Afterward it was very long if this suspension of the powers continued half an hour, nor is it easy, during the time, for a person to know how long it lasts. The saint being at a loss how to express what passes within the soul on such occasions, heard our Lord say to her: "She annihilates and loses herself to pass more perfectly into me. It is no longer she that lives, but I live in her. And as she comprehends not what she hears, it is as if hearing she did not hear." She adds that those who had experienced this, would understand something of it; but she was not able to say any thing clearer to express it. The fruits of this prayer are most ardent desires, heroic resolutions, an abhorrence and clear knowledge of the vanity of the world, and this in a more sublime manner than in the foregoing degrees. Above all, her humility is much more perfect; for the soul here sees manifestly the excess and infinite magnificence of the divine goodness and mercy; her own entire inability to do the least thing toward deserving it, and her utter unworthiness and baseness. As when the sun casts its full light into a chamber, every mote becomes visible, so the soul in this prayer has so distinct and full a view of all her miseries, that she seems even incapable of any vain-glory (c. 19). The manner of this perfect union is, according to St. Teresa, pretty uniform; but its effects vary, and it is often accompanied with many other heavenly communications and interior inebriations of spirit, on which Richard of St. Victor, Dionysius the Carthusian, Rusbrochius, Thauler, Happius, and others have treated at large; but their language can only be understood by those who have some experience in those matters.

This supernatural passive prayer is called Mystical Theology, which has no affinity with the Positive or Scholastic; it neither consists in study, nor tends to acquire knowledge, but to improve divine love. Though it be not obtained by human industry, it requires certain conditions as dispositions in the soul; chiefly a great purity of heart, and disengagement of the affections from earthly things, with the mortification of the senses and the will,

of prayer. True love is a precious gift, and the soul must be more and more prepared and disposed as she advances. The gift of prayer and an interior life have difficulties to be overcome, which cost much to flesh and blood, especially in the beginning or first steps by which a soul is prepared to receive it.

St. Teresa distinguishes four degrees in

and a rooted habitual renunciation and crucifixion of self-love, of the gratifications of sense, human consolations, vain amusements, unprofitable conversation, and all superfluous curiosity. The soul must also be prepared for this grace by the most ardent desire always to advance, a most profound and steady humility, great love both of interior and exterior solitude and silence, assiduous mental prayer, and constant recollection with the practice of frequent and fervent aspirations. See Card. Bona (Via compendii ad Deum, c. 4); Thomas à Jesu (De div. Orat. l. 4); Dionysius the Carthusian (l. De Fonte lucis); Gerson (De Mystica Theolog.); Richard of St. Victor (l. De Præpar. ad Contempl.); St. Francis of Sales (On the love of God), &c.

The means above-mentioned lead a soul to true Christian virtue; they form the path to an interior life. We learn from the most eminent contemplatives, ancient and modern, and from the most experienced directors, that God in his tender mercy, like the good father in the parable of the prodigal son, sometimes regales the soul of a penitent sinner with the sweetness of his love and heavenly banquet, that by this earnest she may learn more perfectly to deplore her ingratitude and infidelities against so gracious a God, and be encouraged to serve him with her whole strength. He afterward tries her by severe exterior and interior afflictions, as persecutions, pains, spiritual dryness, desolation, anguish of mind, and anxious scrupulosity and fears, in order to assist her in the perfect crucifixion and purgation of her senses, affections, and powers. He usually again visits her with his sweet consolations, of which mention is so often made in the lives and writings of devout persons, in the promises of Christ himself, in the Psalms and other divinely inspired books. The use of these comforts consists in infusing a clearer light to enable the soul to despise earthly things and discern her own imperfections, in kindling in her affections a great flame of holy love, and in producing in her a more perfect knowledge of herself, and a sincere humility. The soul which pleaseth herself in these favors, or applies herself to consider them, loses that fear which is the anchor of her safety, forgets the Giver (to whom alone she ought with the greatest compunction and love to raise all her thoughts and affections), and abuses his gifts to her own destruction. These favors are often withdrawn for a trial; and a single sensual delight, or inordinate affection of the will suffices often to deprive a soul of this spiritual grace. The more sublime gifts of passive prayer God bestows on few, and on them, in general, rarely. St. Bernard, upon those words, *The king hath brought me into his wine-cellar* (Cantic.), speaking of this prayer, this sanctuary of the great king, in which he enters with few whom he hides for that hour from the world; this place of quiet; this vision which does not affright, but cherish; does not weary, but calm; does not bring cravings or distractions, but pacifies, and fully satisfies, says of himself: "But, alas! the hour is rare, and the duration short." *Sed heu! rara hora, et parva mora* (Serm. 23, in Cant. n. 17). And again (Serm 85, ib. n. 13): "O sweet commerce! but the moment is short, and the experience rare. Some one may ask what this is, to enjoy the divine Word. Let him seek one who has experienced it. Or, if that happiness were granted me, do you think I can explain what is un-

mental prayer. In the first, the soul applies herself to holy meditation, for which a calm state of mind, and a retired place are necessary, and the life of Christ one of the first and most important subjects. No state of dryness or difficulties from distractions must make a person lay it aside; he is not to seek his own satisfaction, and ought to be content

speakable? It is one thing that passes between my soul and God, and another between you and me. That I could feel, but could not utter.—If you are desirous to know what it is to enjoy the Word, prepare for him, not your ear, but your soul. The tongue cannot express this; yet grace teaches it. It is concealed from the prudent and the wise, and is revealed to little ones. Humility is a great and sublime virtue which obtains what is not taught; which acquires what cannot be learned," &c.

With regard to passive prayer, the learned Bossuet, and other prelates, assembled at Issy, in 1695, to examine certain errors of Quietism, declare (art. 21): "The prayer of the single presence of God, or Pure Faith, or of Quiet, and other extraordinary degrees of prayer, even those that are passive, approved by St. Francis of Sales and other spiritualists received by the church, cannot be rejected;" (art. 22): "Without any of these degrees of prayer a person may become a very great saint;" (art. 23): "To reduce the interior state or perfection, and purification of a soul to these extraordinary degrees of prayer, is a manifest error." The interior life and the perfection of a soul consists in the crucifixion of the old man with his vices and irregular desires, in the fervor and purity of charity, humility, and all other virtues in the heart, and in the most perfect disposition to do every thing that is most pleasing to God, and to do nothing that can displease him. Passive prayer is a means to this state, but not a necessary means. Few attain it, partly because God confers it rarely, and partly because there are few truly devout and spiritual persons, or who have the courage strenuously to deny and mortify themselves so as to subdue their passions, and purify their affections from all inordinate attachments, and very few learn truly and perfectly to know and humble themselves, which condition God usually requires in these favors. Hence Bartholomew à Martyribus observes, that "This gift is sooner and more sublimely conferred on simple idiots who have no other care than to work their salvation in fear and trembling, and to please God, than on great and learned theologians, unless these have given themselves up with their whole hearts to the study of humility" (Compend. Docum. Spirit. par. 2, c. 3, § 3); which is also the remark of Richard of St. Victor (Præp. ad Contempl.), Card. Bona, Boudon, &c. Extraordinary favors in prayer are never to be desired, this desire generally arising from presumption, and exposing souls to most dangerous illusions of their own imagination and pride, or of the devil. If God bestows them, they are to be received with gratitude and fear. A soul under them must so much the more abhor her own infidelities, and admire and love the divine goodness; must the more perfectly fear and distrust herself, as St. Teresa strongly inculcates (c. 18 and 19); must never speak of such favors, unless it be necessary, for advice; and even shudder at the thought of any one imagining her worthy of such a privilege, which she knows herself most unworthy of. She must not afterward dwell much on the remembrance, which must arise from a complacency in herself, and be a disguised pride. To be admitted to weep at the feet of Jesus is too great an honor and mercy; let a soul humble herself here. Sublime favors show not her sanctity or desert, but a greater condescension in God to her weakness; and she must dread the thought of ever looking upon them as any way due to her, or of others judging her highly favored by God.

with humbling himself before God, and knowing that his divine majesty regards the desire of our hearts to love him, and knows and compassionates our miseries and weakness more than we ourselves can do. We must be willing to bear our cross, to pay as well as to receive; and the saint says<sup>1</sup> she afterward experienced that one hour of consolations abundantly paid, even in this life, for all the crosses she had sustained. Our desire ought to be ever to acquiesce in the will of God, to rejoice in carrying our cross with our Lord, and sincerely to acknowledge ourselves infinitely unworthy to be admitted into the divine presence, much more to receive the least drop of the dew of his consolations, which only the pure excess of his infinite goodness could ever bestow on the most unworthy of his creatures, out of mere condescension to their weakness which engages him by these sensible caresses to overcome their obstinacy, and draw them to his love. St. Teresa assigns the second degree of prayer to be that of Quiet, in which the powers of the soul are recollected, but not absorbed in God; the will or affections being strongly captivated in God, and employed in acts of love, and the understanding and memory aiding some little the will to enjoy this its sovereign good and quiet, though the will is so taken up in God as not to regard or be distracted by the concurrence of these powers. This state is accompanied with an exceeding great interior comfort or delight, the powers of the soul are applied without labor or pains (so that this prayer never wearies, how long soever it continues), and often tears flow with joy, of their own accord, or without being procured.<sup>2</sup> The intellect here may suggest certain humble silent reflections of thanksgiving, love, or the like, which increase the flame of the will; but, if the intellect raises too great a tumult, or the will strives to silence or recollect it, or the memory or imagination, this quiet is lost and vanishes. This recollection or quiet in the exercise of divine love inspired and produced by the Spirit of God, differs infinitely from a pretended quiet of the will which human industry may strive to produce in it, but which is without any effect or sublime operation; it quickly expires, and is succeeded by great dryness in the affections. The devil sometimes, by working upon the imagination, endeavors to imitate the visits of the Divine Spirit; but an experienced soul easily discovers his illusions, as St. Teresa remarks; for he leaves the mind disturbed, not calm, as the Holy Ghost always does; neither does he leave any impression of profound infused humility (but generally an inclination to pride), nor any strong dispositions to virtue, nor great spiritual light in the understanding,

nor steady resolution or constancy in virtue, which are the effects of heavenly visitations, as the saint remarks.<sup>1</sup> The third degree of prayer she calls the Repose of the soul; it is the prayer of Union, in which the soul overflows with incomparably greater joy, ardor, and delight in the divine love, than in the former; she consumes herself in the most sublime affections of love and praise, as St. Teresa explains at large; and is not inactive, as the false mystics or Quietists pretended, though she knows not at all how she acts.<sup>2</sup> The fourth degree of prayer distinguished by her is a more perfect union of all the powers of the soul, suspended and absorbed in God, as she explains at large.<sup>3</sup> This is accompanied with so great interior joy and delight, that the saint assures us, a single moment would be, even in this life, a sufficient recompense for all the pains we can have undergone.<sup>4</sup> St. Teresa distinguishes the prayer of Union, in which her soul was able to resist the divine operation, from a rapture or ecstasy, in which it could not resist, and in which her body lost all the use of its voluntary functions, and every part remained in the same posture, without feeling, hearing, or seeing, at least so as to perceive it; though she says, on such occasions the soul knows she is in a rapture, whilst she is by the most ardent love ravished in God. These raptures continue sometimes for hours, though not all that time in the same degree. In them the soul sees in a wonderful and clear manner the emptiness of earthly things, the greatness and goodness of God, and the like. Though before, she saw nothing in herself but desires of serving God, in a rapture she beholds herself covered with spots, defects, and faults, for the smallest are clearly visible in a bright beam of divine light darting in upon her; she sees that she is all misery and imperfection, and cries out: *Who shall be justified before thee?* As the vessel which seemed before clear in a crystal glass, appears full of atoms if it be placed in the beams of the sun; so this divine sun, by darting its bright beams upon the soul, sets before her eyes all her imperfections and sins as so many hideous spots. At this sight she is confounded and humbled on one side beyond expression, and on the other astonished at the greatness and goodness of God, and transported in an ecstasy of love and adoration. St. Teresa mentions, that having suffered two raptures in the church which could not escape the observation of others, she prayed that this might no more happen to her in public, and from that time it had not when she wrote; but this was not long after. She says she was sometimes raised from the ground in prayer, though she endeavored to resist it.<sup>5</sup>

<sup>1</sup> Her own Life, c. 15, p. 87.      <sup>2</sup> Ib. c. 16.

<sup>3</sup> Ib. c. 18, 19. See the Note, or the authors there referred to.

<sup>4</sup> Ib. c. 18, p. 103.

<sup>5</sup> Her own Life, c. 20

<sup>1</sup> Her own Life, c. 11.

<sup>2</sup> Her own Life, c. 14; Way of Perfection, c. 25,

St. Teresa, after having exercised herself twenty years in mental prayer, began to withdraw herself from the conversation of secular persons, and other occasions of dissipation and little faults which she exceedingly exaggerates, and was favored by God very frequently with the prayer of Quiet, and also with that of Union, which latter sometimes continued a long time with great improvement of her soul, and with excessive heavenly joy and love. The examples of certain women who had been miserably the dupes of a deluded imagination and of the devil, much terrified her; and though she was persuaded her favors were from God, she was so much perplexed with these fears that she resolved to take advice; and she consulted so many persons, though obliging them to secrecy, that the affair was divulged abroad, to her great mortification and confusion. The first person to whom she opened herself was a gentleman of the town, named Francis of Salsedo, a married man, who for thirty-eight years had practised mental prayer with great assiduity, and, with his virtuous lady, who concurred with him in his great charities, fasts, and other exercises of piety, was an example of virtue to the whole country. This gentleman introduced to her Dr. Daza, a learned and virtuous priest; and after an examination, from what she declared of herself, both judged her to be deluded by the devil, saying, such divine favors were not consistent with a life so full of imperfections as she exposed hers to be. Her alarms being increased by this decision, the gentleman advised her to speak with one of those first fathers of the Society of Jesus, who were lately come into Spain, and were eminent for their manner of prayer, and their experience in virtue and an interior life. This gentleman (to whom the saint says she owed her salvation and her comfort) had her not be discouraged because she was not delivered from all her imperfections in one day; for God would do it by little and little, and said that he himself had remained whole years in reforming some very light things. By the means of certain friends, one of these fathers of the Society visited her, to whom she made a very careful general confession, in which, with the confession of her sins, she gave him an account of all the particulars through the course of her whole life relating to her manner of prayer, and her late extraordinary favors. The father assured her these were divine graces; but told her she had neglected to lay the true foundation of an interior life by the practice of a universal self-denial and mortification, by which a person learns to govern his senses, subdue entirely his passions, and cut off all inordinate attachments in the heart. That spiritual builder attempts to raise an edifice of devotion upon a quicksand, who does not begin by laying the foundation by humility and that spirit of compunction and practice of general self-denial, which being joined

with a life of prayer will be a crucifixion of the old man, and a reformation of the affections of the soul. By the advice of this confessor, St. Teresa made every day a meditation on some part of our Lord's passion, and set herself heartily to practise some kinds of penance which were very inconsistent with her weak health; for, on pretence of her great infirmities, she had thought little of any other mortifications than such as were general. By the prudent order of the same servant of God, though he judged her extraordinary gusts in prayer to be from God, she endeavored for two months to resist and reject them. But her resistance was in vain; and when she labored the most to turn herself from heavenly communications, our Lord overwhelmed her most abundantly with them. Saint Francis Borgia, at that time commissary-general of the Jesuits in Spain, coming to Avila, was desired to speak to the saint, and having heard her account of her prayer and state, he assured her, without hesitation, that the spirit of God was the author of her prayer; commended her resistance for a trial during the two months past, but advised her not to resist any elevations, if our Lord was pleased to visit her so in prayer, provided she had no hand in endeavoring to procure them; and he prescribed her greater mortifications than she had hitherto undertaken.

Her confessor being called away, she chose another of the Society of Jesus. This was F. Balthasar Alvarez du Paz, a very spiritual man, who, through severe interior trials during the space of twenty years, arrived at the perfection of holy contemplation and an interior life.\* This excellent director took notice of certain immortifications in the conduct of St. Teresa, contrary to her perfect sanctification, especially in her remaining still sensible to the satisfaction of ingenious, witty, and learned conversation, of which he put her in mind. Her answer was, that she had hoped her motive in it had been always for the best, and that it seemed a kind of ingratitude in her entirely to deny herself to certain friends. He told her she would do well to beg of God that he would direct her to do what was most pleasing to him, and for that purpose to recite every day the hymn, *Veni, Creator Spiritus*. She did so for a considerable time, and one day, whilst she was reciting that hymn, she was favored with a rapture, in which she heard these words, which were spoken to her in the most inte-

\* See his edifying life, written by the venerable servant of God, F. Lewis de Ponte. Also an account of his manner of prayer in F. Baker's *Santa Sophia*. F. Balthasar Alvarez was born in 1533; admitted among the Jesuits in 1555; was rector at Medina del Campo; then procurator of the province of Castile in 1571; afterward rector at Salamanca, master of novices, and in 1576, rector at Villagarcia; then visitor of Arragon; after his visitation, he was nominated provincial of Peru, but this destination being changed, was made provincial of Toledo, in which office he died in 1580.

rior part of her soul: "I will not have thee hold conversation with men, but with angels." She was exceedingly amazed at this voice, which was the first she heard in that manner; from that time she renounced all company but what business or the direct service of God obliged her to converse with.<sup>1</sup> The saint had afterward frequent experience of such interior speeches after raptures, and explains how they are even more distinct and clear than those which men hear with their corporal ears, and how they are also operative, producing in the soul the strongest impressions and sentiments of virtue, and filling her with an assurance of their truth, and with joy and peace; whereas all the like illusions of the devil leave her much disquieted and disturbed, and produce no good effects, as she experienced two or three times.<sup>2</sup> The saint earned these great heavenly comforts by severe sufferings; or rather God purified and improved her soul in his love and all virtues, both by his sweetest consolations, and the sharpest trials. She says of herself, under the name of a third person, what follows: "I know one who for these forty years (since God hath vouchsafed to honor her with special favors) hath not passed one day without anguish and various kinds of sufferings besides sicknesses and great fatigues."<sup>3</sup> Whilst F. Balthasar Alvarez was her director, she suffered grievous persecutions, for three years, and, during two of them, extreme interior desolation of soul intermixed with gleams of spiritual comfort and favors.<sup>4</sup> It was her earnest desire that all her heavenly communications should be kept secret; but they were become the common subject of discourse in every conversation, and even in the public schools, and she was every where censured and ridiculed as an enthusiast or hypocrite; her confessor was persecuted on her account. Six religious men of note who had been her friends, after a conference on this subject, decided that she seemed deluded by the devil, and prevailed on F. Balthasar to go with them to her, and to order her not to communicate so frequently (which was her greatest support and comfort), not to live so strictly retired, and not to prolong her meditations beyond the time prescribed by the rule of her house. Her very friends reviled and shunned her as one who had a communication with the devil, and some stuck not to call her a devil. F. Balthasar, indeed, bade her be of good courage; for if she was deluded by the devil, he could not hurt her, provided she labored only to advance in charity, patience, humility, and all virtues. One day, the saint, after having suffered a long and grievous desolation and affliction of spirit, suddenly fell into a rapture, and heard a

voice interiorly saying to her: "Fear not daughter, for it is I, and I will not forsake thee; do not fear."<sup>1</sup> Her mind was instantly quieted and composed, and filled with light her soul was drowned in heavenly sweetness and joy, and being endued with strength and courage, she challenged the devils, making no more reckoning of them than of so many flies, and saying to herself, that God, whose servant she desired to be, is all-powerful, and under his protection nothing could hurt her; and as she pretended and desired no other thing than to please him, she joyfully met all sufferings and renounced all ease and contentment, if she could only be so happy as to accomplish in all things his holy will.

A confessor whom the saint made use of once during the absence of F. Balthasar, told her that her prayer was an illusion, and commanded her, when she saw any vision, to make the sign of the cross, and to insult the vision, as of a fiend. The saint assures us that these visions and raptures carried with them their own evidence and demonstration, so that whilst they continued, it was impossible for her to harbor the least doubt but they were from God. Nevertheless, she knew them to be subordinate to the ordinary means which God has established to conduct our souls to him; and as all pretended visions must be false and condemned which should contradict the scripture or the authority of the church, so no such visions can exempt us from any duty towards the church or others; for God never derogates by private revelations from his general laws and established rules. Therefore, in simplicity, she obeyed this order of her confessor; and the saint assures us that Christ himself in several visions approved her conduct in so doing.<sup>2</sup> She adds, that in these visions to use some exterior action of scorn was a terrible thing to her, as she could not possibly believe but that it was God. "And I besought our Lord," says she, "with much instance to free me from being deceived; and this I did continually, and with abundance of tears. I begged it also by the prayers of SS. Peter and Paul; because, as I had my first vision on their festival, our Lord told me they would take such care of me, that I should not be deceived. Accordingly, I have often seen very clearly these two glorious saints, my very good patrons, upon my left hand. But this making signs of scorn when I saw the vision of our Lord, gave me excessive pain and trouble. For when I saw him present before my eyes, it was impossible for me to believe it was the devil.—That I might not be perpetually crossing myself, I took a cross into my hands, and this I did almost always. I used not the signs of scorn often; for this afflicted me too much, and I remembered the

<sup>1</sup> Her own Life, c. 24.      <sup>2</sup> Ib. c. 25.

<sup>3</sup> St. Teresa, Castil. animæ, Mans. 6.

<sup>4</sup> Her own Life, c. 25; Yopez, c. 12, p. 86.

<sup>1</sup> Her own Life, c. 25.

<sup>2</sup> Her own Life, c. 26 and 29.

affronts which the Jews put upon our Lord; and I humbly besought him to pardon me, since I did this in obedience to those whom he had appointed in his own place.—He bid me not be troubled at it, for I did well in obeying them; but he said he would bring them to understand the truth;” which they afterward did. “When they forbade me the use of mental prayer, our Lord appeared angry at it, and bade me tell them this was tyranny. He also gave me reasons to know that this was not the devil. Once, when I held in my hand the cross which was at the end of my beads, he took it into his hand; and when he gave it me again, it appeared to be of four great stones, incomparably more precious than diamonds.—A diamond is but a counterfeit in comparison of these. They had the five wounds of our Lord engraved upon them after a most curious manner. He told me I should always see this cross so from that time forward, and so I did; for I no longer saw the matter of which the cross was made, but only those precious stones, though no other saw them but myself. When I was commanded to use this resistance to those favors, they increased much more, and I was never out of prayer. Even whilst I slept, I was uttering amorous complaints to our Lord, and his love was still increased in me. Nor was it in my power to give over thinking on him, and least of all when I endeavored at it. Yet I obeyed as well as I could, though I was able to do little or nothing in that respect. Our Lord never freed me from obeying them; yet he gave me all assurance that it was he, and instructed me what I should say to them. There grew in me so impetuous a love of God, that I found myself even dying through a desire to see him (my true life), nor did I know how or where to find this life, but by death,” &c.<sup>1</sup> Bishop Yopez informs us<sup>2</sup> that this cross fell afterward into the hands of the saint’s sister, Jane of Ahumada, who died at Alva; and he relates some miracles wrought by it. Pope Gregory XV, in the bull of the canonization of St. Teresa, commends this example of her obedience as the test of her spirit and of her visions, &c. “By the command of her confessors she humbly showed marks of contempt under the visions of our Lord, not without a great recompense of her obedience. She was wont to say that she might be deceived in discerning visions and revelations; but could not in obeying superiors,” says this pope.

Though after two years spent in frequent interior desolation, the visits of the Holy Ghost restored her interior peace with great sweetness and spiritual light, which dispelled her former darkness, she continued to suffer a whole year longer a persecution from her friends, which seemed general. F. Balthasar Alvarez, who was a spiritual man, but ex-

ceeding timorous, durst not oppose the torrent, or decide with confidence that the Holy Ghost was the author of the wonderful operations in her prayer, though he continued to hear her confessions, which scarce any other person in the country would have done; and he comforted her, saying, that so long as she improved herself in virtue, the devil could do her no prejudice. She had learned to be so perfectly dead to herself, that, with regard to herself, she was not the least concerned what the whole world said or did concerning her; but the judgment of others, as to her state, gave her still frequent great alarms and fears, which contributed both to purify her soul, and to prove more clearly her spirit of prayer. In 1559, St. Peter of Alcantara, commissary-general, and visitor of the Franciscans, coming to Avila, conversed several days with St. Teresa. Few saints seem to have been more experienced in an interior life, or better versed in the supernatural gifts of prayer than this holy man. He discovered in Teresa the most certain marks of the wonderful graces of the Holy Ghost, expressed great compassion for her sufferings from the contradictions and slanders even of good men and learned doctors, and publicly declared that, except the truths of holy faith, nothing appeared to him more evident than that her soul was conducted by the Spirit of God; but he foretold her that she was not come to an end of her persecutions and sufferings. The authority of this glorious saint, the reputation of whose judgment and sanctity gave his confident decision the greatest weight, turned the stream exceedingly in favor of the holy virgin. It is not to be expressed what comfort and advantage she received from the conversation of this holy man, who strongly recommended her defence and direction to F. Balthasar, at that time her ordinary confessor, though he was shortly after removed to another place. After the trials already made, and the judgment passed by St. Peter of Alcantara, not only F. Balthasar, but many other persons of the greatest piety, learning, and authority, declared confidently that the marks and reasons were most clear and convincing that, in her ecstasies and prayer, she was conducted in a supernatural manner by the Divine Spirit. In her life, written by herself, we have a general account of the wonderful things she experienced. She sometimes suffered interior trials of darkness in the mind, and great anguish of soul, joined with extreme pain of bodily sickness, so that the powers of her soul seemed, on some occasions, suspended through excessive sorrow, almost as they were usually in raptures through excess of joy. For these afflictions God made her very ample amends; for they were always followed with a great abundance of favors, and her soul seemed to come out of them like gold more refined and pure out of the crucible, to see our Lord within herself. Then those troubles appeared little, which

<sup>1</sup> Her own Life, c. 29.    <sup>2</sup> Ib. c. 14, p. 109.



before seemed insupportable, and she was willing to return again to suffer still greater tribulations and persecutions; for all in the end bring more profit, though the saint says she never bore hers as she ought. Besides interior troubles and temptations, she sometimes met with exterior afflictions, and frequently saw devils in hideous figures; but she drove them away by the cross or holy water; and when the place was sprinkled with holy water, they never returned.<sup>1</sup> One day, whilst she was in prayer, she had a vision of hell, in which she seemed in spirit to be lodged in a place which she had deserved, that is, into which the vanities and dangerous amusements of her youth would have led her, had she not been reclaimed by the divine mercy. Nothing can be added to the energy with which she describes the pain she felt from an interior fire and unspeakable despair; the thick darkness, without the least glimpse of light, in which she knew not how, she says, one sees all that can afflict the sight; from torturing discontent and anguish, the dismal thought of eternity, and the agony of the soul by which she is her own executioner, and tears herself, as it were, to pieces, of which it is too little to say that it seems a butchering and a rending of herself. The saint says that in comparison of these pains all torments of this world are no more than pictures, and burning here a trifle in respect of that fire. This was but a representation of those torments; yet she says that after this vision all things seemed easy to her in this life, in comparison of one moment of those sufferings. She continued ever after most heartily to thank God for having mercifully delivered her, to weep for sinners, and to compassionate the blindness of so many who swallow down, as if they were nothing, even most grievous sins, which, though she had been most wicked, she had by the divine mercy always shunned, as murmuring, detraction, covetousness, envy, and the like.<sup>2</sup>

If the various proofs by which it pleased God to try Teresa served only to purify her virtue, the heavenly communications with which she was favored gave her a new lustre. In her ecstasies, revelations were imparted to her, with visions, and other great favors, all which served continually to humble and fortify her soul, to give her a strong disrelish of the things of this life, and to inflame her with the most ardent desires of possessing God. In raptures, she was sometimes elevated in the air, of which she gives the following description. Having said that the soul has a power of resisting in the prayer of Union, but not in raptures, in which her soul was absolutely carried away, so that she could not stop it, she adds: "Sometimes my whole body was carried with it so as to be raised

up from the ground, though this was seldom. When I had a mind to resist these raptures, there seemed to me somewhat of so mighty force under my feet, which raised me up, that I know not what to compare it to. All my resistance availed little; for when our Lord hath a mind to do a thing, no power is able to stand against it. The effects of this rapture are great. First, the mighty power of the Lord is hereby made manifest; for when he is pleased, we are no more able to detain our bodies than our soul; we are not masters of them, but must, even against our will, acknowledge that we have a superior, that these favors come from him, and that of ourselves we are able to do nothing at all; and a great impression of humility is made on the soul. Further, I confess it also produced in me a great fear (which at first was extreme) to see that a massy body should be thus raised up from the earth. For though it be the spirit which draws it after it, and though it be done with great sweetness and delight (if it be not resisted), yet our senses are not thereby lost; at least I was so perfectly in my senses, that I understood I was then raised up. There also appears hereby so great a majesty in him who can do this, that it makes even the hair of the head to stand on end; and there remains in the soul a mighty fear to offend so great a God. Yet this fear is wrapped up in an excessive love, which the soul conceives afresh toward him, whom she finds to bear so great a love to such wretched worms as we are. For he seems not content with drawing the soul to himself, but he will needs draw up the very body too, even whilst it is mortal, and compounded of so filthy an earth, as we have made it by our sins. This favor also leaves in the soul a wonderful disengagement from all the things of this world. In raptures of the spirit alone there seems a total loosening of the soul from all things, as it concerns the spirit. But here it seems that also the body partakes of this disengagement. And it breeds such a new aversion and disgust of the things of this world, that it makes even our life much more painful to us," &c.

Bishop Yopez relates<sup>1</sup> that the saint, when she was prioress of the convent of St. Joseph at Avila, as she was going to receive the communion at the hands of the bishop Don Alvarez of Mendoza, was raised in a rapture higher than the grate through which (as is usual in nunneries) she was to receive the holy communion; of which also sister Mary Baptist, prioress of Valladolid, was an eyewitness with others. Likewise Bannes, a very learned theologian of the Order of Saint Dominic, whose name is famous in the schools, and who was for some time confessor of St. Teresa, testified that the saint one day, in public, as she was raised in the air in the choir, held herself by some rails, and

<sup>1</sup> Her own Life, c. 31.

<sup>2</sup> Her own Life, c. 32.

<sup>3</sup> Ib. c. 20.

<sup>1</sup> Yopez, c. 15, p. 117.

prayed thus: "Lord, suffer not, for such a favor, a wicked woman to pass for virtuous." He mentions other instances in the public choir; but says, that at her earnest request, this never happened to her in public during the last fifteen years of her life. Richard of St. Victor<sup>1</sup> teaches that raptures arise from a vehement fire of divine love in the will, or from excessive spiritual joy, or from a beam of heavenly light darting upon the understanding. We learn from St. Teresa that these three effects of an external grace usually concur in raptures. She says the faculties or powers of the soul are lost by being most straightly united to God, so that she thought she neither saw, nor heard, nor perceived any thing about her; but this was only for a very short space, during the highest part of some raptures; during the rest of the rapture, the soul, though she can do nothing of herself as to the exterior or the voluntary motions of the body, understands and hears things as if they were spoken from afar off. When she returns to herself, her powers continue in some degree absorbed sometimes for two or three days. In these raptures a soul clearly sees, and, as it were, feels how perfectly a nothing all earthly things are; how gross an error, and abominable a lie it is, to give the name of honor to what the world calls so; real honor being built on truth, not on a lie. A like idea she has of the vanity and folly of the love of money, and of the baseness of earthly pleasures; and she learns that nothing is really true but what conduces to virtue, and makes no account of any thing which brings us not nearer to God. The greatness and goodness of God, the excess of his love, the sweetness of his service, and such other great truths are placed in a great light, and made sensibly manifest to her; all which she understands with a clearness which can be no way expressed; the impression whereof remains afterward in the soul. In the rapture she acquires also a liberty and dominion, which results from her perfect disengagement from creatures, upon which she looks down, as raised above them, and above herself; and she is filled with confusion that she should have been so miserable as to have ever been entangled by them. She looks back upon her former blindness with amazement; and considers with compassion the misery of those who still remain in the like. But no effects of a rapture are so remarkable or profitable as the clear sight which the soul receives in it of her own imperfections, baseness, and nothingness; together with the most profound sentiments of humility, and, on the other side, a great knowledge of the goodness, majesty, and boundless power of God, with the most ardent love and desires of speedily possessing him for ever.<sup>2</sup> Hence St. Teresa, when her soul was deeply wounded, and to-

tally inflamed, as it were, by a spark falling from the immense fire of the love our Lord bore her, often repeated, with incredible earnestness, that verse: *As the hart panteth after the fountains of water, so panteth my soul after thee, O God.*<sup>1</sup> Among the visions which the saint had of the joys of heaven, in one she saw her parents in bliss;<sup>2</sup> in others, much greater secrets of that glorious kingdom were shown her, at which she remained amazed, and was ever after exceedingly moved entirely to despise all things below; but she found it impossible to give any description of the least part of what she saw, the brightness of the sun being mean and obscure in comparison of that light, which no human imagination can paint to itself, nor any of the other things which she then understood, and that with a sovereign delight, all the senses enjoying a superior degree of sweetness which cannot be declared. She remained once about an hour in that condition; and our Lord, showing most admirable things, said to her: "See what they lose who are against me; do not forbear to tell them of it. But, O Lord," said the saint: "what good will my telling do them, whom their own malice blindeth, unless thou givest them light?" She adds that the contempt of this world, and the desires of heaven with which these visions inspired her, could not be declared. "Hence also," says she, "I lost the fear of death, of which I had formerly a great apprehension." Such was the value she learned to set upon the glory and happiness of loving and praising God in his eternal kingdom, that, for the least degree of increase in it, she should have been most willing to suffer all that can be imagined to the end of the world, though to her, who deserved hell, the lowest place in heaven would be an infinite and most undeserved mercy.

She sometimes saw the mystery of one God in three persons in so clear and wonderful a manner, as much comforted and amazed her; sometimes Christ in the bosom of his Father, and frequently his humanity in its glorified state so beautiful and delightful, that she comprehended that to behold one glorified body, especially the adorable humanity of Christ, would alone be a great felicity.<sup>3</sup> She often heard his Majesty say to her with demonstration of great love: "Thou shalt now be mine, and I am thine." She was favored with many visions in the holy eucharist; and sometimes with apparitions of the Blessed Virgin, St. Joseph, and other saints; and frequently of angels of different orders standing near her, though she did not know their orders; for they never told her this. One of these visions she describes as follows:<sup>4</sup> "I saw an angel very near me, toward my left side, in a corporal form (which is not usual with me; for though

<sup>1</sup> L. 5 De Contempl. c. 5.

<sup>2</sup> Her own Life, c. 20, 21, 22, 23.

<sup>1</sup> Ib. c. 28; Ps. xlii, 1.

<sup>3</sup> Her own Life, c. 28.

<sup>2</sup> Ib. c. 28.

<sup>4</sup> Ib. c. 29.

angels are often represented to me, it is only by the intellectual vision). This angel appeared rather little than big, and very beautiful; his face was so inflamed that he seemed to be one of those highest angels called seraphim, who seem to be all on fire with divine love. He had in his hand a long golden dart, and at the end of the point methought there was a little fire; and I conceived that he thrust it several times through my heart after such a manner that it passed through my very bowels; and when he drew it out, methought it pulled them out with it, and left me wholly inflamed with a great love of God." She says that this wound caused a great pain in her soul, which also affected her body; but this extremity of pain was accompanied with excessive delight, and whilst it continued, she went up and down like one transported, not caring to see or speak, but only to burn and be consumed with that pain, which was a greater happiness to her than any that can be found in created things. The saint's desire to die, that she might be speedily united to God, was tempered by her ardent desire to suffer for his love; and the excess of his love for her, and of the comforts which he so often afforded her, made her esteem it as of no account that she should desire to suffer afflictions for his sake. And she writes: "It seems to me there is no reason why I should live, but only to suffer; and accordingly this is the thing which I beg with most affection of God. Sometimes I say to him, with my whole heart: Lord, either to die, or to suffer; I beg no other thing for myself. It comforts me also to hear the clock strike; for so methinks I draw a little nearer to the seeing of God; since one hour more of my life is past."<sup>1</sup> The saint mentions several instances of persons of remarkable virtue, some in a secular, others in a religious state, of her own nunnery, and of several other Orders, whose souls she saw in visions freed from purgatory through the prayers of devout persons, and carried up to heaven, several hours or days after their departure; though their penitential and holy lives, their patience in long illnesses, their great regularity in their convent, and their tears, humility, and compunction at their death, which edified all who knew them, had persuaded her they would be admitted straight to glory. Besides the particular instances she relates, she adds she had seen the same of many others. "But among all the souls which I have seen, I have not known any one to have escaped purgatory, except three, F. Peter Alcantara, a religious man of the Order of St. Dominic (F. Peter Ivagnez), and a Carmelite friar."<sup>2</sup> She was given to understand that this last was exempted from purgatory by the indulgences granted to those of his Order, he having been a religious man, and having faithfully observed his profession;

"which," says she, "I suppose was signified to me, to imply that more is required to make a religious man than the wearing of the habit," namely, the spirit and faithful observance of his rule. Spiritual graces require this condition. All these visions and raptures tended exceedingly to the spiritual improvement of the saint in humility, divine love, and all other virtues. By them she was advertised of all her failings, and made continually more and more courageous, and perfect in the practice of all virtues; she learned that it is a misery, and a subject of patience, to converse in the world, to behold the comedy or puppet-show of this life, and to be employed in complying with the necessities of a mortal body by eating and sleeping, which captivate the mind, and are the occupation of our banishment from God. When she once grieved that all her Spanish pious books were taken from her, our Lord said to her: "Let not this trouble thee; I will give thee a living book."<sup>1</sup> This she experienced by mental prayer, and his heavenly communications. She learned by these raptures great heavenly mysteries, secrets, and things to come, which she foretold; and, as she assures us, not to the least tittle of what was thus revealed to her, ever failed to come to pass, though, at the time of her revelation and prediction, all appearances were contrary. She mentions that God, through her prayers, brought several sinners to repentance, and granted great graces to many others, as she learned by revelations. Also, that at her earnest request, he restored sight to one that was almost quite blind, and health to some others laboring under painful and dangerous distempers.<sup>2</sup>

The account which this saint has drawn up of these visions, revelations, and raptures, carries with it the intrinsic marks of evidence. It is not possible attentively to peruse it, and not be convinced of the sincerity of the author, by the genuine simplicity of the style, scrupulous nicety, and fear of exaggerating the least circumstance, making what might be doubtful appear certain, or in the least advancing any thing which might be false, or allowing any thing to conjectures; also by her unfeigned humility, which makes her speak every where against herself, omit nothing that could tend to her disgrace, magnify the least faults of her life, according to the apprehensions of her pure and timorous conscience, and leave every where the strongest impressions of her guilt, though she was commanded by her confessor not to exceed moderation in speaking of her sins; and though, as bishop Yopez (who was thoroughly acquainted with her, and knew her whole life) observes, could she have instanced in any other sins in particular, she would certainly have been more explicit; and she was obliged to acknowledge that God had

<sup>1</sup> Her own Life, c. 40.<sup>2</sup> Ib. c. 38.<sup>1</sup> Ib. c. 27.<sup>2</sup> Ib. c. 39

preserved her from detraction, envy, impurity, and the like vices. The saint assures us that she may be deceived, but would not lie in the least point, and would rather die a thousand times.<sup>1</sup> Her doctrine is called by the church, in the prayer of her festival, *heavenly*, is conformable to the spirit of the saints, and highly approved by the most experienced proficient in divine contemplation. All acknowledgment that the most secret *adyta* of the sanctuary are here laid open, and the most abstruse maxims, which experience alone can teach, but no words utter, are explained with greater perspicuity than the subject seemed capable of bearing; and this was done by an illiterate woman,\* who wrote alone, without the assistance of books, without study, or acquired abilities, who entered upon the recital of the divine favors with sentiments of humility and reluctance, submitting every thing without reserve to the judgment of her confessor, and much more to that of the church, and complaining that by this task she was hindered from spinning. The circumstances and the manner of the narration in each part furnish a chain of corroborating proofs in favor of the work; and, as Mr. Woodhead observes,<sup>2</sup> her frequent pertinent digressions, the devotions, ejaculations, and colloquies with our Lord, which she every where intersperses from her habit of prayer, the prolix parentheses, and the iterated apologies for these surprises of herself, show that neither her matter nor her method were pre-designed. The heroic sentiments and practice of all the most sublime

<sup>1</sup> Castle of the Soul, Mans. 4, c. 2, p. 271.

<sup>2</sup> Pref. to his Trans.

\* St. Teresa wrote her own life, out of obedience to F. Garzia of Toledo, a Dominican friar of great reputation, at that time commissary of the Indies, and her confessarius, who, with Don Francisco Soto del Salazar, one of the inquisitors, afterward bishop of Salamanca, advised her to consult, concerning her visions, &c. the holy priest John of Avila, the great preacher in Andalusia, as bishop Yopez informs us, and therefore to send him an exact relation of her life (part 1, c. 21, p. 172; and part 2, l. 3, c. 18, p. 150). Sending the copy to this confessarius, she entreats him to keep it secret, and get it transcribed before it was shown to Dr. D'Avila, that it might not be presented to him in her hand-writing, lest she should be discovered. Dr. D'Avila, the most learned and experienced master of an interior life, then residing at Montiglia in Andalusia, having perused the saint's relation, returned an answer worthy his prudence, piety, and erudition, extant among his letters. He is careful, in the first place, to cherish the humility of the author; declares that her raptures had the marks of the spirit of God; that visions represented in the imagination (under corporal images), or seen by corporal eyes, are more doubtful than those that are purely intellectual; he advises the former to be shunned as much as possible (but not treated with contempt unless it be certain they are caused by an evil spirit); and will have a person to pray that God conduct him rather by the plain beaten road. If the visions continue, increase humility and spiritual profit, and infuse peace and inward satisfaction, and the words that are spoken are conformable to sound doctrine, there is no cause for shunning them. But the per-

son must never rely upon his own judgment. He says God gives sometimes to sinners very delicious relishes of himself, as he had seen; that visions are given, not because persons are the most perfect, but sometimes that the bad may be made good. "Though," says he, "these be good, others may be intermingled by the devil, and therefore one must always be suspicious. Since holiness consists only in having a humble love of God and our neighbor, we ought to place our whole study in getting true humility, and the love of our Lord. It is expedient not to adore the visions, but Christ in heaven, and to consider the vision only as an image to conduct the mind to him." He exhorts her to go on in her way, but ever with a suspicion of thieves; and recommends, above all things, the knowledge of herself, charity, and the love of penance and the cross. Saint Lewis Bertrand, who then lived at Valentia, also approved the book of her life, and her spirit, by a letter which was printed with his life, says F. Gracian (long the assistant of St. Teresa) in his treatise on her books. When Dominic Bannes was the confessor of Saint Teresa, he obliged her to enlarge this work; and through his hands it was presented to the Spanish inquisition, by which, after a rigorous examination, it was much commended; and cardinal Quiroga, archbishop of Toledo, grand inquisitor of Spain, in a letter to the saint upon that subject, begged he might be her humble chaplain. It was printed after the death of the saint at the charges of the Spanish inquisition; the original in the saint's handwriting was placed in the library of the Escorial, in a rich case, the key of which king Philip II carried about with him. Her other works were printed in Spain in 1587, and shortly after translated into Italian, Latin, and French.

virtues, with which this book is interspersed in every page, suffice alone to evince that what is here written could not be founded on chimerical illusions, or be the effect of a heated imagination. In the raptures and visions of this saint we admire indeed the divine goodness in his infinite condescension; but what we ought chiefly to consider and study herein are the great lessons of virtue which we meet with in the relation of these miraculous favors, and in the wonderful example of this saint.

How perfectly she excelled in obedience appears from from this circumstance, that on all occasions she preferred this virtue to her revelations, saying in them she might be deceived by the devil, but could not in obedience. In founding her convents, and many other things, when she had received a command from Christ, she availed not herself hereof, but waited till, by the rules of obedience, she was authorized to execute the divine commission, depending however steadfastly on him who promised or commanded the undertaking, that he would carry the same by the regular means into execution; in which she was never disappointed. F. Balthasar Alvarez said of her: "Do you see Teresa of Jesus? What sublime graces has she received of God! yet she is like the most tractable little child with regard to every thing I can say to her." She called obedience the soul of a religious life, the short and sure road to perfect sanctity, the most powerful means to subject our will perfectly to that of God, and to overcome our passions, and which is the sacrifice

of our whole lives to God. "I esteem it a greater grace," said she, "to pass one day in humble obedience, putting forth sighs to God from a contrite and afflicted heart, than to spend several days in prayer. Is it nothing great to abandon in some sense the enjoyment of God, in order to do his will manifested to us in obedience? Long prayer will not advance a soul at a time when she is called to obedience," &c.<sup>1</sup> She used often to repeat: "Obedience is put to the test in different commands." All murmuring, excuses, or delays she condemns as contrary to obedience. As for her own part, even when superior, she studied by many contrivances to obey others, and always obeyed her confessor as she would have done God himself.

A desire most perfectly to obey God in all things, moved her to make a vow never with full knowledge to commit a venial sin, and in every action to do what seemed to her most perfect; a vow which, in persons less perfect, would be unlawful, because it would be an occasion of transgressions. Humility, the root of true obedience, and the fruitful parent of other virtues, was that in which she placed her strength, and her humility increased in proportion as she received from God the more extraordinary favors, which she saw to be his pure gifts, without her contributing any to them; and, because she profited so little by them, she condemned and humbled herself the more. The virtues of others seemed to her more meritorious, and she conceived that there was not in the world one worse than herself.<sup>2</sup> Hence she was the more inflamed to love and praise the gracious goodness of God, to whom alone she entirely ascribed his gifts, not usurping an atom of them to herself, and separating from them her infidelities and miseries, which was all that was of her own growth, and of which, by an infused light, she had the most extensive and fullest knowledge, and the most sincere feeling. Hence, seated in the centre of her own baseness and unworthiness, she was always covered with confusion and shame in the divine presence, as a spouse blushing at the remembrance of her treasons and infidelities towards the best and greatest of lords and husbands. She treated with all men confounded in herself, as unworthy to appear before them. She sincerely looked upon herself as deserving every sort of disgrace and contempt, as one who deserved hell, and whose only support against despair was the infinite mercy of God; and she endeavored to convince others of her wretchedness and grievous sinfulness with as great solicitude and affection as an ambitious proud man desires to pass for virtuous. There are many who affect to use this language of themselves, but cannot bear from others any contempt or injurious treatment. This St.

Teresa received on all occasions with great inward joy, and exceedingly desired; and all honors and marks of esteem were most grievous to her. This satisfaction which the heart feels in its own just contempt is, as it were, the marrow and pith of true humility, says bishop Yopez.<sup>1</sup> These dispositions were in her so perfect as to surprise above all other things those who were best acquainted with her interior, and are sufficiently discoverable in her writings.

Nothing is more dangerous or nice, and nothing more difficult than for a man to speak much of himself without discovering a complacency in himself in speaking superfluously concerning what belongs to him, and without discovering symptoms of secret self-love and pride, even in a studied affectation to disguise them, or in coloring or suppressing his own disgraces or weaknesses, and in displaying covertly his own talents and advantages.\* And nothing seems a clearer proof how perfectly our saint was dead to herself by sincere humility than the artless manner in which she constantly, and not in certain occasions only, speaks of herself with a view to debase herself in every thing. Her exterior conduct breathed this sincere disposition of her soul. Though superior and foundress, she chose unaffectedly the greatest humiliations that could be practised in her Order. If she pronounced a word in the divine office with a false accent, she prostrated herself in penance; confessed in chapter, and humbled herself for the least faults of inadvertence with surprising humility and alacrity, and underwent the most humbling penances in the refectory and elsewhere with the same. It was her pleasure to steal secretly into the choir after the office, to fold up the cloaks of the sisters, to choose for her part of work to sweep the most filthy places in the yard, and to perform the lowest offices in serving at table, or in the kitchen, in which place she was often seen suddenly absorbed in God, with the utensils or instruments of her business in her hands; for every place was to her a sanctuary, and no employment hindered her from offering to God a continual sacrifice of humility, and of ardent love and praise. Nothing is more admirable than the lessons of humility which she gives in her writings, and which she inculcates to her religious, recommending to them especially never to excuse themselves in faults, never to murmur, but to rejoice in abjection; never to justify themselves when accused falsely

<sup>1</sup> B. 2, c. 7.

\* From these faults even the ingenious description which Flechier, bishop of Nismes, has left of himself, is not exempt. Cæsar, with all his care to shun this odious fulsomeness in his elegant commentaries, betrays it to a degree of childishness in his description of the bridge which he built, and is charged with cunning misrepresentation of facts in the history.

<sup>1</sup> Foundat. c. 5.

<sup>2</sup> Relation of herself to her confessors, p. 195, &c.

(unless charity or prudence make it necessary); to abhor every thought or mark of pre-eminence or distinction of ranks, which she extremely exaggerates as the bane of all true humility and virtue in a religious community, &c.<sup>1</sup> It was her usual exhortation that, though we cannot arrive at the perfection of other virtues, or at a perfect imitation of our Blessed Redeemer, we can humble ourselves low enough, and be ashamed to fall so far short of Christ, our model, in the cordial love of contempt, and in embracing humiliations, which he underwent for our sake, but which are our due and remedy. She teaches that false humility is attended with interior trouble, uneasiness, and darkness in the mind in the confession of faults, and in embracing humiliations; but that true humility does these things with alacrity and interior light. She used to repeat to her sisters that sincere humility is the groundwork of prayer, this whole edifice being founded in it; and that as humility is the foundation, so is it the measure of our progress in the spirit of prayer, and all other virtues.

Her spirit of penance was not less edifying than her humility. Who, without floods of tears for his own insensibility, can call to mind the wonderful compunction with which the saints wept and punished themselves their whole lives for the lightest transgressions? St. Teresa having had the misfortune in her youth to have been betrayed into certain dangerous amusements and vanities, though she would not for the world have ever consented knowingly to any mortal sin, had always hell and her sins before her eyes penetrated with the compunction of a Magdalen or a Thais. Her love of penance, after she was well instructed in that virtue, made her desire to set no bounds to her mortifications, by which she chastised and subdued her flesh by long watchings in prayer, by rigorous disciplines, hair-cloths, and austere fasts. Moved by this spirit of penance, she restored the original severity of her rule, and, notwithstanding her bad health, observed its fasts of eight months in the year, and other austerities, unless some grievous fit of illness made them absolutely impossible. On such occasions it was with great repugnance that she consented to use some small dispensations, but said she understood this repugnance proceeded rather from self-love than from a spirit of penance. Her prudence and pious zeal for religious discipline and penance, appear in the caution with which she guarded against the granting dispensations too easily on account of weak health, which opens a wide door to all relaxations in religious Orders. She tells her nuns that it is often the devil that suggests the idea of imaginary indispositions, or that sloth and immortification magnify those that are slight; that it is often a

mark of self-love to complain of little ailments, and that the more the body is indulged, the more numerous and craving its demand and necessities grow.<sup>1</sup> She insists on universal self-denial, by which a religious person studies to do his own will in nothing; which practice, if it sounds harsh, will be found sweet, and will bring much contentment, holy peace, and comfort.<sup>2</sup> St. Francis of Assisium seems not to have carried the love of holy poverty higher than St. Teresa, though she mitigated some points of her first reform in this particular. If, even in secular princes, excess, vanities, and superfluities are sinful, how carefully ought the shadow of such abuses to be banished a religious life! It was her saying, that the least inordinate attachment hinders the flight of a soul upwards; to prevent which she obliged her nuns often to change every thing they used; reduced every thing in their mean clothing, coarse diet, and cells to what was indispensably necessary. She speaks most pathetically against superfluous or stately buildings.<sup>3</sup> She worked with her hands to gain a subsistence. The modesty of the countenance of this holy virgin was a silent strong exhortation to the love of purity, as bishop Yopez testifies, who was persuaded she never felt in her whole life any importunate assaults against that virtue.<sup>4</sup> When one asked her advice about impure temptations, she answered that she knew not what they meant. A noble and generous disposition of soul inclined our saint to conceive the most tender sentiments of gratitude toward all men from whom she had ever received the least service. The gratitude she expressed to God for his immense favors was derived from a higher source.<sup>5</sup> In her writings she every where speaks with respect and affection of her persecutors; and, putting pious constructions on their words and actions, represents them always as perfect servants of God, and her true friends. Contumelies she always bore in silence and with joy. She often said of those that reviled her, that they were the only persons that truly knew her. Under grievous slanders with which she was attacked at Seville, one asked her how she could hold her peace. She answered, with a smile: "No music is so agreeable to my ears. They have reason for what they say, and speak truth." Her invincible patience under all pains of sickness, provocations, and disappointments; her firm confidence in God, and in her crucified Redeemer under all storms and difficulties and her undaunted courage in bearing incredible labors and persecutions, and in encountering dangers, cannot be sufficiently admired. God once said to her in a vision: "Dost thou think that merit consists in enjoying? no; but rather in working, in suf-

<sup>1</sup> Way of Perfection, c. 36, 37; Her own Life, c. 30, 31, &c.

<sup>2</sup> Ib. c. 13.

<sup>3</sup> Ib. c. 2.

<sup>4</sup> Yopez, l. 2, c. 4

<sup>5</sup> Her own Life, c. 39.

fering, and in loving. He is most beloved by my Father, on whom he lays the heaviest crosses, if these sufferings are accepted and borne with love. By what can I better show my love for thee than by choosing for thee what I chose for myself?"

An eminent spirit of prayer, founded in sincere humility and perfect self-denial, was the great means by which God raised this holy virgin to such an heroic degree of sanctity. If she remained so long imperfect in virtue, and was slow in completing the victory over herself, it was because for some time she did not apply herself with a proportioned assiduity to the practice of devout prayer, some of her confessors having diverted her from it on account of her ill health and exterior employments; which mistaken advice was to her of infinite prejudice, as she grievously laments. F. Balthasar Alvarez took much pains with very little progress for twenty years on the same account.<sup>1</sup> And sister Gertrude Moor, the devout Benedictine nun, complains she had been led into the like false persuasion by directors unacquainted with the rules of an interior life. A right method of prayer replenished all the saints with a spirit of devotion which wrought a wonderful reformation of their affections, and changed their interior so as to make them on a sudden spiritual men. Saint Teresa inculcates above all things in her writings the incomparable advantages of this spirit of prayer, and gives excellent lessons upon that important subject.\* Our divine Redeemer,

<sup>1</sup> See his life by Ven. F. Lewis de Ponte.

\* St. Teresa having, in 1562, wrote her own life immediately after she had established the reformation of her Order, whilst she was prioress of St. Joseph's at Avila, wrote, in 1564, by an order of Bannes, who was then her confessor, a book entitled, *The Way of Perfection*, for the direction of her nuns. She recommends to them a perfect disengagement of the heart, mortification, and humility, earnest prayer for the conversion of sinners, and for the ministers of God who labor in so great a work (c. 3), caution against all partiality or fond or particular friendships for one another, as the source of great impediments to virtue, of many sins, and of public troubles (c. 4). She will have no confessors applauded whose conduct seems infected with vanity, a spirit extremely contagious (c. 5). She calls prayer the most important of all their duties, explains at large vocal and mental prayer, and the prayer of Quiet and of Union, with excellent instructions, and a sublime paraphrase on the Lord's Prayer. She speaks also of the love of God, and expresses a great dread of venial sins, and shudders at the thought of any one having so far lost the fear of God as to be capable of offending, with full reflection, his infinite majesty by the least sin (c. 41). Another treatise of *Meditations on the Lord's Prayer*, though very useful, is falsely attributed to St. Teresa; nor is it mentioned among her works by Yezpe, Gratian, &c. F. Ripald, a Jesuit, her confessarius at Salamanca, gave her an order to write the history of her foundations of her convents, in 1573. She had then founded seven monasteries; an account of others she added afterward. This work, which may be called a continuation of her life, contains a recital of many supernatural favors she received from God in her under-

and the mystery of his incarnation and death were a great object of her adoration and most tender devotion. She suggests this often as the most easy method for beginners

taking, and of many difficulties with which she had to struggle. In the relation of these adversities, and in her letters, the natural cheerfulness of her temper is remarkable.

Her fourth work is called *The Interior Castle of the Soul*. She began it at Toledo, on Trinity Sunday in 1577, and finished it at Avalon on St. Andrew's eve the same year. It was composed in obedience to Dr. Velasquez, her confessor at Toledo (afterward bishop of Osma, and at length archbishop of Compostella), who obliged her to draw up the principles of divine contemplation, and of the supernatural communications of the Holy Ghost. In it she declares that scarce any action of obedience could have been so much against her inclinations, or have cost her so dear; but that obedience removes all difficulties. She labored also at that time under a most severe persecution. The clearness, majesty, and smoothness of the style shows the calmness of her soul in the midst of the most furious storms; and in this work the saint conducts a soul from the first elements of prayer by steps, as it were, to the seventh mansion, the palace of the heavenly spouse, the king of glory. She teaches, that without the gift of prayer, a soul is like a paralytic without the use of his limbs; mental prayer is the gate by which she enters into herself, and learns first to know herself and the riches of grace to which she ought to aspire; so that the knowledge of her own miseries, which is the foundation of humility, and the knowledge of God, are the first step or mansion. In the three following mansions the saint explains the states of interior conflicts and spiritual dryness and desolation with intervals of heavenly sweetness in prayer, till the soul arrives at the prayer of Quiet. In the fourth mansion (chap. 3), she teaches that Quiet or recollection in which the soul remains inactive and without sentiments of God, is an illusion, and to be shunned; for in all supernatural prayer the soul is active and vigorous, and has lively sentiments of God. This remark is a precondemnation of the fanaticism of the Quietists. The fifth mansion she calls the prayer of Union, which produces in the soul an ardent desire speedily to enjoy God, which only his will, that she should still remain in this exile, can mitigate. In the sixth mansion she explained the grievous interior pains, and also the raptures and visions which sometimes befall a soul in this habitual state. The seventh mansion is a higher degree of the prayer of Union, in which a soul (not by an intuitive vision, which is the beatitude of heaven, but by an intellectual vision with created species or images) receives a kind of distinct knowledge of the Trinity and other high mysteries in a clear light, and with a supreme degree of delight and jubilation. In this state the soul feels no intervals of interior pains, but enjoys an habitual jubilation and feast, though such elevations only happen as the Holy Ghost is pleased to favor a soul with them in prayer. There is no state in which a soul may not forfeit the divine grace by falling into sin, nor is the most sublime prayer of Union an absolute assurance that a soul is even then in the state of grace, though it be, with the divine light and favors that attend it, a probable or presumptive proof. St. Teresa pretends not that all perfect souls arrive at these states of supernatural prayer; many, more perfect than several of them, and several great saints, are conducted to God by different paths. Nor are all contemplatives raised to the prayer of Union by passing through these degrees, or in the same order or manner. The books of meditation digested by the purgative, the illuminative, and unitive ways, cannot be meant as if such an order is to be prescribed to the Holy

to accustom themselves to the familiar use of aspirations, that they imagine themselves in spirit conversing with Christ, representing his humanity as present with them, whether

Ghost, though the affections or will must be first purged, and the practical errors of the understanding banished by the light of prayer before the soul can be fitted for progress in the interior life, or in contemplation. It is a most important caution that no man apply himself to the interior exercises of prayer with the expectation or desire of the least extraordinary favor; but deeming himself evidently most unworthy of the least, he must beg only the necessary virtues of a penitent and servant of God. Such desires expose to certain dangerous illusions, and banish not only such favors, but what is of greatest importance, all the fruits of divine grace. If any one receive extraordinary favors, let him never dwell upon, or much consider them, but endeavor with the greater fear and ardor to improve in his soul true humility, patience, compunction, and charity, in which alone sanctity consists, and which the servants of God best improve by trials.

Another work of St. Teresa was an Exposition out of obedience to some person whose request she thought herself bound to comply with; but a certain priest to whom she soon after went to confession, without having ever seen it, ordered her to burn it, thinking it dangerous that an illiterate woman should write upon so difficult a book of the holy scripture. She immediately obeyed. Thus this piece is lost, except the seven first chapters, which another person had privately copied before the original was burnt. The part that is preserved, is an excellent commenced treatise on divine love, and makes the rest exceedingly regretted. She says here that the great riches of love, and the mysteries couched in a single word of this divine book are incomprehensible to us; yet our weak meditation and humble admiration will not displease God, as a great king is not offended if he sees a little child pleased and surprised with beholding the splendor of his ornaments and throne.

After explaining the false notions of such souls as make little account of venial sins, or, in a religious state, habitually neglect any of those regular constitutions which oblige not under any sins, she shows the value and sweetness of the true kiss of peace, which is the fruit of divine love; for this love, like the manna, has every taste a soul can desire, and is a tree which by its shade covers the soul, comforts her by the drops of its delicious dew, strengthens and enriches her with the fruits of patience and all interior virtues, and adorns her with the flowers of good works, especially of charity. Every verse she applies to the spiritual joy, delight, and other effects which the divine spouse produces in a soul, especially in the sublime gifts of prayer, of which she speaks in raptures of humility, joy, and holy love. This imperfect work is to devout souls a great treasure, and the loss of the continuation not to be repaired. Bannes informs us, in the relation he gave of the saint in order to her canonization, that when he heard her confessions, for a trial of her obedience, he bade her throw her life, which she had then written, into the fire; and she had certainly done it without the least reply, if he had not immediately recalled that order. (See Yopez, b. 3, c. 18, p. 155, 156). The meditations of St. Teresa before and after communion are full of affective sentiments of humility, fear, love, and other virtues. Many sinners by reading these meditations have been converted to God, and embraced a course of perfect virtue.

The instructions of St. Teresa, On the Manner of visiting the Monasteries of Nuns, contain the most excellent maxims of prudence and piety for the government of religious houses that are any where extant; and her short advice or Counsels to

by their side or in their heart. She observes that all religious persons are not called to contemplation,<sup>1</sup> but all can use assiduous prayer with aspirations. It is a maxim which she strongly inculcates, that the most advanced ought not entirely to abandon the method of sometimes representing to themselves Christ as man, and considering him as the object of their devotions, and this sometimes occupied her soul in her highest raptures.<sup>2</sup> The opposite doctrine, that to contemplate the humanity of Christ belongs only to the imperfect, and that perfect contemplatives consider only things purely spiritual, is an illusion of the false mystics.<sup>3</sup> Her singular devotion to the holy sacrament of the altar appears in her works. She used

<sup>1</sup> Way of Perfection, c. 17.

<sup>2</sup> Her own Life, c. 27, &c.; Castle of the Soul, Mans. 6, c. 7.

<sup>3</sup> See Molinos's condemned prop. in Argentré, Collect. Judic. de novis error, t. 3.

her nuns are a summary of the best rules by which a person who desires perfectly to serve God, ought to regulate his conduct, though some are peculiar to a religious state. The saint's song on the divine love expresses the most ardent desires of a soul, deeply wounded with divine love, speedily by death to enjoy God, each stanza ending with this Spanish *refert* (or verse repeated throughout): *Que muero porque no muero*. "I die (of languishing desire) because I do not die." It is Englished by Mr. Woodhead. The Latin translation is in rhyme, but not comparable to the last excellent French translation given us by Mons. de la Monnoye. The letters of St. Teresa were published in four small volumes by Don Palafox, bishop of Osma; they are most of them less interesting than her other works, but are a standing proof of her eminent virtues, and of her prudence and great natural parts, especially penetration poised by an excellent judgment. A lively wit and spirit reigns through them all, and her natural cheerfulness discovers itself on every occasion. See particularly ep. 32, upon sending her brother a present of a hair-shirt, in return for an alms to her monastery, and ep. 31, upon sending certain devout verses she had composed to her religious sisters. She gives very useful instructions on mental prayer, which she calls the elements of prayer, ep. 23 (to F. Gratian), and ep. 8 (to Dr. Velasquez, bishop of Osma). The approbations and commendations bestowed on her writings are too long to be here inserted. Baillet, the most reserved of critics on such works, was obliged to give his suffrage to these as follows: "She discovers in her writings the most impene- trable secrets of true wisdom in what we call mystical theology, of which God has given the key to a very small number of favored servants. This may something diminish our surprise that a woman without learning should have expounded what the greatest doctors never attained, because God employs in his wonders what instruments he pleases, and we may say that the Holy Ghost had the principal share in the works of St. Teresa." It is authentically related, that one night whilst she was writing her meditations, a nun came into her cell, and sat by her a great while in great admiration, beholding her, as it were, in an enraptured state, holding a pen in her hand, but often interrupting her writing, laying down her pen, and fetching deep sighs; her eyes appeared full of fire, and her face shone with a bright light, so that the nun trembled with awe and respect, and went out again without being perceived by the saint. (See her life by Villefore).



to say that one communion is enough to enrich a soul with all spiritual treasures of grace and virtue, if she put no obstacles. To unite ourselves most frequently and most ardently with Christ in the holy eucharist she called our greatest means of strength and comfort in our state of banishment till we shall be united to him in glory. Her ardor to approach the holy communion, and her joy and comfort in the presence of the blessed sacrament are not to be expressed. In her most earnest prayers she conjured Almighty God, for the sake of his divine Son present on our altars, to stem the torrent of vice on earth, and preserve the world from those horrible profanations by which his mercy is insulted.<sup>1</sup> This, her devotion, sprang from that inflamed love of God which all her actions and writings breathe.<sup>2</sup> From the same source proceeded her burning zeal for the conversion of sinners, whose souls she continually recommended to the divine mercy with many<sup>3</sup> tears, charging her religious never to cease from that office of charity, and from praying also for those ministers of God who labor for the salvation of souls.<sup>4</sup> Her grief for the wicked was inexpressible, and she was ready to suffer with joy a thousand deaths for one soul. She will have the divine love in all souls to be both contemplative and active, yet so that the exterior actions proceed from, and be animated by the interior fire; or be flowers of this plant, the root of which is the vehement affection of love reigning in the heart, from which they must draw their whole substance without any foreign mixtures; thus a preacher ought so entirely to have the divine honor in view; as not to think even indirectly of pleasing men.<sup>5</sup> The first among the external actions in which divine love is exercised, she every where reckons patience in suffering persecutions and trials; and she says, that he who loves, finds his delight in sufferings, and gathers strength from them.<sup>6</sup> The second great exterior employment of love consists in laboring to extend the kingdom of God by advancing the sanctification of souls, but of our own in the first place. These and other exercises of love, and above all things the will of God (perfectly to acquiesce in which is our sovereign happiness), were the motives which tempered the earnestness of her desire immediately to see God in his glory,<sup>7</sup> which yet she indulged by the most ardent and amorous sighs, crying out: "O death, I know not who can fear thee, since it is by thee that we find life!"<sup>8</sup> &c. And, "O

life, enemy to my happiness, when will it be allowed to close thee? I have care of thee, because God is pleased to preserve thee, and thou belongest to him; but be not ungrateful. How is my banishment prolonged! All time indeed is short to gain eternity." No saint expresses stronger or more lively sentiments of fear of being eternally separated from God;<sup>1</sup> but these fears she resolved into humble hope in the pure clemency of God. The operations of the same divine Spirit are various. Though fear, humility, love and compunction, reign in all devout souls, the Holy Ghost excites in some this, and in others that virtue in a more sensible manner, and in some this, in others that gift appears more eminent.\*

St. Teresa, burning with a desire to promote with her whole strength the greater sanctification of her own soul and that of others, and of laboring to secure by the most perfect penance her eternal salvation, concerted a project of establishing a reform in her Order. The rule which had been drawn up by Albert, patriarch of Jerusalem, was very austere; but in process of time, several relaxations were introduced, and a mitigation of this Order was approved by a bull of Eugenius IV, in 1431. In the convent of

<sup>1</sup> Med. 17.

\* An English poet, who frequently consecrated his verses to the praises of this saint, celebrates the ardor of her holy love as follows:

Scarce had she learn'd to lisp a name  
Of martyr, yet she thinks it shame  
Life should so long play with that breath,  
Which spent can buy so brave a death.  
She never undertook to know  
What death with love should have to do;  
Nor has she e'er yet understood,  
Why to show love she should shed blood.  
Yet though she cannot tell you why,  
She can love, and she can die.  
Scarce has she blood enough to make  
A guilty sword blush for her sake;  
Yet has a heart dares hope to prove,  
How much less strong is death than love, &c.  
*Crashaw*, whilst yet a Protestant, p. 62.

The same poet, after he was become a Catholic, in another poem on St. Teresa, makes this prayer, p. 197.

O thou undaunted daughter of desires!  
By all thy dower of lights and fires,  
By all of God we have in thee,  
Leave nothing of myself in me.  
Let me so read thy life, that I  
Unto all life of mine may die.

Upon reading her works, he composed and chose for his motto the following epigram:

Live, Jesus, live; and let it be  
My life to die for love of thee.

The sincere piety of Mr. Crashaw after his conversion is ingeniously celebrated by his friend Mr. Cowley, especially in the verses he composed on his death, which happened at Loretto, where Mr. Crashaw was newly chosen canon—"Poet and Saint!" &c. p. 32. Cowley designed to imitate his friends, Woodhead and Crashaw, in their happy retreats, but was prevented by death

<sup>1</sup> Way of Perfection, c. 4.

<sup>2</sup> See especially Med. 16, and her thoughts or conceptions of divine love, or Exp. on the Canticles.

<sup>3</sup> Med. 10, &c.

<sup>4</sup> Way of Perfection, c. 1, 3, 35, Med. 10; Castle of the Soul, Mans. 7.

<sup>5</sup> Conc. of Love in Cant. c. 7, p. 861.

<sup>6</sup> Ib. p. 863.

<sup>7</sup> Med. 16.

<sup>8</sup> Ib. 6.

the Incarnation at Avila, in which the saint lived, other relaxations were tolerated, especially that of admitting too frequent visits of secular friends at the grate in the parlor or speak-house. St. Teresa one day expressing a great desire of living according to the original institute of the Order, her niece Mary d'Ocampe, then a pensioner in that house, offered one thousand ducats to found a house for such a design, and a secular widow lady Guyomar d'Ulloa zealously encouraged the design; which was approved by St. Peter of Alcantara, St. Lewis Bertrand, and the bishop of Avila, and the saint was commanded by Christ in several visions and revelations, which she recounts, to undertake the same, with assured promises of success and his divine protection. The lady Guyomar, procured the licence and approbation of F. Angelo de Salazar, provincial of the Carmelites in those parts. No sooner had the project taken wind, but he was obliged, by the clamors which were raised against it, to recall his licence, and a furious storm fell upon the saint, through the violent opposition which was made by all her fellow nuns, the nobility, the magistrates, and the people. She suffered the most outrageous calumnies with perfect calmness of mind and silence, contenting herself with earnestly recommending to God his own work. In the mean time, F. Yvagnez, a Dominican, esteemed one of the most virtuous and learned men of that age, secretly encouraged the saint, and assisted madam Guyomar to pursue the enterprise, together with madam Jane of Ahumada, a married sister of the saint, who began with her husband to build a new convent at Avila, in 1561, but in such a manner that the world took it for a house intended for herself and her family. Their son Gonzales, a little child, happened to be crushed by a wall which fell upon him in raising this building, and was carried, without giving any sign of life, to Teresa, who, taking him in her arms, put up her ardent sighs to God, and after some minutes restored him perfectly sound to his mother, as was proved in the process of the saint's canonization.<sup>1</sup> The child used afterward often to tell his aunt that it was a duty incumbent on her to secure his salvation by her prayers and instructions, seeing it was owing to her that he was not long ago in heaven. After a most virtuous life, he died soon after St. Teresa, in extraordinary sentiments of piety. A great strong wall of this house falling in the night as soon as it was finished, many were discouraged; but the saint said it was the effect of the impotent rage and jealousy of the devil. The lady Louisa de la Cerda, sister to the duke of Medina Celi, being in the deepest affliction for the loss of her husband, count Arias Pardo, prevailed upon the provincial of the

Carmelites to send an order to Teresa at Avila, sixty miles from Toledo, to repair to her in that city. The saint remained in her house above half a year, and promoted exceedingly the spirit and practice of eminent virtue, not only with the lady, who had for her the highest veneration, but with her whole household and many other persons. All this time she abated nothing of her usual mortifications and devotions, and her provincial no sooner released her from the tie of obedience which he had imposed on her of living in the house of this lady, and left it to her choice, either to go or stay, but she returned to her monastery of the Incarnation at Avila. A little before she came back, at the time of the election of a prioress, several of the nuns were very desirous she should be chosen for that office, the very thought of which very much afflicted her; and though she was willing readily to endure any kind of torment for God, she could not prevail with herself to accept of this charge; for, besides the trouble in a numerous community, such as this was, and other reasons, she never loved to be in office, fearing it would greatly endanger her conscience. She therefore wrote to the nuns who were warmest for having her chosen, earnestly entreating them not to be so much her enemies. Our Lord, one day when she was thanking him that she was absent during the noise of the election, said to her in a vision: "Since thou desirest a cross, a heavy one is prepared for thee. Decline it not, for I will support thee; go courageously and speedily." Fearing this cross was the office of prioress, she wept bitterly, but soon after heard that another person was chosen; for which she gave God most sincere thanks,<sup>1</sup> and set out for Avila. The same evening that she arrived at Avila, the pope's brief for the erection of her new convent was brought thither. St. Peter of Alcantara, who happened to pass that way, Don Francisco de Salsedo (a pious gentleman with whom St. Peter lodged), and the famous Dr. Daza persuaded the bishop to concur; and the new monastery of St. Joseph was established by his authority, and made subject to him, on St. Bartholomew's day in 1562, the blessed sacrament being placed in the church, and the saint's niece, who had given a thousand ducats, and three other novices taking the habit. Hereupon a great noise was raised against the saint in the town; the prioress of the Incarnation sent for her from St. Joseph's, and the provincial being called, the saint was ordered to remain in her old monastery of the Incarnation, though they were somewhat pacified when the saint had clearly shown them that she had not taken the least step contrary to her rule, or against the duty of obedience. The governor and magistrates would have had the new monastery demolished, had not F.

<sup>1</sup> Yopez, b. 2. c. 5; Acta Canoniz. S. Teresie, Parisiis, 1625; Villefore, Vie de S. Terese, t. 2

<sup>1</sup> Her own Life, c. 33.

Bannes, the learned Dominican, dissuaded them from so hasty a resolution. Amidst the most violent slanders and persecutions the saint remained calm, recommending to God his own work, and was comforted by our Lord, who said to her in a vision: "Dost thou not know that I am mighty? What dost thou fear? Be assured the monastery shall not be dissolved. I will accomplish all I have promised thee." In the mean time Don Francis of Salsedo and other friends to the new establishment deputed a very pious priest named Gonzales de Aranda to go to court to solicit in its favor, and at length all things were successfully concluded by a new brief from Rome, by which the foundation of the house without rents was confirmed, and, toward the end of the year 1562, the bishop prevailed with the provincial to send Teresa to this new convent, whither she was followed by four fervent nuns from the old house. One of these was chosen prioress; but the bishop soon after obliged Teresa to take upon herself that charge, and her incomparable prudence in governing others appeared henceforward in her whole conduct. The mortification of the will and senses, and the exercise of assiduous prayer were made the foundation of her rule; strict enclosure was established, with almost perpetual silence. The most austere poverty was an essential part of the rule, without any settled revenues; the nuns wore habits of coarse serge, and sandals instead of shoes, lay on straw, and never ate flesh. St. Teresa admitted to the habit several fervent virgins; but would not have above thirteen nuns in this house, for fear of dangers or relaxations and other inconveniences which are usually very great in numerous houses. In nunneries which should be founded with revenues, and not to subsist solely on alms, she afterward allowed twenty to be received. But this regulation as to the number is not every where observed in this Order. The fervor of these holy nuns was such that the little convent of St. Joseph seemed a paradise of angels on earth, every one in it studying to copy the spirit of the great model before them. The general of the Order, John Baptist Rubeo of Ravenna, who usually resided at Rome, coming into Spain and to Avila in 1566, was infinitely charmed with the conversation and sanctity of the foundress, and with the wise regulations of the house, and he gave St. Teresa full authority to found other convents upon the same plan.\*

\* The austere rule of the Carmelites given by Albert, patriarch of Jerusalem, in 1205, according to Lezana (*Annales Ord. B. M. V. de Monte Carmelo*, in four vol. fol. Romæ, an. 1656), or in 1209, according to F. Papebroke, approved by Innocent IV, in 1248, having been mitigated, it was reformed by Ven. John Soreth, the twenty-sixth general, in 1466, who died in the odor of sanctity at Angers in 1471. This Order had no houses of women till the Ven. John Soreth instituted them in 1452, establishing four convents of Carmelite nuns,

Out of an ardent zeal for the conversion of sinners, she asked his leave to establish also some convents of religious men, and the general allowed her at first to erect two. St. Teresa passed five years in her convent of St. Joseph with thirteen fervent nuns, whom she discreetly exercised in every sort of mortification, obedience, and all religious exercises, being herself the first and most diligent, not only at prayer, but also in spinning, sweeping the house, or working in the kitchen. Among these holy virgins many were of high birth; but having renounced the world, they thought of no distinction but that of surpassing each other in humility, penance, and affection for one another and for their holy mother; they abounded with heavenly consolations, and their whole lives were a continued course of penitential exercises and contemplation; they never suffered their prayer to be interrupted night or day as far as the weakness and frailty of our mortal state would admit. For St. Teresa declared assiduous prayer, silence, close retirement, and penance to be the four pillars of the spiritual edifice she had raised, and the fundamental constitutions of their state. In August 1567, St. Teresa went to Medina

of which one was founded at Liege (since removed to Huy) and another at Vannes in Brittany. This latter was built by Frances of Amboise, duchess of Brittany, wife to the duke Peter II. After his death, she took the habit in this nunnery in 1457; but for the sake of greater solitude, founded a second nunnery of this Order at Coets near Nantz, where she died in the odor of sanctity, in 1485. The Reformation of Mantua of this Order which was set on foot in 1413, has about fifty convents in Italy. The original of the reformation of St. Teresa is dated in 1562, when the constitutions she had drawn up were approved of by Pius IV. The perfection and discretion of this rule eclipsed all former reformations of this Order. The Discalceated or Barefooted Carmelites, who profess the Order as reformed by St. Teresa, are divided into two distinct bodies, those of Spain which consist of six provinces, having their own general, and being more austere than the rest. The others have seven provinces in Italy, France, Poland, Germany, and Persia; their general resides in their convent of our Lady of Scala at Rome. The first religious men of this Order having been hermits who lived under the inspection of a superior, it was made a rule among the Discalceated Carmelites, that in each province there should be one monastery, to which should be annexed a hermitage. This monastery is to be built like the Chartreuses, but with larger gardens or a forest, in which there ought to be other cells, in which the friars may live with the leave of the superior, observing the hours of monastic duties privately. Only twenty are allowed to live at once in the hermitage, each for about three weeks; after which they return to their own convents. The austerities they practise in the hermitages are very great; and no one is allowed to study there, or to read any books but those of piety and devotion, and scarce ever to speak to one another. For want of such large hermitages in France, many convents have a cell or hermitage in their garden. But, in 1660, Lewis XIV founded for these religious men a great hermitage at Louviers in Normandy near Evreux, the description of which is given by Villefore, in his *Vies des Pères du Désert d'Occident*, t. 2.

del Campo, and, having conquered many difficulties, founded there a second convent. In her history of the foundation of this house she gives her spiritual daughters excellent advice concerning mental prayer, saying that it consists not so much in thinking or forming reflections (of which every one is not equally capable) as in loving; in resolving to serve God, to suffer for him joyfully, and to do his will; and in asking grace for this. Her instructions concerning obedience are not less important; for it is happy obedience and perfect resignation that give the inestimable treasure of liberty of spirit, by which a soul desires nothing, yet possesses all things; neither fears nor covets the things of this world, and is neither disturbed by crosses nor softened by pleasures. The countess De la Cerda, whom St. Teresa had visited at Toledo, most earnestly desiring to found a convent of this Order at her town of Malagon, the saint and the countess attended that work. Thence St. Teresa went to Valladolid, and there founded another nunnery. She was much affected with the virtue and happy death of a young nun in this house, and has given an amiable description of her perfect humility, meekness, patience, obedience, fervor, and perpetual silence and prayer. She never meddled in any matter that concerned her not, and therefore she discerned no defect in any one but in herself. In her last sickness she said to her sisters: "We ought not so much as turn our eyes but for the love of God, and to do what is acceptable to him." Another time she said: "It would be a torment to her to take satisfaction in any thing that was not God" (or for him). St. Teresa made her next foundation at Toledo. She met here with violent opposition, and great obstacles, and had no more than four or five ducats when she began the edifice. But she said: "Teresa and this money are indeed nothing; but God, Teresa, and these ducats suffice for the accomplishment of the undertaking."

At Toledo a young woman, who had gained a reputation of virtue, petitioned to be admitted to the habit, but added: "I will bring with me my bible." "What!" said the saint, "your bible? Do not come to us. We are poor women who know nothing but how to spin and to do what we are bid." By that word she discovered in the postulant an inclination to vanity and dangerous curiosities and wrangling; and the extravagancies into which that woman afterward fell, justified her discernment and penetration. St. Teresa had met with two Carmelite friars at Medina del Campo, who were desirous to embrace her reform, F. Antony of Jesus, then prior there, and F. John of the Cross. As soon, therefore, as an opportunity offered itself, she founded a convent for religious men at a poor village called Durvelo, in 1568 (of which F. Antony was appointed prior), and, in 1569, a second for men at

Pastrana, both in extreme poverty and austerity, especially the latter. After these two foundations, St. Teresa left to St. John of the Cross the care of all other foundations that should be made for the religious men. At Pastrana she also established a convent for nuns. Prince Ruy Gomez de Sylva, a favorite courtier of Philip II, who had founded these convents at Pastrana, dying, his princess, in the sudden excess of her grief, made her religious profession in this nunnery; but when this passion abated, claimed many exemptions, and would still maintain the dignity of princess; so that St. Teresa, finding she could not be brought to the humility of her profession, lest relaxations should be introduced in her Order, sent a precept to the nuns to leave that house to her, and retire to people a new convent in Segovia. Afterward she would not easily admit ladies who had been long accustomed to rule. When bishop Yepez entreated her once to admit to the habit a certain postulant, who was a lady of the first quality, advanced in years, and very rich both in money and vassalages, she would never hear of it, saying, that great ladies who have been long accustomed to have their own will, seldom sufficiently learn humility, obedience, and simplicity, without which they are more likely to overturn than to support a religious Order.<sup>1</sup> In 1570, St. Teresa founded a convent at Salamanca, and another at Alva. Pope Pius V appointed apostolic visitors to inquire into relaxations in religious Orders, that they might be reformed. Dr. Peter Fernandez, a Dominican friar famous for his virtue and learning, was nominated visitor of the Carmelites in that part of Spain, and, in the discharge of his office, coming to Avila, he found great fault in the monastery of the Incarnation, in which were fourscore nuns, that enclosure and solitude were not better observed. To remedy these disorders he sent for St. Teresa, who had formerly consulted him in her doubts, and commanded her to take upon her the charge of prioress. It was a double affliction to the saint to be separated from her own dear daughters, and to be placed at the head of a house which opposed her reform with jealousy and warmth. The nuns also refused to obey her. She told them that she came not to command or instruct, but to serve and be instructed by the last amongst them. It was her custom to gain the hearts first before she laid her commands; and having by sweetness and humility won the affections of this whole community, she easily re-established discipline, shut up the parlors, and excluded the frequent visits of seculars. At the end of the three years of her superiority, the nuns much desired to detain her, but she was appointed prioress of her reformed convent of St. Joseph in the same town. The provincial ejected St. John of the Cross and

<sup>1</sup> Yepez, b. 2, c. 21.

other fathers whom St. Teresa had appointed confessors to the house of the Incarnation, and involved her in the persecution he raised against them. She, however, continued to settle new foundations at Segovia, Veas, Seville, Caravaca, Villa-Nuova, Palencia, Granada, Soria (in the diocese of Osma), and Burgos. The mitigated Carmelites complained loudly of the great number of foundations which she made, fearing lest in the end they themselves should be subjected to her severe rule. The general, who had favored her, was compelled to order her not to found any more convents. There was among the barefooted Carmelites a man of great reputation called F. Gratian, who was son to one who had been principal secretary of state to Charles V and Philip II. As he had been very active in propagating the reform, the mitigated Carmelites proceeded so far as to pronounce a sentence of deposition against him.

St. Teresa felt most severely the persecutions which Saint John of the Cross, F. Gratian, and others suffered; yet bore every thing with admirable patience and resignation, and wrote to the general with perfect submission and wonderful tranquillity and cheerfulness of mind. Bishop Yopez, who was at that time her spiritual director, was amazed at her constant joy, courage, meekness, and invincible greatness of soul under all manner of afflictions, and the most atrocious slanders with which even her chastity was attacked. In the mean time, she did all the good offices in her power to every one of them that persecuted her, always spoke well of them, and would never hear the least sinister construction put upon any of their actions. She felt only the sufferings of others, being entirely insensible to her own. When FF. Gratian, Marian, and the rest gave up all for lost, she assured them: "We shall suffer, but the Order will stand." The only answer she made to calumnies which were whispered against her, was: "If they thoroughly knew me, they would say much worse things of me." She told her persecuted friends that nothing seemed to her a surer mark of the divine mercy toward them, and that nothing is more advantageous or necessary than to suffer, that we may learn better to know both God and ourselves, and be assisted more perfectly to extirpate pride and the love of the world out of our hearts. "I return God a thousand thanks," said she, writing to a friar of her Order; "and you ought also to thank him on my account. What greater pleasure can we enjoy than to suffer for so good a God! The cross is the secure and beaten road to lead our souls to him. Let us then love and embrace it. Wo to our reform, and wo to every one of us, if crosses fail us."<sup>1</sup> After recommending her undertaking with many tears to God for the honor of his divine name,

she wrote to the king, imploring his protection; and his majesty, upon the information of certain Dominican friars of great reputation, warmly espoused her cause, and that of her establishments; and an order was obtained at Rome to exempt the Reformed from the jurisdiction of the mitigated Carmelites, so that each should have their own provincials. This expedient satisfied both parties, and put an end to these troubles in 1577.

Though the wonderful success of this saint in her enterprises undertaken for the divine honor, was owing to the blessing of God, and to the divine light and assistance which she drew down upon her actions by the spirit of holy prayer, the great channel of grace, she was certainly a person endowed with great natural talents. The most amiable sweetness and meekness of her temper, the affectionate tenderness of her heart, and the liveliness of her wit and imagination, poised with an uncommon maturity of judgment, gained her always, in the first part of her life, the particular love and esteem of all her acquaintance. Bishop Yopez assures us that her deportment in the latter part of her life was not less agreeable than it was edifying; and that the gravity, modesty, and discretion of her words and carriage had such a dignity and gracefulness, and such charms, that even her look composed the hearts, and regulated the manners of those who conversed with her. He adds, that her prudence and address were admirable. Such was her love of simplicity, truth, and sincerity, that if she heard any nuns repeat something they had heard, with ever so trifling an alteration in a single word, she reprimanded them with extreme severity; and often said, that a person could never arrive at perfection who was not a scrupulous lover of candor and truth. This appeared in all her dealings, and she would have rather suffered the most important affairs to miscarry, than to have said any word in which there could be the least shadow or danger of a lie or equivocation.<sup>1</sup> She used to say that our Lord is a great lover of humility because he is the great lover of truth, and humility is a certain truth, by which we know how little we are, and that we have no good of ourselves. For true humility takes not from us the knowledge of God's gifts which we have received, but it teaches us to acknowledge that we no way deserved them, and to admire and thank the divine goodness so much the more as we more perfectly see our own baseness and unworthiness, and the infidelities and ingratitude with which we repay the divine graces. The wonderful confidence in God, and constancy and firmness of soul which she showed under all difficulties and dangers, arose from her distrust in herself, and in all creatures, and her placing her whole strength in God alone. To have neglected the means

<sup>1</sup> Ep. 26.<sup>1</sup> Yopez, part 2. c. 15.

of human industry and prudence, would have been to have tempted God, who will have us employ them, though we expect the whole issue from him, who is pleased to make use of these, or perhaps other instruments, if he rejects these; but St. Teresa had recourse to the succors of the world so as to place no part of her confidence in them, and she says of them: "I perceive clearly they are all no better than so many twigs of dried rosemary, and that there is no leaning upon them; for upon the least weight of contradiction pressing upon them, they are presently broken. I have learned this by experience, that the true remedy against our falling is to lean on the cross, and to trust in him who was fastened to it."<sup>1</sup> As one unworthy of all heavenly consolation, she never durst ask any comfort of God, whether she suffered the most painful aridities, or abounded with spiritual favors, a conduct of which Dr. Avila and other experienced directors exceedingly approved, regarding it as a mark that her visions and raptures were not illusions. Humiliations and sufferings she looked upon as her due and her advantage. "When I am in prayer," said she,<sup>2</sup> "I cannot, though I should endeavor it, ask of our Lord, nor desire rest, because I see that he lived altogether in labors; which I beseech him to give me likewise, bestowing on me first grace to sustain them."

St. Teresa lived to see sixteen nunneries of her Reformed Order founded, and fourteen convents of Carmelite friars. One of these latter was founded by a famous lady called Catharine de Cardona, who had led an eremitical life in a cave in a desert eight years, when she built this friary near her hermitage in the diocess of Cuënza. She was of the family of the dukes of Cardona; had been governess to Don Carlos and Don John of Austria, and was much caressed at court. In the world she had been much given to the practice of penitential severities; but the austerities with which she treated her body after she had retired into the desert seemed to exceed the ordinary strength of her sex. St. Teresa, who corresponded with her, very much commends her piety and virtue. This lady died in her cave in 1577, five years after she had built the friary, which she called Our Lady of Succor. St. Teresa was returning from founding a convent at Burgos to Avila, where she was prioress, when she was sent for by the duchess of Alva. She was at that time very ill of her usual distemper of a palsy and frequent violent vomitings. Yet when she arrived at Alva, on the 20th of September, she conversed with the duchess several hours; then went to her convent in the town, understanding that our Lord called her to himself. On the 30th of that month she was seized with a bloody-flux, and, after communicating at mass, took to her bed, and

never rose out of it any more. The duchess visited her every day, and would needs serve her with her own hands. Sister Anne of St. Bartholomew, the saint's individual companion, never left her.\* On the 1st of October, having passed almost the whole night in prayer, she made her confession to F. Antony of Jesus. He afterward, in the presence of the nuns, entreated her to pray that God would not yet take her from them. She answered, she was no way needful to them nor useful in the world. She gave every day many wholesome instructions to her nuns with greater energy and tenderness than usual. She besought them for the love of God to observe their rules and constitutions with the utmost diligence, and not to consider the bad example such a sinner had given them, but to forgive her. The holy viaticum being brought into her chamber on the 3d of October in the evening, she sprung up in her bed, though exceeding weak, and among other fervent ejaculations, said: "O my Lord, and my spouse, the desired hour is now come. It is now time for me to depart hence. Thy will be done. The hour is at last come, wherein I shall pass out of this exile, and my soul shall enjoy in thy company what it hath so earnestly longed for." At nine o'clock the same evening she desired and received extreme-unction. F. Antony asked her if she would not be buried in her own convent at Avila? To which she answered: "Have I any thing mine in this world? Or will they not afford me here a little earth?" She recited often cer-

\* The venerable Anne of St. Bartholomew, when very young, was one of the first who took the habit in St. Teresa's reformed convent of St. Joseph at Avila, in Old Castile, of which city she was a native. Her soul being raised by the sublime views of holy faith above all temporal things, in this solitude she lived in God, disentangled from all that is not God, for whom alone she was created; and by the same occupation of divine contemplation, in which God himself is occupied to all eternity, she endeavored to form in herself his perfect image, and to trace in herself the lineaments of all virtues of which he is the infinitely perfect model and original. Her eminent spirit of humility and prayer endeared her to St. Teresa in a particular manner. After that saint had expired in her arms in 1582, she was sent into France with Anne of Jesus, and was appointed by the venerable Peter Berulle, afterward cardinal, prioress of the first nunnery of her Order founded at Pontoise, and soon after of that founded in Paris. Being called into Flanders by the princess Albert and Isabel, she laid the foundation of a nunnery at Antwerp in 1611, where she died, in the odor of sanctity, on the 7th of June, in the year 1626, the sixty-seventh of her religious profession, and seventy-sixth of her age. Several miracles ascribed to her after her death were approved by John Malderus, bishop of Antwerp. Others, more modern, by an order of the holy see, were examined by the late bishop of Ghent, and the process sent to Rome. By the order of superiors, she wrote her own life, which was printed at Antwerp in 1646; and again, together with her life compiled by another hand, and an account of many miracles, at Brussels, in 1708, in 8vo.

On Ven. Anne of Jesus, see Vida de Anna de Jesus, por Manrique, Brussella, 1652, folio

<sup>1</sup> Relat. 3, p. 203, ed. Angl. nov.    <sup>2</sup> Ib. p. 169.

tain verses of the *Miserere* psalm, especially those words: *A contrite and humble heart, O God, thou wilt not despise.* This she repeated till her speech failed her. After this she remained fourteen hours, as it were in a trance, holding a crucifix fast in her hand; and calmly expired at nine o'clock in the evening, on the 4th of October, 1582, the next day (by the reformation of the calendar\* made that year by cutting off those ten

\* The word Calendar is derived from *Calendæ*, and this from the obsolete Latin verb *Calare*, borrowed from the Greek word *καλειν* to call. The application of this word relates to a custom in ancient Rome on the day of the calends, when the people were assembled in the capitol every new moon, and one of the inferior priests called over as many days as were between that and the nones. Thus the first day of the month began to be known by *Calendæ*. They were remarkable for the expiration of debts, and the commencement of contracts; and hence the name Calendar was given to the publications which notified the distribution of time, its seasons, fairs, and solemn days. This term still obtains, though our reckoning by the *calendæ* be no longer in use. However, the necessity of something equivalent to a calendar has always been experienced. There are none of the events or businesses of life, either past or to come, that do not need, in a great measure, stated periods for regular recourse; but it is one thing to be convinced of the necessity of a calendar, and another to furnish such as may fully answer the end. How many ages, how many observations and calculations were wanting to arrive at the present regulation! which, after all, is not absolutely perfect. However, the ingenious and painful researches of the learned have reached a nearness of perfection, which would be yet unknown but for the labors of antiquity, which happily paid more attention to a matter of this importance than generally modern manners seem fond of. Indeed, without a calendar, ancient history at this period would be embroiled in impenetrable confusion.

Rome received its calendar from Romulus and Numa; but this calendar was very defective. Julius Cæsar reformed it, but he did not give it that degree of exactness which might render another reformation unnecessary. The error that remained by his calculation so increased by degrees, that in 1582, a surplus of ten days was at once struck off, which happened the very night St. Teresa died.

This mistake proceeded from an oversight in the astronomer Sosigenes, whom Cæsar had consulted. He laid down for the basis of his calculation, that the sun was three hundred and sixty-five days and six hours performing its course through the ecliptic; whereas the astronomers of the sixteenth century have discovered that this revolution is performed in three hundred and sixty-five days, five hours and forty-nine minutes. Consequently he supposed the year to be eleven minutes longer than it really is; which, every hundred and thirty-four years, increases the error to the length of a day; insomuch, that from the council of Nice in 325, till the reformation of the calendar in 1582, ten days too many crept into the *Ephemeris*; thus the vernal equinox, which, in 325, was fixed on the 21st of March, in the year 1582, happened on the 11th, though the calendar always fixed it on the 21st.

This difference increasing from age to age, the seasons at length would be so erroneously indicated by the calendar, that we might imagine ourselves in spring, when the sun had already gone through all the signs. Blondel, who in the last century published a valuable work on the calendar, ingeniously remarks: "The prayers, then, which the church hath judiciously order'd in correspondence to the seasons would become utterly absurd; how

days) being reckoned the 15th, the day which was afterward appointed for her festival. She lived sixty-seven years, six months, and seven days, of which she passed forty-seven in a religious state, and the latter twenty in the observance of her reformed rule.<sup>1</sup> Her body was honorably buried at Alva, but, three years after, by a decree of the provincial chapter of the Order, secretly taken up, and removed to Avila, in 1585. The duke of

<sup>1</sup> Ribera, l. 3, c. 15; Yopez, l. 2, c. 38, p. 471.

ridiculous to pray that God would graciously moderate the raging heats of the sun, at a time that the earth were covered with snow; or to petition for rain to help the growth of corn already reaped and stored in our granaries!" This error was one of the principal motives which induced pope Gregory XIII to reform the calendar. It was caused, as has been remarked, on account of the days of the year having crept forward in regard of the equinoxes and solstices, and consequently of the seasons. But of all the faults of the calendar, this seemed the easiest to correct. It was in effect only bringing back the vernal equinox to the 21st of March, as it had been in 325, by counting it the twenty-first day of the month, which in the old calendar was reckoned but the eleventh. The pope might have waited for March, 1583, to make this suppression; but he chose to do it in the month of October preceding, on the day after the feast of St. Francis, finding there were fewer feasts from this day to the 15th, than in the other months.

To obviate this error in future, he instituted a new form of years, called the Gregorian, in which three leap-days are left out in every four hundred years; by which the excess of eleven minutes yearly accumulating, making one day in one hundred and thirty-four years, was regulated thus; that after the year 1600, every hundredth year (which in the Julian form would be a leap-year or bissextile) be reckoned common years only of three hundred and sixty-five days, except the four hundredth to be of three hundred and sixty-six days; so that the years 1700, 1800, and 1900 be common; the year 2000 bissextile; but 2100 common, and so in course. By this regulation the vernal equinoxes are fixed (almost) for ever to the 20th or 21st of March; a method so simple, and even so accurate, that a difference of one day could not happen in less than twenty-six thousand eight hundred years. The suppression of a day, renewed each of the three first hundred years, is called the Solar Equation.

The ancient manner of counting days is called the Old Style; and that introduced by pope Gregory XIII, the New Style. The Catholic states adopted it almost as soon as it was in use at Rome; and by degrees it became general in the Protestant countries. Russia still uses the old style, so that their year begins eleven days later than ours. But to conform the Russian dates to those of the other European nations, they are expressed like fractions, whose numerators point out the day of the month according to the Gregorian calendar, and denominators the day of the same or foregoing month, according to the ancient calendar. For example, these fractions,  $\frac{22}{11}$  March, signify an event to have happened in Russia the 11th of March; to signify an event which happened the 21st of December 1774, is written thus,

1 January 1775.

21 December 1774.

Some time after the use of ciphers became common in Europe, they were adopted to mark the days of the month; till then the Roman manner had been followed which divided each month into three principal epochs; viz. *Calendas*, *Nones*, and

Alva resenting this translation, obtained an order at Rome that the relics should be restored to Alva, which was done in 1586, the body being always found entire, of the same

color, and the joints flexible. There it remains incorrupt to this day. St. Teresa was canonized by Gregory XV, in 1621. The history of many miracles wrought by her relics

**Ides.** The calends always corresponded to the first day of the month, the nones to the fifth or seventh, and the ides, being always eight days after the nones, fell consequently on the thirteenth, or fifteenth of the month. The months in which the nones fell on the seventh were four, March, May, July, and October. Every month had eight ides; March, May, July, and October had six nones, and the rest only four each month. These parts of the Julian months are reckoned backward, so that the calends being the first day of the month, and supposing it to have four nones, the fifth day of the month will be called Nonæ, *i. e.* Nones, or Primus Nonarum, the second day is called Quartus, the third Tertius, and the fourth Pridie Nonas, *i. e.* the Eve of the Nones. In like manner the thirteenth day will be the Idus, and sixth, VIII Idus, the seventh, VII Idus, &c. After the idus of any month, the following days are numbered backwards from the calends of the next month, so that the 14th of January (for instance) is called XIX Calendas Februarii, the fifteenth, XVIII Calendas Februarii, and so on, decreasing in order till the last day of the month, which is called Pridie Calendas Februarii. This ancient manner of reckoning the days is still retained in the Roman Datory, and in general, in Latin inscriptions, or any work written in the Latin tongue. Hence we have the term Bissextile (which we call Leap-year), a year consisting of three hundred and sixty-six days; the day also which is this year added is called Bissextile, from its being inserted by the Romans next after the sixth of the calends of March, which was to be reckoned twice, and was distinguished by Bissexto Calendas Martii, agreeing with our 25th of February.

Hence proceeds the interruption, every fourth year, in the cycle of the dominical letters. Every revolution of a fixed time, after which things return to the same order as before, is called a cycle; and the seven first letters of the alphabet are called Dominical, because their chief use is to mark each Sunday or Lord's-day, Dies Domini, so called in memory of the resurrection of our Saviour.

When the church adopted the Roman calendar, instead of their Nundinal Letters, by which the Roman markets or fairs were kept, many alterations were necessary relative to its own customs, among others, the division of weeks, marking each day by one of the seven letters; that which marked the Sundays during the year was called the Dominical Letter. By this arrangement, the letter A is invariably placed against the 1st of January; B against the 2nd of January; and so on to the seventh, G, which is placed against the seventh of January; after which the letter A is placed against the eighth, &c. to the end of the year. But the Sunday letter changes every year, once in every common year, and in every fourth or leap-year, twice. And the reason is, first, because the common year does not consist of exact weeks, having a day over, that is, fifty-two weeks and one day. So that, as the year begins with A, set before new-year's day; so it ends with A, set before the last day, December 31st. And the year again beginning with A, there will be AA falling together, December 31st, and January 1st; so if the former happen to be Sunday, the other of course must stand for Monday; then reckoning forward, Sunday must fall on G, which will be the dominical letter that ensuing year. Thus the odd day shifts back the dominical letter every year in retrograde order. And this revolution would be terminated in seven years; but, secondly, there comes in another odd day every fourth year, being leap-year; and in that year there are consequently two interruptions, the Sunday letter being

changed twice, once at the beginning of the year and the second time toward the latter end of February, by the interposition of the bissextile or intercalary day, which is placed next after the 24th of February; and consequently leap-years have two dominical letters; the first serves till the 24th of February, the second the remainder of the year. By this interruption each letter must be in its turn changed, and consequently a revolution of four times seven (*i. e.* twenty-eight years) brings the dominical letters to their first order. This cycle is called, from Sunday, the Solar Cycle. This cycle in strictness belongs only to the ancient Julian calendar; for the solar equation in the new style requiring the suppression of the bissextile three times every four hundred years, there must then result an unavoidable derangement in the dominical letters. This however does not hinder that this cycle be marked as usual in the Liturgy and Ephemeris, under the necessary corrections in the tables of the dominical letters.

The error which crept into the ancient calendar, through the inaccurate calculation of the length of the year, was not the most difficult to be corrected. The faultiness of the lunar cycle offered difficulties vastly greater. But a minute detail of these, to show the value we ought to set on the labors which adjusted them, would be too much in this place. The Lunar Cycle is a revolution of nineteen years in which time the new moons return to the same days they were on before, and in the same order. About four hundred and thirty-nine years before the birth of our Saviour, there was at Athens a famous astronomer named Meton, who, in comparing the ancient observations with those of his own time, thought he discovered that the new moons regularly appeared the same day, and in the same part of the heavens every nineteen years. The prediction of eclipses became by this discovery quite easy which rendered it very interesting; and it was written at Athens in letters of gold, whence it was called the Golden number. Although, since the reformation of the calendar, these numbers have no real utility, they are still retained, according to the old custom, in almanacs and other works of the like kind.

Let us now see what influence the lunar cycle can have in the calendar. It was ordered by the old law to celebrate the Passover the very day of the full moon of the vernal equinox. The synagogue constantly observed this precept; and the first converted Jews conformed to the same observance. Consequently the Christians celebrated their Easter when the Jews ate their Paschal Lamb, on whatever day of the week fell the full moon. But as their object was very different, so the generality of the Christians put off the celebration of Easter to the Sunday following. However, in either case, a sure rule was needful to know the variations of the Paschal full moons; but the research was intricate; and, in the first ages, the church was much disturbed. But when it began to rest in security under the emperor Constantine, after mature discussion it was decreed in the council of Nice, 1st, That the feast of Easter should be always celebrated on Sunday. 2dly, That this Sunday should always be that which immediately followed the fourteenth day of the moon of the first month; but if this fourteenth day fell on Sunday, the feast of Easter was put off till the Sunday following, to avoid celebrating it the same day with the Jews. 3dly, That the month counted first by the council, was that on which the fourteenth day of the moon either exactly corresponded with the vernal equinox, or the very next after the equinox. There remained therefore no more than to know invaria-



and intercession may be seen in Yepez,<sup>1</sup> and in the Acts of her canonization.

St. Teresa having tasted so plentifully the sweetness of divine love, earnestly exhorts all

<sup>1</sup> Yepez, l. 4.

bly the day of the vernal equinox, and that of the Paschal full moon; but this belonged to astronomers. Those of Alexandria being then in the first repute, were consulted. They answered that the equinox in that age happened on the 21st of March; it was therefore decided that this equinox should be always fixed on the 21st of that month. As to the day of the Paschal full moon, they declared that this day might vary from the 21st of March to the 18th of April inclusively. For, in reckoning fourteen days, beginning with the 8th of March, the 14th would answer to the 21st, the very day of the equinox; then if this day were Saturday, the day after would be Easter Sunday, the earliest that can possibly happen; for if Sunday were the 21st, Easter day would be removed to the Sunday following. But if the preceding new moon should fall on the 7th of March, it would then be full moon the 20th, and consequently before the equinox. The Paschal moon would then be the following, and must fall on the 5th of April; because the preceding lunar month having no more than twenty-nine days, and commencing the 7th of March, it must end the 4th of April. Thus the 18th of April would be in this case the 14th day of the Paschal moon, and as this might fall on Sunday, it is evident that then Easter could not be celebrated till the Sunday following, that is, the 25th of April; the latest date possible for the celebration of that feast.

Those astronomers did not know the exact length of the year, nor the error in the lunar cycle, which was found afterward by the best observations to be an hour and a half too slow; this error, though it seems little, yet, at the end of twelve ages made a difference of four days between the astronomical new moons and those of the calendar.

The first effect of this difference was often to put back the celebration of Easter an entire month; the second was to authorize the ridiculous practice of marking the new moons many days after their appearance. This error was too gross to escape notice, and though many attempts were made to remedy it, it could not be abolished till Gregory XIII happily executed the reformation of the calendar, which the council of Trent had so earnestly recommended to the sovereign pontiff.

He consulted the learned of his time; invited many of them to Rome, and intrusted the revisal of their labors to Ciaconius, a priest of Toledo, and Clavius, a Jesuit, both eminent in astronomy; among the works of the latter is found a large treatise on the calendar, wherein he relates all the corrections made in it.

The most important was that of the suppression of the lunar cycle, and substituting one much more commodious, called the Cycle of Epacts. It was invented by the famous Lilius, known in the history of the calendar under the name of Aloysius Lilius or Lewis Lilio. He was a physician, and very eminent in the sciences necessary for this invention. This cycle is a succession of numbers from one to thirty, so disposed in each month of the year, that they perpetually give the new moons, as may be seen in the following exposition; hence the Gregorian calendar obtained the epithet *perpetual*.

To understand these successions, let us see how they are found. By the Epact is meant the number of days which the lunar year differs from the solar corresponding to it. But to make this definition more intelligible, it must be observed that years are of two kinds; those which the course of

others by penance and holy prayer to aspire to the same. She cries out:<sup>1</sup> "O admirable benignity of thine, O my God! who permittest thyself to be looked upon by those eyes which

<sup>1</sup> Her own Life, c. 26.

the sun regulates, by its return to the same point of the firmament, called Solar years, or Civil years with us, and ordinarily consisting of three hundred and sixty-five days, divided into twelve months; and those called lunar years because regulated by the course of the moon. The lunar year consists of twelve lunations or lunar months. Now a lunar month is the interval between one new moon and the next. This interval was computed by the ancient astronomers to be twenty-nine days and a half; but to avoid the embarrassment of this fraction of a day, it was agreed that the lunar months should consist alternately of thirty and twenty-nine days, calling the former Full, the latter Cave or Hollow months. Now six full and six hollow months make only three hundred and fifty-four days, consequently the lunar year is eleven days shorter than the common solar year. Therefore, if a lunar year begins the 1st of January, it will end the 20th of December. Thus the second common solar year will only commence when the second lunar year is already advanced eleven days. This second lunar year then will have eleven for epact. The two luminaries proceeding regularly in their course, it is evident that at the end of the third solar year the moon will be twenty-two days before the sun; twenty-two then will be the epact of the third year. At the end of the third year the moon will be advanced thirty-three days; which makes a lunation of thirty days to be added to the thirty-six lunar months already passed, in order to rank with the thirty-six correspondent solar months. The three days over are the epact of the fourth year. In general, the age of the moon at the 1st of January, is always the epact of the new year.

The intercalation of the thirteenth moon was introduced among the Greeks, with the cycle of nineteen years. These intercalations they called Embolisms; and the years of thirteen lunations Embolismic.

These things being premised, we come to the investigation of the cycle of epacts. Suppose that the 1st of January of the first year of a lunar cycle be the day of new moon, the moon then this year will have no age, consequently the current epact will be a 0, or cipher; that of the following year will be eleven, *i. e.* the thirteenth moon will be eleven days old at the commencement of the thirteenth solar month. This being an old moon should have thirty days, according to the alternate order of full and hollow months (for it was agreed to make the odd lunations to consist of thirty days each); nineteen days more were then wanting to complete the thirteenth moon, and consequently the fourteenth cannot commence sooner than the 20th of January. Thus the epact eleven must directly answer to the twentieth day; and successively answer to all the other days of new moon in the same year; but the fourteenth lunation consisting only of twenty-nine days, the fifteenth must consequently begin the 18th of February; and it is opposite to this that Lilius placed the epact eleven. Then he reckoned thirty days for the fifteenth lunation (and thirty-one in leap-years on account of the intercalated day in February); and he found that the sixteenth moon commenced the 20th of March. He there placed the current epact, and so on to the end of the second year of the cycle.

The third having for epact twenty-two, *i. e.* the twenty-fifth moon being twenty-two days advanced at the 1st of January the third year, the twenty-sixth moon must begin the 9th of January. So Lilius placed opposite this day the epact twenty-

have abused their sight so much as these of my soul have done! O great ingratitude of mortals! O you souls which have true faith, what blessings can you seek which may any

way be compared to the least of those which are obtained by the servants of God, even in this mortal life, besides the happy eternity hereafter! Consider it is most true, that God

two, which he afterward carried to the 7th of February, the 9th of March, &c.

By this disposition, the thirty numbers designed to stand for all epacts possible were arranged in a retrograde order; so that the number thirty answered to the 1st of January, and the number twenty-nine, twenty-eight, twenty-seven, twenty-six, &c., to one, answered respectively to the second, third, fourth, fifth, &c., to the 30th of the same month. After which a new reckoning began, always following the same order. But as twelve times thirty make three hundred and sixty, Lilius imagined that to reduce these three hundred and sixty epacts to three hundred and fifty-four, being the number of days in the lunar year; it would suffice to double six epacts. This reduction ought to have two conditions; the first that all the even months (being hollow) should consist of twenty-nine days only; the second, that in conformity to the ancient custom, all the Paschal moons should consist also of twenty-nine days only. To accomplish the first condition, he doubled an epact each even month, such as February, April, &c., and by this means reduced the epacts to three hundred and fifty-four; to accomplish the second condition, it was necessary to reunite two epacts under one of the twenty-nine days, comprised under the two limits of the Paschal moons; these limits are the 8th of March, and the 5th of April inclusively. This reunion he was obliged to effect not only under one of these twenty-nine days, but also in the month of April; this could only be done the first five days of this month; he chose the fifth; and as epact twenty-five corresponded to this day, he joined to it the following epact twenty-four. He did the same in the other even months; and this is the reason we see in them the two epacts joined. With this precaution, and some others which equally denote Lilius's singular foresight, the new calendar is brought to that perfection which precludes any essential error.

We shall conclude this note with some definitions relative to the subject treated of therein. There are two principal and distinguished periods in chronology, viz. the Dionysian and the Julian. The Dionysian period was invented by Victor of Aquitaine, and from him is also called the Victorian Period, but better known under the name of the Dionysian, on account of Dionysius, surnamed the Little, who first introduced it about the beginning of the sixth century, in order to determine the day of Easter. It is a revolution of five hundred and thirty-two years, produced by multiplying the solar cycle twenty-eight, by the lunar cycle nineteen. Victor, in forming it, intended to comprehend all the variations possible of the golden numbers combined with the numbers of the solar cycle, so that in the course of each period, there would not be two years having the same golden number and the same solar cycle.

To the Dionysian period Joseph Julius Scaliger substituted the Julian, so called, because it was formed of Julian years, every fourth of which is bissextile. This period is of seven thousand nine hundred and eighty years, and is produced by the continual multiplication of the three cycles; viz. That of the solar twenty-eight, of the lunar nineteen, and of the Roman indiction, a cycle of fifteen years. The origin of this cycle seems as high as the time of Augustus; but, according to Baronius, it was instituted by Constantine, about the year 312. There are commonly reckoned three sorts of indictions: 1st, The Cæsarean or Imperial, by which the times of paying taxes were indicated to the Roman subjects; also the dating of papers

from the current year of indiction. It began on the eighth of the calends of October. 2d, The Constantinopolitan, by which they marked (as they do at this day) the more Oriental calendars, as appears in the briefs of the Hieremian patriarch, and of Crusius's Turco-Græcia. This begins on the calends of September. The third is called the Pontifical, or the Roman, which begins on the calends of January, and is now used. None of these hath any connexion with the celestial motions, being only a series of numbers from one to fifteen, a number for each year. The fourth year of this cycle corresponded with the first year of our Saviour's nativity, according to the most received system among the chronologists. The Julian period, consisting of such a vast number of years, hath this advantage, that in the interval of seven thousand nine hundred and eighty years, there are not two which agree in the same golden number, in the same solar cycle, and the same indiction.

All the Latins agree that the first year of Dionysius's Christian era had for its characters, the solar cycle ten, the lunar two, the Roman indiction four; which three cycles are found to coincide in the year 4714 of the Julian period only, as Scaliger noted; and Petavius remarks: "The beginning of the years of Christ, which men call the Christian era, is, as it were, the limit and hinge of chronology, and the common term in which the reasonings of all chronologers meet, as if they were drawn through many turnings and windings into the same computation."

It is to Dionysius the Little we owe the custom of counting the years by the birth of our Saviour. Till then, the Christians had followed in this respect the custom established in their several countries. The most part, however, reckoned from the foundation of Rome, or the succession of consuls, or that of emperors. But in the sixth age the Christian era of Dionysius was generally adopted in the church. It begins the 25th of March, the day of our Saviour's incarnation; and this is the epoch whence all the dates of bulls and briefs of the court of Rome are supposed to derive. The ordinary custom, however, is to date the beginning of the year from the 1st of January. Thus the era of Dionysius begins nine months before the era ordinary among Christians.

There is a crowd of other eras which may be seen in Petau's *Rationarium Temporum*. Du Cange hath also made very large tables of all these matters, especially for the principal epochs of the Orientals.

The opinion most followed, places the birth of our Saviour under the year 4000 from the creation of the world. But there are good reasons for supposing it later. According to the common system, the beginning of our Era answers to the seven hundred and seventy-sixth year of the Olympiads, the seven hundred and fifty-second from the foundation of Rome, and the seven hundred and forty-seventh of the era of Nabomassar, king of Babylon; this last is famous among the astronomers on account of the great use which Ptolemy, among others, made of it. It commenced the 26th of February. But if we would compare it with the Christian era, we must remember that its years consisted only of three hundred and sixty-five days.

In the Roman Martyrology, published by the authority of pope Gregory XIII, and revised by the command of pope Urban VIII, we find these following words, which are every year on the 25th day of December read in public: "In the 5199th year from the creation of the world, when God created heaven and earth; in the 2957th after the deluge; the 2015th from the birth of Abraham; the

even here, gives himself to such as forsake all things else for the love of him. He is no excepter of persons; he loves all, nor hath any one an excuse, how wicked soever he

hath been, since our Lord hath dealt with me so mercifully. Consider also, that this which I am saying, is not so much as a cipher of that which may be said. It is no way in

1510th from Moses, and the time of the Israelites leaving Egypt; in the 1032d from the time of David's being anointed king; in the sixty-fifth week, according to the prophecy of Daniel; in the hundred and ninety-fourth Olympiad; in the seven hundred and fifty-second year since the building of Rome; in the forty-second of the reign of the emperor Octavius Augustus, when the whole world was blessed with peace; in the sixth age of the world; Jesus Christ, Eternal God, and Son of the Eternal Father, conceived of the Holy Ghost, was born of the Virgin Mary, in Bethlehem of Judea."

The years of the Turks and Arabs have only three hundred and fifty-four days; these are lunar years; hence their principal feast, the Bairam, happens successively in all the seasons of the year. The flight of Mahomet, or the Hegira, answers to the six hundred and twenty-second year of our era. It commences the 16th of July. The calendar of the Persians is much better digested than that of the other Mahometans. See in Herbelot, and in *L'Histoire des Mathématiques* of M. Montucla, the ingenious correction which the two sultans Gelaliddin made therein the four hundred and sixty-seventh year of the Hegira, near five ages before the calendar of the Christians had received its present degree of exactness.

That also of the Jews deserves praise for its precision. A comparison of it with the Ephemeris justifies the advantageous idea we ought to have of the rabbins who laid the foundations of it. The lunar year still regulates the Hebrew feasts. They use, however, the solar year, and with us distinguish two kinds, the common and the bissextile year, denominations which they even apply to the lunar year. They afterward subdivide the common lunar year and the bissextile lunar year, into three others; so that the lunar common year being never composed but of twelve moons, it can, however, be either defective, perfect, or common. In the 1st, it consists of three hundred and fifty-three days, in the 2d, of three hundred and fifty-five days, and, in the 3d, of three hundred and fifty-four.

The lunar bissextile year is always of thirteen months; but if it be defective, it has but three hundred and eighty-three days, if perfect, three hundred and eighty-five, and if common three hundred and eighty-four days. They called the intercalated moon, *Veader*; and, as we do, make it return seven times in the course of a lunar cycle. By this means they obtain a constant rule to ascertain their three principal feasts to the time prescribed by the law; these feasts are *Pessah*, or the feast of unleavened bread; *Sebuhot*, or the feast of weeks; *Succot*, or the feast of the tabernacles. *Pessah*, or the passover, always falls on the 15th day of the month *Nisan*, which answers to a part of March and a part of April. *Sebuhot*, or *Pentecost*, is celebrated seven weeks after; *Succot*, the 15th of the month *Tisri*, which answers partly to the month of September.

The Jewish months are lunar, and have alternately thirty and twenty-nine days, according as they are perfect or defective; that is to say, according as they are full or hollow months. The first is called *Nisan*, the second *Jiar*, then follow in course, *Sivan*, *Tamuz*, *Ab*, *Elul*, *Tisri*, *Hesvan*, *Casleu*, *Tebeth*, *Schebhat*, and *Adar*. Of these twelve months, five are always perfect, viz. *Nisan*, *Sivan*, *Ab*, *Tisri*, and *Schebhat*; five others are defective, *Jiar*, *Tamuz*, *Elul*, *Tebeth*, and *Adar*. These two others, *Hesvan* and *Casleu*, are sometimes both perfect, sometimes both defective. Sometimes one is perfect and the other defective. When they are both perfect, the year is perfect; if they are defective, the year also is defective; in fine, the year is com-

mon when one is perfect and the other not. In the leap-year the Jews make their month *Adar* of thirty days.

Their civil year begins with the month *Tisri* that of their ancient kings began with the month *Nisan*, which is still the first of their legal year; they reckon 1780, to begin from the 26th of September, the 5541st civil year since the creation of the world, and 1713th since the destruction of the Temple of Jerusalem by Titus.

The Jews call the commencement of each month *Roshodes*. Now the *roshodes* generally happen the same day with the new moon, or the day following, or two days after at furthest. When *roshodes* hath two days, they date the beginning of the month from the second day. If this month is preceded by a perfect month, there are in it two days of *roshodes*; if preceded by a defective month, there is but one day. The *roshodes* follow exactly the days of the week, so that if the *roshodes Nisar* happens a Saturday, the *roshodes Jiar* happens a Sunday and Monday; the *roshodes Sivan* a Tuesday, the *roshodes Tamuz* a Wednesday and Thursday; and so of the rest.

The Jews still hold to the ancient manner of reckoning the days from the setting of the sun to the next setting. They make them consist of twenty-four hours, which they reckon one after another as the Italians; but these hours are not equal, as ours, except at the equinoxes; because they divide them into twelve hours of daylight, while the sun is above the horizon, and into twelve hours of night, while the sun is below the horizon; consequently they cannot be equal. Instead of dividing the hour into sixty parts or minutes, they divide theirs into one thousand and eighty parts. See on the feasts of the Jews, and manner of calculating the new moons, *Calendrier Hébraïque qui contient les Roshodes, Samedis, Solennités et Jeûnes de l'Année*, by M. Venture, Amsterdam, 1770.

The origin of numeral figures, used in arithmetical computations, has been a subject of dispute in the republic of letters. It is allowed that we are indebted for them to the genius of the eastern nations, the Indians being reckoned the inventors of the notation, which we call Arabian, because we had it from them, and they from the Indians, as themselves acknowledge. But when the Indians invented this method, and how long it was before the Arabs got it, is uncertain. These things only we know: 1. That we have no ground to believe the ancient Greeks or Romans were acquainted with it; for Maximus Planudes, the first Greek writer who treats of arithmetic according to this notation, lived about the year 1370, as Vossius says, or about 1270, according to Kircher, long after the Arabian notation was known in Europe; and owns it for his opinion that the Indians were the inventors, from whom the Arabs got it, as the Europeans from them. 2. That the Moors brought it into Spain, whither many learned men from other parts of Europe went to seek that and the rest of the Arabic learning (and even the Greek learning from the Arabic versions, before they got the originals) imported there by the Saracens. As to the time when this new art of computation was first known in Europe, Vossius thinks it was not before the year 1250, but doctor Wallis has, by many good authorities, proved that it was before the year 1000; particularly that Gerbertus, afterward pope by the name of Sylvester II, who died in 1003, was acquainted with this art, and brought it from Spain into France, long before his death. The doctor shows that it was known in Britain before 1150, and brought a considerable length, even in common use, before 1250, as appears by the *Treatise*

my power to declare that which a soul finds in herself, when our Lord is pleased to impart to her these his secrets; a delight so highly superior to all that can possibly be imagined here, that with good reason it makes those who possess it abhor all the pleasures of the earth, which, all put together, are no more comparatively than mere dung and dirt; nay, it is loathsome to bring these into comparison at all with them, even though they might be enjoyed for ever. Yet of these celestial consolations, what kind of mean proportion is that which God is pleased to bestow in this world? No more than, as it were, one single drop of water of that great full-flowing river, which is prepared for us. It is a shame, and I apply it to myself (and if it were possible for souls to be ashamed in heaven, I should be justly ashamed there more than any other), that we should desire such great blessings, and infinite glory, all at the cost of the good Jesus, and not weep at least over him with the daughters of Jerusalem. If we will not help him to carry the cross, O how can we ever think of coming to enjoy, by the way of pleasures and pastimes, that which he purchased for us, at the expense of so much blood! This can never be. We take quite a wrong course; we shall never arrive at our journey's end by such an erroneous way. Your reverence must cry out aloud to make these truths be heard. O how rich will he find himself another day, who left all the riches he had for Christ! How full of honor, who rejected all worldly honor, and took pleasure in seeing himself much debased and despised for the love of him! How wise will he see himself then, who rejoiced to see the world hold him for a fool, since they called wisdom itself by that name!" &c.

#### ST. TECLA, V. ABBESS.

SHE was an English woman, and a holy nun at Winburn in Dorsetshire, who, being invited by St. Boniface into Germany, was made abbess of Kitzingen, three miles from Wurtzburg, about the same time that St. Lioba was appointed abbess at Bischofsheim, St. Walburge at Heidenheim in Bavaria, Kynetrad also in Bavaria, and Kynegild in Thuringia, that they might be mistresses of a

of Arithmetic of John de Sacro Bosco, who died about 1256. He also gives an instance from a mantel-tree of a chimney in the parsonage-house of Helendon in Northamptonshire, wherein is inscribed in basso-relievo, Mo. 133, being the date of the year 1133 (Philos. Trans, No. 255). Another instance was discovered in the window of a house, part of which is a Roman wall, near the market-place in Colchester, where between the carved lions stands an escutcheon with the figures 1090 (Philos. Trans. loc. cit.). Though our present numerals are somewhat different in figure from the Arabian, having been changed since they first came among us, yet the art of computation by them is still the same. (See Malcolm's Arithm. Lond. 1730; Wallis, &c.).

spiritual life to the new converts of their sex, and train up young ladies to virtue; St. Boniface rightly judging, that the establishment of sanctuaries, which might be models and examples of true piety and schools for the religious education of youth, was a necessary means for supporting religion, and diffusing its holy spirit.

#### ST. HOSPICIUS, IN FRENCH, HOSPIS, ANCHORET.

WHILST the wilful blindness, impiety, and abominations of a wicked world cry to heaven for vengeance, the servants of God, trembling under the apprehension of his judgments, endeavor to deprecate his just anger by torrents of tears with which they bewail their own spiritual miseries, and the evils in which the world is drowned. Thus Jeremiah wept over the infidelities of his people. St. Gildas and other British saints in the sixth century, were the Jeremies of their country. Salvian of Marseilles, by his elegant and pathetic lamentations, has deserved to be styled the Jeremy of his age. Many other religious persons, by redoubling the fervor of their prayers, the abundance of their tears, and the austerity of their penance, have, in every age, strenuously endeavored to escape divine vengeance, and to avert the same from others. St. Hospicius was eminently endowed with this spirit of zeal and penance. The place of his birth is not known; but that of his retirement was a rock near Villefranche, about a league from Nice in Piedmont. Here he built a monastery, but lived himself in a little tower at some distance; from him the place is called St. Sospit. The holy hermit loaded himself with a heavy iron chain, and his garment was a rough hair-shirt, made of large hair of camels. His food was a little coarse bread, and a few dates, with water; in Lent it consisted only of the roots of certain Egyptian herbs, which merchants brought him from Alexandria to Nice. He fortold distinctly the coming of the Lombards,\* and exhorted the inhabitants to save themselves by flight. When a troop of those barbarians plundered his monastery and mountain, finding him chained in his volun-

\* The Lombards were so called, not from a kind of long sword, as some have pretended, but from their long beards, which they never shaved or cut, *Long baer*, as Paulus Diaconus, the original historian of this nation, positively assures us (l. 1, c. 9, p. 411, ap. Murator. Scriptor. Italiae, t. 1); and as Joseph Assemani proves from other authorities. Muratori favors the same etymology (Annali d'Italia, t. 6). Paulus Diac. (De Gestis Longobardorum, l. 1, c. 1, 2, ed. Murator. Scrip. Ital. t. 1, p. 408) and Fredegarius inform us that they came originally from Scandinavia into Germany, and that from the banks of the Danube in Noricum and Pannonia they penetrated into Italy in 575. They were originally a nation of the Goths in Sweden, and were called Longobardi by Tacitus and succeeding writers.

tary dungeon, they took him for some notorious malefactor, and asked him of what crimes he was guilty? He answered them: of many, of the deepest dye; meaning his sins, which in a spirit of humility he had always before his eyes. At these words one of the Lombards, taking him for some murderer, lifted up his sword to despatch him; but his arm became suddenly benumbed and motionless, till the saint restored it sound. This and other miracles converted the rage of the barbarians into veneration for his person. St. Gregory of Tours, who was contemporary with him, relates other predictions and miracles of this great saint; though the most wonderful of his miracles was the edifying example of his life, by which he preached to sinners a saving fear of the divine judgments still more powerfully than by his zealous exhortations. His happy death happened about the year 580, on the 15th of October, on which day his festival is celebrated at Nice; though, on account of a translation of his relics, the 21st of May is consecrated to his memory in the Roman Martyrology. See S. Greg. Turon. Hist. Franc. l. 6, c. 6; et De Glor. Confess. c. 97; Aimoinus, l. 3, c. 38; Paulus Diaconus, l. 3; Petrus Jofredus, in Nicæa Illustrata, par. 1, t. 10; Grævius, in Thesaurò Antiqu. Ital. t. 9, par. 6, p. 114, Otto Frisingensis; Constant.; Porphy. &c.

On this day the Roman Martyrology mentions St. Bruno, or Brun, whose life see on the 19th of June, under the name of Boniface.

## OCTOBER XVI.

### ST. GALL, ABBOT.

From his life compiled by Walfridus Strabo, a monk, first of Fulde, afterward of St. Gall's, who died abbot of the neighboring monastery of Richenow, in the diocese of Constance, founded by Charles Martel in 724. His name is famous for his books on the divine offices; he died about the year 849. Notker, monk of St. Gall's, about the year 900,\* compiled the life of St. Gall in verse. See, on this saint, Mabillon, Acta Bened. t. 2, p. 230; and Annal. l. 11 and 13.

A. D. 646.

Among the great number of eminent disciples whom Saint Columban left imitators of his heroic virtues, none seems to have been more famous than St. Gall. He was born in Ireland, soon after the middle of the sixth cen-

\* This Notker died in 912, on the 6th of April, on which day he is commemorated in the monastery of St. Gall. He left a good Martyrology, which he chiefly collected from Ado and Rabanus Maurus, and which was for a long time made use of in most of the German churches. It was published by Canisius in his *Lectiones antiq.* t. 4, ed. Basn. Sigebert and Honoratus confound Notker

tury, of parents who were conspicuous both for their piety and for their riches, and the rank which they held among the nobility. By them he was offered to God from his birth, and by their care was educated in the great monastery of Benchor, under the direction of the holy abbots St. Comgal and St. Columban. Studies, especially of sacred learning, flourished in this house, and St. Gall was well versed in grammar, poetry, and the holy scriptures. When St. Columban left Ireland, St. Gall was one of those twelve who accompanied him into England, and afterward into France, where they arrived in 585. They were courteously received by Sigebert, the pious king of Austrasia and Burgundy; and St. Columban, assisted by the liberality of that prince, founded the monastery of Anegray, in a wild forest, in the diocese of Besançon, and two years afterward that of Luxeu. St. Columban being driven thence by king Theodoric, whom he had reprovèd for his lust, St. Gall shared in his persecution, and both withdrew into the territories of Theodebert, who was then king of Austrasia, and reigned at Metz. Villemar, the holy priest of Arben, near the lake of Constance, afforded them a retreat. The servants of God built themselves cells in a desert near Bregentz, converted many idolaters who had a temple near that place, and, in the end of one of their sermons, broke their brazen statues and threw them into the lake. The pagans that remained obstinate, persecuted the monks, and slew two of them. Gunzo, governor of the country, also declared himself their enemy, and king Theodoric, by the death of Theodebert, whom he killed in battle, becoming master of Austrasia, St. Columban retired into Italy. St. Gall was unwilling to be separated from him, but was prevented from bearing him company by a grievous fit of illness. The cells which this saint built there for those who desired to serve God with him, he gave to the monastery called of St. Gall, the abbot of which is prince of the empire, and an ally of the Switzers. St. Gall was a priest before he left Ireland, and having learned the language of the country where he settled, near the lake of Constance, by his preaching, example, and miracles, he converted to the faith a great number of idolaters, so as to be justly regarded as the apostle of that territory.

A beautiful daughter of Gunzo, duke or governor of the country, being possessed by the devil, was delivered by the saint, and by his advice chose rather to consecrate her virginity to God in the monastery of St. Peter at Metz, than to marry a son of the king of

with Notger, bishop of Liege, who lived a century later, and who was not (as they imagine) abbot of St. Gall. It is equally an error to confound him with Notker Labeon and Notker the Physician, who had been in the same monastery. (See Hist. Lit. de la Fr. t. 6, p. 135, &c.; and Bolland. ad 6 Apr. p. 576, 595).

Austrasia. The duke Gunzo, and a synod of bishops, with the clergy and people, earnestly desired to place the saint in the episcopal see of Constance; but his modesty and fears were not to be overcome. To avert this danger from himself, and satisfy the impetuosity of the people, he proposed to them his deacon and disciple John, who was accordingly elected. On the solemnity of his consecration, St. Gall preached a sermon, which is published by Canisius,<sup>1</sup> and in the Library of the Fathers.\* In it a natural simplicity of style is set off by great penetration, strength, piety, and solid erudition. The author speaks of himself as one taken up in the apostolic labors of the ministry. He only left his cell to preach, and instruct chiefly the wildest and most abandoned among the inhabitants in the mountainous parts of the country; and returning continually to his hermitage, he there often spent whole nights and days in holy prayer and contemplation, in which he usually poured forth his soul before God with floods of tears. Upon the death of St. Eustasius, whom St. Columban had left abbot of Luxeu, the monks chose St. Gall in 625; but that house was then grown rich in lands and possessions; and the humble servant of God understood too well the advantages of the inestimable treasure of holy poverty in a penitential life, to suffer himself to be robbed of it. The charge of a numerous community also alarmed him; for he was aware how difficult a matter it is to maintain a true spirit of perfection in multitudes; and the lukewarmness of one monk would have been to him a subject of perpetual trembling, not only for that soul, but also for his own, and for the whole community, from the contagion of such an example.

Walfridus Strabo places the death of our saint soon after that of St. Eustasius. But Mabillon shows clearly<sup>2</sup> that he lived many years longer, and only died about the year 646, on the 16th of October, the day on which the church honors his memory. This abbey changed the rule of St. Columban for that of St. Bennet, in the eighth century, and was much increased by the liberality of Charles Martel, Lewis Débonnaire, and Lewis the Big. The estates and civil jurisdiction of which this abbey was possessed, became so considerable, that Henry I erected it into a principality of the empire; but its dominions, though very extensive and powerful before they were curtailed by the civil wars raised by the Calvinists, never properly comprised

<sup>1</sup> Canis. Lect. Antiqu. ed. vet. t. 5, p. 896; ed. Basnagi, t. 1, p. 785, 792; Bibl. Patr. Ludg. t. 11, p. 1046.

<sup>2</sup> Mab. Annal. Bened. l. 3, n. 23.

\* This sermon is the only writing of our saint that is come down to us. For the letter published by Usher under his name (Sylloge Epist. Hibern. p. 16) belongs to St. Gall, second bishop of Clermont in Auvergne. (See Cave, p. 379; Hist. Littér. t. 3, p. 563).

the town of St. Gall, which, by embracing the Calvinistical religion, deprived the abbot of what rights he before enjoyed in it. This abbey is one of the most famous in the world for the great number of learned men it has formerly produced, and for its library, which abounded with a great number of excellent and curious MSS. and printed books, though a great part of these were plundered and lost in the civil wars. It still contains very valuable MSS.<sup>1</sup>

He who desires to preach to others with fruit, must first preach to himself, treasuring up lessons of true piety in his own mind, imprinting deeply in his heart the sentiments of all virtues, and learning to practice first what he would afterward teach others. Empty science fills with presumption, vain-glory, and pride, and neither reforms the heart, nor teaches that language which infuses true virtue into others, which can only proceed from experimental virtue. The gift of true spiritual knowledge cannot be obtained but by sincere humility, and purity of heart, which is freed from vices and earthly affections, and by holy meditation, which alone can give a heavenly tincture and frame to the mind, as Cassian says.<sup>2</sup> As our food is assimilated to our flesh by digestion; so spiritual affections pass, as it were, into the very substance of our souls by pious meditation, and the exercises of holy compunction, divine love, and all other interior virtues; which he will be able to teach others who is possessed of them himself.

#### SAINT LULLUS, OR LULLON, ARCHBISHOP OF MENTZ, C.

HE was an Englishman, probably a native of the kingdom of West-Saxons. The foundation of his education was laid in the monastery of Maldubi, probably the same which was afterward called Malmesbury, in Wiltshire, founded a little before that time, in 675. From thence he went to Jarrow, and there finished his studies under venerable Bede. In 732 he passed into Germany, and was received with great joy by his cousin St. Boniface, who gave him the monastic habit, and soon after ordained him deacon, and employed him in preaching the gospel to idolaters. From this time Lullus shared with that great saint the labors of his apostleship, and the persecutions which were raised against him by idolaters, heretics, and schismatics.<sup>2</sup> St. Boniface promoted him to priest's orders in 751, and sent him to Rome to consult pope Zachary on certain difficulties which he did not care to commit to writing. Upon his return St. Boniface pitched upon him for his successor, and wrote to Fulrade, abbot of St. Denys, entreating him

<sup>1</sup> See Scheutzer's most curious *Iter Alpinum*.

<sup>2</sup> Collat. 14, c. 10.

<sup>3</sup> S. Bonif. ep. 70.

to procure the consent of king Pepin. This being obtained, with the approbation of the bishops, abbots, clergy, and nobility of the country, Lullus was consecrated archbishop of Mentz.<sup>1</sup> About two years after, St. Boniface having suffered martyrdom, Lullus took care to have his body conveyed to the abbey of Fulde, and there interred with honor. During the space of thirty-four years that he governed the diocese of Mentz, he assisted at divers councils in France and at Rome.<sup>2</sup>

It appears by the letters which were addressed to him from Rome, France, and England, to consult him upon the most difficult points of doctrine and of discipline, that he was in the greatest reputation for learning. His answers to these are lost, and only nine of his letters are published among those of St. Boniface.<sup>3</sup> The style shows that he neglected the ornaments of language, according to the custom of that age; but the matter is interesting. In the fourth, we admire his zeal to procure good books from foreign countries, by which means they were dispersed in all parts of Germany and France. In his other letters, we meet with great examples of his humility, his firm attachment to his friends, his pastoral vigilance, and his zeal for the observance of the canons. The sixty-second letter is an episcopal mandate to order prayers, fasts, and masses, "those which are prescribed (in the missal) to be said against tempests, to obtain of God that the rains might cease which prejudiced the fruits of the earth." Saint Lullus announces in the same the death of the pope (Paul I, or Stephen III), for whom he orders the accustomed prayers to be said. Cuthbert, abbot of Wiremouth, in a letter to St. Lullus, mentions that he had ordered ninety masses to be said for their deceased brethren in Germany. For they sent to each other the names of those that died among them; which also appears from several letters of St. Boniface, as from one to the abbot of Mount Cassino,<sup>4</sup> and several to his brethren in England. St. Lullus being imposed upon by false informations, took part against St. Sturmian abbot of Fulde, when he was accused of treason against the king Pepin.\* If holy and great men are

sometimes surprised and betrayed into frailties, with what prudence and circumspection ought every one to proceed, lest he take some false step; and how ready ought he to be to confess his faults, and to efface them by salutary penance! St. Lullus made afterward amends for his mistake, as appears by his charter of donation to the abbey of Fulde, which he signed in 785,<sup>1</sup> in presence of the emperor Charlemagne.\* St. Lullus resigned his dignity before his death, and shut himself up in the monastery of Harsfeld, which he had built. In that retreat he died happily on the 1st of November, not in 786, as some have pretended, but in 787. See Mabill. Act. Bened. t. 4; Serarius, Rerum Mogunt. t. 1; Miræus, &c.

#### SAINT MUMMOLIN, OR MOMMOLIN, BISHOP OF NOYON, C.

HE was a native of the territory of Constance, and became a monk at Luxeu. He was sent with Ebertran and Bertin to St. Omer, and was appointed superior rather than abbot, whilst they lived about eight years in their first habitation called the Old Monastery or St. Mummolin's. He removed with them to the New Monastery of St. Peter's or Sithiu, now St. Bertin's. Upon the death of Saint Eligius, in 659 or 665, he was consecrated bishop of Noyon and Tournay, and constituted Ebertran abbot of the monastery of St. Quintin's, which he erected in that town not far from the ruins of Vermandis. This abbey is long since secularized, and is a famous collegiate church. Folcard tells us, in his life of St. Omer, that St. Mummolin governed that extensive see twenty-six years. His name occurs in the subscriptions to the Testament of St. Amand, and to several charters of that age. His body was interred in the church of the apostles, and is now richly enshrined in the cathedral of Noyon, but part of his skull at St. Bertin's. He is honored in all these dioceses on the 16th of October. See Mabill. Ann. Ben. t. 1, p. 529; Gall. Chr. nov. t. 9, p. 984; Molanus, ad 16 Octobris; his ancient MS. life in St. Bertin's library; and De Witte, in Vit. Sanctior. Sithiensium.

<sup>1</sup> Mabill. Act. Ben. t. 4, p. 83 et 394; Annal. l. 22, n. 64; S. Bonif. ep. 92 et 104.

<sup>2</sup> Conc. t. 6. p. 1702, 1752.

<sup>3</sup> Inter S. Bonif. ep. 4, 5, 45, 46, 47, 62, 100, 101, 111.

<sup>4</sup> Ib. ep. 106.

\* St. Sturmian, a Bavarian by birth, and a disciple of St. Boniface, was sent by him into Italy, to gather a code of the most perfect monastic observances, which he committed to writing, a little after he had been appointed by St. Boniface, the first abbot of Fulde, in 744. St. Sturmian afterward fell into disgrace with king Pepin, by whom he was banished, upon an accusation that he had favored that prince's enemies; but he was soon recalled. He was in high esteem with Charlemagne, and died in 776, on the 17th of December. (See his life writ by a disciple, who was afterward fourth abbot of Fulde, extant in Mabill. Sæc. 3 Ben. par. 2, with remarks; also Bulteau, l. 4, c. 14).

<sup>1</sup> Mabill. Act. Ben. t. 4, p. 400; et Annal. l. 25, n. 55.

\* This piece is published by Mabillon, among other monuments of that nature, in a work entitled *Vetus Disciplina Monastica*, Paris, 1726. By this work, and St. Boniface's letter to pope Zachary, it appears, that those monks never touched wine or flesh, and labored with their hands.

## OCTOBER XVII.

SAINT HEDWIGES, OR AVOICE,  
DUCHESS OF POLAND, W.

From her exact life extant in Surius; and D'Andilly, *Saints Illustr.* See also Chromer, *Hist.* l. 7, 8; Dugloss, *Hist. Polonicæ*, l. 6 et 7; and F. Raderus, *Bavaria Sancta*, t. 1, p. 147.

A. D. 1243.

THE father of this saint was Bertold III, of Andechs, marquis of Meran, count of Tirol, and prince (or duke) of Carinthia and Istria,\* as he is styled in the Chronicle of Andechs, and in the life of St. Elizabeth of Hungary.<sup>1</sup> Her mother was Agnes, daughter of the count of Rotletchs. St. Hedwiges had three sisters and four brothers. Her eldest sister, Agnes, was married to Philip Augustus, king of France; Gertrude, the second, to Andrew, king of Hungary, by whom she had St. Elizabeth; the third was abbess of Lutzingen in Franconia. As to the brothers, Bertold died patriarch of Aquileia, and Elebert, bishop of Bamberg; Henry and Otho divided between them their father's principalities, and became renowned generals. St. Hedwiges, by a distinguishing effect of the divine mercy in her favor, was from her cradle formed to virtue by the example and lessons of her devout mother, and of those that were placed about her. In her infancy she discovered no marks of levity, and all her inclinations were turned to piety and devotion. She was placed very young in the monastery of Lutzingen, in Franconia, and only taken thence, when twelve years old, to marry Henry, duke of Silesia, descended of the dukes of Glogau in that country; to which match she only consented out of compliance with the will of her parents. In this state, by the fidelity with which she acquitted herself of all her respec-

tive duties toward God, her husband, her children, and her family, she was truly the courageous woman described by the wise man,<sup>1</sup> who is to be sought from the utmost boundaries of the earth; making it her study in all things only to please God, and to sanctify her own soul and her household, she directed all her views and actions to this great end. With her husband's free consent she always passed holydays, fast-days, and all seasons of devotion in continence. She bore her husband three sons, Henry, Conrad, and Boleslas; and three daughters, Agnes, Sophia, and Gertrude. After the birth of her sixth child, she engaged her husband to agree to a mutual vow of perpetual continence, which they made in presence of the bishop of the place; from which time they never met but in public places. Her husband faithfully kept this vow for thirty years that he lived afterward; during which time he never wore any gold, silver, or purple, and never shaved his beard; from which circumstance he was surnamed Henry the Bearded; and so he is constantly called by Dugloss, Chromer, and other Polish and German historians.

The nobility of Greater Poland having expelled their duke Ladislas Otonis, conferred on Henry that principality in 1233. Hedwiges endeavored by all the means in her power to dissuade him from accepting that offer; but was not able to prevail. Henry marched thither with an army, and quietly took possession of that and some other provinces of Poland, and though Boleslas the Pious was duke of Cracow and Sandomir, both he and some other lesser princes of that country stood so much in awe of Henry's superior power, as never to dare to have any contest with him. From that time he is styled duke of Poland. Out of partial fondness he was once desirous to leave his dominions to his second son, Conrad; but Hedwiges supported the cause of Henry, which

<sup>1</sup> See Lazius and Raderus, t. 3, passim.

<sup>2</sup> Prov. xxx, 10, &c.

\* Chromer (l. 7), Baillet, and some others, style him duke of Carinthia, marquis of Moravia, &c. But Moravia, which, as appears from Bertius (*Rerum German.*), was at that time possessed by another family, is substituted by mistake for Meran. The town of Meran, situated near the castle of Tirol, from which that name was afterward given to the county, was a famous principality created before the reign of Frederic Barbarossa; by failure of heirs male, its dominions were afterward divided between the Venetians, the dukes of Bavaria and Austria, the lord of Nuremberg, and other neighboring princes. The castle of Andechs (now called the Holy Mountain, on account of the great number of saints' bodies there interred) is situated opposite to Diessen (probably Strabo's Damasia), now famous for a monastery of Regular Canons of St. Austin, in part of the ancient Vindelicia, now in Bavaria. The most religious and illustrious family of the counts of Andech is famous in the Martyrologies of Bavaria and Austria for the great number of saints it has produced; as, B. Rathard, a most pious priest who first built the church of St. George at Diessen, in the reign of Lewis Débon-

naire, in 850.—Batho, now called Rasso, count or governor of Eastern Bavaria or Austria, celebrated for his extraordinary piety and devotion, a pilgrimage to Jerusalem, many religious foundations, and several glorious victories over the barbarians, who from Pannonia invaded the eastern and southern provinces of Germany. He died on the 17th of June, 954.—St. Otho, bishop of Bamberg, who, by his zealous preaching and missions, converted a considerable part of Pomerania to the faith. He died on the 5th of July, 1189. (See his life, written by one who was his contemporary, in Canisius, *Antiq. Lect.* t. 2; and Gretzer, l. De Sanctis *Bambergensibus*). This saint was son to Bertold II count of Andechs. His sister, Saint Mechtildes, was abbess of Diessen. (See her life by Engelhard, abbot of Lanchaim, in *Canis. Lect. Antiqu.* t. 5; also *Chronicon Andescense*, et *Chronicon Hirsaugiæ*). St. Hedwiges and St. Elizabeth of Hungary (Nov. 19) are of this family. Bertold III is called by some authors, marquis, by others, count of Maran; the title of margrave or marquis, for a governor or prince of marshes or frontier provinces, was at that time seldom made use of.



was that of justice. The two brothers, with their factions, came to an open rupture, and, notwithstanding their mother's desire to reconcile them, a great battle was fought, in which Henry entirely routed his younger brother's army, who died soon after in retirement and penance. This happened several years before the death of their father, and was one of those crosses by which the duchess learned more bitterly to deplore the miseries and blindness of the world, and more perfectly to disengage her heart from its slavery. Whether in prosperity or adversity, her whole comfort was in God and in the exercises of religion. The duke, at her persuasion, and upon her yielding into his hands her whole dower for this purpose, founded the great monastery of Cistercian nuns at Trebnitz, three miles from Breslaw, the capital of Silesia; upon which he settled the town of Trebnitz, and other estates, endowing it for the maintenance of one thousand persons, of which, in the first foundation, one hundred were nuns; the rest were young ladies of reduced families, who were to be here educated in piety, and afterward provided with competent portions to marry advantageously in the world; or, if they were inclined to a monastic state, they were at liberty to profess it in this or in any other nunnery. This building was begun in 1203, and was carried on fifteen years without interruption, during which time all malefactors in Silesia, instead of other punishments, were condemned to work at it, and the severity of their servitude was proportioned to their crimes. The monastery was finished and the church dedicated in 1219. The duchess practised in her palace greater austerities than those of the most rigid monks, fasted and watched in prayer, and wherever she travelled; had always thirteen poor persons with her, whom she maintained, in honor of Christ and his apostles, waiting upon them herself upon her knees at table, where they were served with good meat, before she took her own coarse refecton. She often washed the feet and kissed the ulcers of lepers, and having an extreme desire to hear that amiable sentence from Christ at the last day, *I was in prison, and you visited me, &c.*, she exhausted her revenues in relieving the necessitous. The simplicity which she observed in her dress whilst she lived with her husband, showed, that if respect to him and his court obliged her to wear decent apparel, she was yet an enemy to vain or gaudy ornaments, which amuse a great part of her sex, and much more to all decorations and artifices of dress, with which many ladies study to set themselves off to advantage, a certain mark of vanity, or a pleasure they take in themselves, and a dangerous desire of pleasing others. This passion, which banishes from the breast where it reigns the spirit of Christ, and his gospel, cherishes the root of many vices, and without design spreads snares to entangle

and destroy unwary souls, cannot find place in one whose conduct is regulated by, and whose heart is penetrated with, the spirit of Christian modesty.

St. Hedwiges, after her separation from her husband, carried her love of humility and penance much further in this respect, and wore only clothes of plain grey stuff. Her desire of advancing in perfection put her upon leaving the palace with her husband's consent, and fixing altogether at Trebnitz, near the monastery, often retiring for some days into that austere house, where she lay in the dormitory, and complied with all the penitential exercises of the community. She wore the same cloak and tunic summer and winter; and underneath, a rough hair-shift, with sleeves of white serge, that it might not be discovered. She fasted every day, except Sundays and great festivals, on which she allowed herself two small refectons. For forty years she never ate any flesh, though subject to frequent violent illnesses; except that once, under a grievous distemper in Poland, she took a little, in obedience to the precept of the pope's legate. On Wednesdays and Fridays her refecton was only bread and water. With going to churches barefoot, sometimes over ice and snow, her feet were often blistered, and left the ground stained with traces of her blood; but she carried shoes under her arms, to put on if she met any one. Her maids that attended her to church, though well clad, were not able to bear the cold, which she never seemed to feel. She had a good bed in her chamber, but never made use of it, taking her rest on the bare ground; she watched great part of the night in prayer and tears, and never returned to rest after matins. After compline she prolonged her prayers in the church till very late; and from matins till break of day. At her work, or other employments, she never ceased to sigh to God in her heart as a stranger banished from him on earth, and returned often in the day to the church, where she usually retired into a secret corner, that her tears might not be perceived. The princess Anne, her daughter-in-law, who usually knelt next to her, admired the abundance of tears she saw her frequently shed at her devotions, the interior joy and delights with which she was often overwhelmed during her communications with heaven, and the sublime raptures with which she was sometimes favored. The same was testified by Herbold, her confessor, and by several servant maids. At her prayers she frequently kissed the ground, watering it with her tears, and in private often prayed a long time together prostrate on the floor. She continued in prayer during all the time it thundered, remembering the terrors of the last day. Her tears and devotion were extraordinary when she approached the holy communion. She always heard mass either kneeling, or prostrate, with a devotion which astonished all

that saw her ; nor could she be satisfied without hearing every morning all the masses that were said in the church where she was.\*

That devotion is false or imperfect which is not founded in humility and the subjection of the passions. St. Hedwiges always sincerely looked upon herself as the last and most ungrateful to God of all creatures, and she was often seen to kiss the ground where some virtuous person had knelt in the church. No provocation was observed to make her ever show the least sign of emotion or anger. Whilst she lived in the world, the manner in which she reprimanded servants for faults, showed how perfectly she was mistress of herself, and how unalterable the peace of her mind was. This also appeared in the heroic constancy with which she bore afflictions. Upon receiving the news of her husband being wounded in battle, and taken prisoner by the duke of Kirne, she said, without the least disturbance of mind, that she hoped to see him in a short time at liberty and in good health. The conqueror rejected all terms that could be offered for his freedom ; which obliged Henry, our saint's eldest son, to raise a powerful army to attempt his father's rescue by force of arms. Hedwiges, whose tender soul could never hear of the effusion of Christian blood, without doing all in her power to prevent it, went in person to Conrad, and the very sight of her disarmed him of all his rage, so that she easily obtained what she demanded. The example of our saint had so powerful an influence over her husband, that he not only allowed her an entire liberty as to her manner of living and exercises of piety, but began at length, in some degree, to copy her virtues ; observed the modesty and recollection of a monk in the midst of a court ; and became the father of his people, and the support of the poor and weak. All his thoughts were directed to administering justice to his subjects, and making piety and religion flourish in his dominions. He died happily in 1238 ; upon which melancholy occasion all the nuns at Trebnitz expressed their sense of so great a loss by many tears and other marks of grief. Hedwiges was the only person who could think of the deceased prince with dry eyes, and, comforting the rest, said : " Would you oppose the will of God ? Our lives are his. We ought to find our comfort in whatever he is pleased to ordain, whether as to our own death, or as to that of our friends." The serenity of mind, and composure of features, with which on that occasion she urged the unreasonableness of an ungoverned grief, and the duty of resignation to the divine will, showed, still more than her words, how great a proficient she was in the virtues which she recommended, and how perfectly the motives of faith triumphed in her soul over the sentiments of

nature. From that time she put on the religious habit at Trebnitz, and lived in obedience to her daughter Gertrude, who, having made her religious profession in that house when it was first founded, had been before that time chosen abbess. Nevertheless, St. Hedwiges never made any monastic vows that she might continue to succor the necessities by her bountiful charities.

One instance will suffice to show with what humility and meekness she conversed with her religious sisters. Out of a spirit of sincere poverty and humility, she never wore any other than some old threadbare castaway habit. One of the nuns happened once to say to her : " Why do you wear these tattered rags ? They ought rather to be given to the poor." The saint meekly answered : " If this habit gives any offence, I am ready to correct my fault." And she instantly laid it aside, and got another, though she would not have a new one. Three years after the death of her husband, she sustained a grievous trial in the loss of her eldest most virtuous and most beloved son Henry, surnamed the Pious, who had succeeded his father in the duchies both of Greater and Lesser Poland, and of Silesia. The Tartars with a numberless army poured out of Asia by the north, proposing nothing less to themselves than to swallow up all Europe. Having plundered all the country that lay in their way through Russia and Bulgaria, they arrived at Cracow in Poland. Finding that city abandoned by its inhabitants, who carried off their treasures, they burnt it to the ground, so that nothing was left standing except the church of Saint Andrew without the walls. Continuing their march into Silesia, they laid siege to the citadel of Breslaw, which was protected by the prayers of St. Ceslas or Cieslas, prior to the Dominicans there ; and the barbarians, terrified by a globe of fire which fell from the heavens upon their camp, retired towards Legnitz. Duke Henry assembled his forces at Legnitz, and every soldier having been at confession, he caused mass to be said, at which he and all his army received the holy communion.<sup>1</sup> From this sacred action he courageously led his little army to fall upon the enemy, having with him Miceslas duke of Oppolen in Higher Silesia, Boleslas, marquis of Moravia, and other princes. He gave wonderful proofs both of his courage and conduct in this memorable battle, and for some time drove the barbarians before him ; but at last, his horse being killed under him, he was himself slain not far from Legnitz, in 1241. His corpse was carried to the princess Anne, his wife, and by her sent to Breslaw, to be interred in the convent of Franciscans which he had begun to found there, and which she finished after his death. The grandchildren of our saint were preserved from the swords of these infidels, being shut

\* Whence this distich :

In solâ missâ non est contenta ducissa ;  
Quæ sunt presbyteri, tot missas optat haberi.

<sup>1</sup> Chromer, l. 6 ; Dlugoss, ! 7. ad an 1241, p. 677.

up in the impregnable castle of Legnitz. St. Hedwiges herself had retired with her nuns and her daughter-in-law, Anne, to the fortress of Chrosne. Upon the news of this disaster, she comforted her daughter the abbess, and her daughter-in-law the princess, who seemed almost dead with grief. Without letting fall a single tear, or discovering the least trouble of mind, she said: "God hath disposed of my son as it hath pleased him. We ought to have no other will than his." Then, lifting up her eyes to heaven, she prayed as follows: "I thank thee, my God, for having given me such a son who always loved and honored me, and never gave me the least occasion of displeasure. To see him alive was my great joy; yet I feel a still greater pleasure in seeing him, by such a death, deserve to be for ever united to thee in the kingdom of thy glory. O my God! with my whole heart I commend to thee his dear soul." The example of this saint's lively faith and hope most powerfully and sweetly dispelled the grief of those that were in affliction, and her whole conduct was the strongest exhortation to every virtue. This gave an irresistible force to the holy advice she sometimes gave others. Being a true and faithful lover of the cross, she was wont to exhort all with whom she conversed, to arm themselves against the prosperity of the world with still more diligence than against its adversities, the former being fraught with more snares and greater dangers. Nothing seemed to surpass the lessons on humility which she gave to her daughter-in-law Anne, which were the dictates of her own feeling and experimental sentiments of that virtue. Her humility was honored by God with the gift of miracles. A nun of Trebnitz who was blind, recovered her sight by the blessing of the saint with the sign of the cross. The author of her life gives us an account of several other miraculous cures wrought by her, and of several predictions, especially of her own death. In her last sickness she insisted on receiving extreme unction, before any others could be persuaded that she was in danger. The passion of Christ, which she had always made a principal part of her most tender devotion, was the chief entertainment by which she prepared herself for her last passage. God was pleased to put a happy end to her labors by calling her to himself on the 15th of October, 1243. Her mortal remains were deposited at Trebnitz. She was canonized in 1266 by Clement IV, and her relics were enshrined the year following.<sup>1</sup> Pope Innocent XI appointed the 17th of this month for the celebration of her office.\*

<sup>1</sup> Dlugoss, Hist. Polon. l. 7, p. 781, 783, t. 1.

\* Another St. Hedwiges, daughter of Lewis, king of Hungary (who was also elected king of Poland), was chosen sovereign queen of Poland in 1384, and was eminent for her immense charities to the poor, her liberality to churches, monasteries, and uni-

The constancy of this saint at the loss of friends proceeded not from insensibility. The bowels of saints are so much the more tender as their charity is always more compassionate and more extensive. But a lively apprehension of eternity, and of the nothingness of temporal things makes them regard this life as a moment, and set no value on any thing in it but inasmuch as God, his love or holy will, and our immortal glory may be concerned in it. Lewis of Granada tells us, in the life of the venerable servant of God, John of Avila, that the marchioness of Pliego, when she saw her eldest son delight in nothing but in retirement and devotion, used to say, that no other pleasure in this world can equal that of a mother who sees a dear child very virtuous. The same author mentions another lady of quality, likewise a spiritual daughter of that holy man, who, when she lost her most pious and beloved son, said she was not able to express her joy for having sent so dear a saint before her to heaven. If our grief on such occasions is ungoverned, we have reason to fear that our faith is weak, which makes such slender impressions on our souls.

## ST. ANSTRUDIS,

COMMONLY CALLED AUSTRU, V. ABBESS AT LAON.

SHE was daughter of the virtuous and noble couple, Blandin-Boson and St. Salaberna, who founded the abbey of St. John Baptist at Laon, in which St. Salaberna, with the consent of her husband, took the religious veil, was chosen abbess, and is honored among the saints on the 22d of September. Anstrudis faithfully walked in her steps, and, after her death, though with the utmost repugnance, succeeded her in the abbacy. By a scrupulous observance of monastic discipline in the least points, a tender and affectionate care in conducting her sisters in the paths of Christian perfection, a most profuse charity to the poor, and her constant application to prayer, she was a true model of sanctity. No exterior employments interrupted the union of her heart with God, or her

<sup>1</sup> Dlugoss, Hist. Polon. l. 7, p. 781, 783, t. 1.

versities, her humility and aversion to pomp or gaudy apparel, her meekness, which was so wonderful that, in so exalted a station, she was utterly a stranger to anger and envy. She read no books but such as treated of piety and devotion; the chief being the Holy Scriptures, Homilies of the Fathers, Acts of Martyrs and other Saints, and the meditations of St. Bernard, &c. She married Jagello, grand duke of Lithuania, in 1386, on condition he should be baptized, and should plant the faith in his duchy, which became from that time united to Poland. She died at Cracow in 1399. On her miracles see Dlugoss (l. 10, p. 160.), Chromer and other Polish writers, who gave her the title of saint, though her name is not inserted in the Martyrologies.

sweet attention to his holy presence. Except on Sundays and on Christmas day, she never took any nourishment but at one moderate refection she made in a day at three o'clock in the afternoon, and on fast-days after sunset. Her watchings in devout prayer often kept her the whole night in the church, except that she took a little rest in an uneasy seat before the church door; then returned again to her devotions before the altar. Her sanctity was to be approved and made perfect by the trial of afflictions, in which true virtue is always purified and improved, but that which is weak or counterfeit betrays itself, as a building which wants a firm foundation, or a great tree which has not shot its roots deep into the earth is easily blown down by storms, the saint's pious brother Baldwin was treacherously assassinated, and she herself terrified with outrageous threats by Ebroin. That tyrant, however, was at length softened by her intrepid constancy and approved virtue and innocence, and of a persecutor became her patron and friend. Pepin, when mayor of the palace, declared himself her strenuous protector. She died in 688, and is honored in the Gallican and Benedictine Calendars. The rich Benedictine nunnery of St. John Baptist at Laon was given to monks of the same Order in 1229, and still flourishes. There is in the same town another great Benedictine abbey of St. Vincent, and a third of the Order of Premontré, called St. Martin's. See the life of St. Anstrudis, written soon after her death, in Mabillon (sæc. 2); and Bulteau, *Hist. Mon. d'Occid.*

#### ST. ANDREW OF CRETE, M.

ST. ANDREW, surnamed the Calybite or the Cretan, was a holy monk, and a zealous defender of holy images in the reign of Constantine Copronymus, by whose orders he was whipped to death without the walls of Constantinople, in the circus of St. Mamas, on the 17th of October, 761. His name occurs in the Roman Martyrology. See Theophanes, p. 363; Fleury, l. 43, n. 32; Baillet, &c.

### OCTOBER XVIII.

#### ST. LUKE THE EVANGELIST.

See Tillem. t. 2, p. 148; Calmet, t. 7, p. 378. Six different Greek histories of St. Luke's Acts are extant, all modern, and of no account. See Jos. Assemani, in *Calend. Univ.* t. 5, p. 308.

THE great apostle of the Gentiles, or rather the Holy Ghost, by his pen, is the panegyrist of this glorious evangelist, and his

own inspired writings are the highest, standing, and most authentic commendation of his sanctity, and of those eminent graces which are a just subject of our admiration, but which human praises can only extenuate. St. Luke was a native of Antioch, the metropolis of Syria, a city famous for the agreeableness of its situation, the riches of its traffic, its extent, the number of its inhabitants, the politeness of their manners, and their learning and wisdom. Its schools were the most renowned in all Asia, and produced the ablest masters in all arts and sciences. St. Luke acquired a stock of learning in his younger years, which, we are told, he improved by his travels in some parts of Greece and Egypt. He became particularly well skilled in physic, which he made his profession. They that from hence infer the quality of his birth and fortune, do not take notice that this art was at that time often managed by slaves who were trained up to it, as Grotius proves, who conceives that St. Luke perhaps had lived servant in some noble family in quality of physician, till he obtained his freedom; after which he continued to follow his profession. This he seems to have done after his conversion to the faith, and even to the end of his life; the occasional practice of physic without being drawn aside by it from spiritual functions, being a charity very consistent with the ministry of the gospel. St. Jerom assures us he was very eminent in his profession, and St. Paul, by calling him his most dear physician,<sup>1</sup> seems to indicate that he had not laid it aside. Besides his abilities in physic, he is said to have been very skilful in painting. The Menology of the emperor Basil, compiled in 980, Nicephorus,<sup>2</sup> Metaphrastes, and other modern Greeks quoted by F. Gretzer, in his dissertation on this subject, speak much of his excelling in this art, and of his leaving many pictures of Christ and the B. Virgin. Though neither the antiquity nor the credit of these authors is of great weight, it must be acknowledged, with a very judicious critic, that some curious anecdotes are found in their writings. In this particular, what they tell us is supported by the authority of Theodorus Lector, who lived in 518, and relates<sup>3</sup> that a picture of the B. Virgin painted by St. Luke was sent from Jerusalem to the empress Pulcheria, who placed it in the church of Hodegorum which she built in her honor at Constantinople. Moreover, a very ancient inscription was found in a vault near the church of St. Mary *in viâ latâ* in Rome, in which it is said of a picture of the B. V. Mary, discovered there: "One of the seven painted by St. Luke."\* Three or four such pictures are still

<sup>1</sup> Coloss. i. 14.

<sup>2</sup> L. 2, c. 43.

<sup>3</sup> L. 1, p. 551, 552.

\* *Una ex vii à Lucâ depictis* (Bosius et Aringhi, *Roma Subterranea*, l. 3, c. 41). On St. Luke's pictures of the B. Virgin, see Jos. Assemani, in *Calend. Univers.* ad 18 Oct. t. 5, p. 306.

in being; the principal is that placed by Paul V in the Burghesian chapel in St. Mary Major.

St. Luke was a proselyte to the Christian religion, but whether from Paganism or rather from Judaism is uncertain; for many Jews were settled at Antioch, but chiefly such as were called Hellenists, who read the Bible in the Greek translation of the Septuagint. St. Jerom observes from his writings, that he was more skilled in Greek than in Hebrew, and that therefore he not only always makes use of the Septuagint translation, as the other authors of the New Testament who wrote in Greek do, but he refrains sometimes from translating words when the propriety of the Greek tongue would not bear it. Some think he was converted to the faith by St. Paul at Antioch; others judge this improbable, because that apostle no where calls him his son, as he frequently does his converts. St. Epiphanius makes him to have been a disciple of our Lord; which might be for some short time before the death of Christ, though this evangelist says, he wrote his gospel from the relations of those *who from the beginning were eye-witnesses and ministers of the word.*<sup>1</sup> Nevertheless, from these words, many conclude that he became a Christian at Antioch only after Christ's ascension. Tertullian positively affirms that he never was a disciple of Christ whilst he lived on earth.<sup>2</sup> No sooner was he enlightened by the Holy Ghost, and initiated in the school of Christ, but he set himself heartily to learn the spirit of his faith, and to practise its lessons. For this purpose he studied perfectly to die to himself, and, as the church says of him, "He always carried about in his body the mortification of the cross for the honor of the divine name." He was already a great proficient in the habits of a perfect mastery of himself, and of all virtues when he became St. Paul's companion in his travels, and fellow-laborer in the ministry of the gospel. The first time that in his history of his missions of St. Paul<sup>3</sup> he speaks in his own name in the first person, is when that apostle sailed from Troas into Macedon, in the year 51, soon after St. Barnabas had left him, and St. Irenæus begins from that time the voyages which St. Luke made with St. Paul.<sup>4</sup> Before this he had doubtless been for some time an assiduous disciple of that great apostle; but from this time he seems never to have left him unless by his order upon commissions for the service of the churches he had planted. It was the height of his ambition to share with that great apostle all his toils, fatigues, dangers, and sufferings. In his company he made some stay at Philippi in Macedon; then he travelled with him through all the cities of Greece, where the harvest every day grew upon their hands.

St. Paul mentions him more than once as the companion of his travels; he calls him *Luke, the beloved physician,*<sup>1</sup> his *fellow-laborer.*<sup>2</sup> Interpreters usually take Lucius, whom St. Paul calls his kinsman,<sup>3</sup> to be St. Luke, as the same apostle sometimes gives a Latin termination to Silas, calling him Sylvanus. Many, with Origen, Eusebius, and St. Jerom, say, that when St. Paul speaks of his own gospel,<sup>4</sup> he means that of St. Luke, though the passage may be understood simply of the gospel which St. Paul preached. He wrote this epistle in the year 57, four years before his first arrival at Rome.

St. Matthew and St. Mark had wrote their gospels before St. Luke. The devil, who always endeavors to obscure the truth by falsehood, stirred up several to obtrude upon the world fabulous relations concerning Christ, to obviate which, St. Luke published his gospel. In this undertaking some imagine he had also in view to supply some things which had been omitted by the two former; but it does not clearly appear that he had read them, as Calmet and others observe. Tertullian tells us that this work of the disciple was often ascribed to St. Paul, who was his master.<sup>5</sup> That apostle, doubtless, assisted him in the task, and approved and recommended it; but Saint Luke mentions others from whom he derived his accounts, who from the beginning had been eye-witnesses of Christ's actions. He delivered nothing but what he received immediately from persons present at, and concerned in the things which he has left upon record, having a most authentic stock of credit and intelligence to proceed upon, as Tertullian speaks, and being under the direction and influence of the Holy Ghost, from whose express revelation he received whatever he has delivered concerning all divine mysteries, and without whose special assistance and inspiration he wrote not the least tittle, even in his historical narrative. What the ancients aver of the concurrence of St. Paul in this work, seems to appear in the conformity of their expressions in mentioning the institution of the blessed eucharist,<sup>6</sup> also in relating the apparition of Christ to St. Peter.<sup>7</sup> St. Jerom and St. Gregory Nazianzen tell us<sup>8</sup> that St. Luke wrote his gospel in Achaia when he attended St. Paul preaching there and in the confines of Bœotia. He was twice in these parts with that apostle, in 53 and 58. He must have wrote his gospel in 53, if Saint Paul speaks of it in his epistle to the Romans, as the ancients assure us. Those titles in some Greek manuscripts, which say this gospel was wrote at Rome during St. Paul's

<sup>1</sup> Col. iv, 14.      <sup>2</sup> Philem. v, 24.

<sup>3</sup> Rom. xvi, 21.      <sup>4</sup> Rom. ii, 16.

<sup>5</sup> L. 4 contra Marcion, c. 5.

<sup>6</sup> Luke xvii, 17—20; and 1 Cor. xi, 23, 24, 25

<sup>7</sup> Luke xxiv, 34; and 1 Cor. xv, 5.

<sup>8</sup> S. Hieron. Proleg. in Matt.; et S. Greg. Naz Carm. 33.

<sup>1</sup> Luke i, 2.

<sup>2</sup> L. 4 contr. Marcion, c. 2.

<sup>3</sup> Acts xvi, 8, 9, 10.      <sup>4</sup> S. Iren. l. 3, c. 14.

first imprisonment, are modern, and seem to confound this book with the Acts of the Apostles.

St. Luke mainly insists, in his gospel, upon what relates to Christ's priestly office; for which reason the ancients, in accommodating the four symbolical representations, mentioned in Ezechiel, to the four evangelists, assigned the ox or calf, as an emblem of sacrifices, to St. Luke. It is only in the gospel of St. Luke that we have a full account of several particulars relating to the Annunciation of the mystery of the Incarnation to the Blessed Virgin, her visit to St. Elizabeth, the parable of the prodigal son, and many other most remarkable points. The whole is wrote with great variety, elegance, and perspicuity. An incomparable sublimity of thought and diction is accompanied with that genuine simplicity which is the characteristic of the sacred penman; and by which the divine actions and doctrine of our Blessed Redeemer are set off in a manner which in every word conveys his holy spirit, and unfolds in every tittle the hidden mysteries and inexhausted riches of the divine love and of all virtues to those who, with an humble and teachable disposition of mind, make these sacred oracles the subject of their assiduous devout meditation. The dignity with which the most sublime mysteries, which transcend all the power of words and even the conception and comprehension of all created beings, are set off without any pomp of expression, has in it something divine; and the energy with which the patience, meekness, charity, and beneficence of a God made man for us, are described, his divine lessons laid down, and the narrative of his life given, but especially the dispassionate manner in which his adorable sufferings and death are related, without the least exclamation or bestowing the least harsh epithet on his enemies, is a grander and more noble eloquence on such a theme, and a more affecting and tender manner of writing than the highest strains or the finest ornaments of speech could be. This simplicity makes the great actions speak themselves, which all borrowed eloquence must extenuate. The sacred penmen, in these writings, were only the instruments or organs of the Holy Ghost; but their style alone suffices to evince how perfectly free their souls were from the reign or influence of human passions, and in how perfect a degree they were replenished with all those divine virtues and that heavenly spirit which their words breathe.

About the year 56, St. Paul sent St. Luke with Saint Titus to Corinth, with this high commendation, that his praise in the gospel resounded throughout all the churches.<sup>1</sup> St. Luke attended him to Rome, whither he was sent prisoner from Jerusalem in 61. The apostle remained there two years in chains;

but was permitted to live in a house which he hired, though under the custody of a constant guard; and there he preached to those who daily resorted to hear him. From ancient writings and monuments belonging to the church of St. Mary in *viá latá*, which is an ancient title of a cardinal deacon, Baronius<sup>1</sup> and Aringhi<sup>2</sup> tell us that this church was built upon the spot where St. Paul then lodged, and where St. Luke wrote the Acts of the Apostles. On this account, Sixtus V caused a statue of St. Paul to be placed, with a new inscription, upon the famous pillar of Antoninus, in that neighborhood. St. Luke was the apostle's faithful assistant and attendant during his confinement, and had the comfort to see him set at liberty in 63, the year in which this evangelist finished his Acts of the Apostles. This sacred history he compiled at Rome,<sup>3</sup> by divine inspiration, as an appendix to his gospel, to prevent the false relations of those transactions which some published, and to leave an authentic account of the wonderful works of God in planting his church, and some of the miracles by which he confirmed it, and which were an invincible proof of the truth of Christ's resurrection, and of his holy religion. Having in the first twelve chapters related the chief general transactions of the principal apostles in the first establishment of the church, beginning at our Lord's ascension, he, from the thirteenth chapter, almost confines himself to the actions and miracles of St. Paul, to most of which he had been privy and an eye-witness, and concerning which false reports were spread. Saint Luke dedicated both this book and his gospel to one Theophilus, who, by the title of Most Excellent, which he gives him, according to the style of those times, must have been a person of the first distinction, and a public magistrate, probably of Antioch, who perhaps was a convert of this evangelist. These books were not intended only for his use, but also for the instruction of all churches, and all succeeding ages. As amongst the ancient prophets the style of Isaias was most elegant and polite, and that of Amos, who had been a shepherd, rough, so that of St. Luke, by its accuracy and elegance, and the purity of the Greek language, shows the politeness of his education at Antioch; yet it is not wholly free from Hebraisms and Syriacisms. It flows with an easy and natural grace and sweetness, and is admirably accommodated to a historical design.

St. Luke did not forsake his master after he was released from his confinement. That apostle, in his last imprisonment at Rome, writes that the rest had all left him, and that St. Luke alone was with him.<sup>4</sup> St. Epipha-

<sup>1</sup> Baron. in Annal. t. 1, ad an. 55, ed. nov. Lucens.

<sup>2</sup> Roma Subterr. l. 3, c. 41; Lorinus, in Acta Apost.

<sup>3</sup> S. Hieron. Catal. Vir. Illustr. c. 7

<sup>4</sup> 2 Tim. iv, 11.

nius says<sup>1</sup> that, after the martyrdom of Saint Paul, St. Luke preached in Italy, Gaul, Dalmatia, and Macedon. By Gaul some understand Cisalpine Gaul, others Galatia. Fortunatus and Metaphrastes say he passed into Egypt, and preached in Thebais. Nicephorus says he died at Thebes in Bœotia, and that his tomb was shown near that place in his time; but seems to confound the evangelist with St. Luke Stiriotie, a hermit of that country. St. Hippolytus says<sup>2</sup> Saint Luke was crucified at Elæa in Peloponnesus near Achaia. The modern Greeks tell us he was crucified on an olive tree. The ancient African Martyrology of the fifth age<sup>3</sup> gives him the titles of Evangelist and Martyr. Saint Gregory Nazianzen,<sup>4</sup> St. Paulinus,<sup>5</sup> and St. Gaudentius of Brescia,<sup>6</sup> assure us that he went to God by martyrdom. Bede, Ado, Usuard, and Baronius in the Martyrologies only say he suffered much for the faith, and died very old in Bithynia. That he crossed the straits to preach in Bithynia is most probable; but then he returned and finished his course in Achaia, under which name Peloponnesus was then comprised. The modern Greeks say he lived fourscore and four years; which assertion had crept into Saint Jeron's account of Saint Luke,<sup>7</sup> but is expunged by Martianay, who found those words wanting in all old manuscripts. The bones of St. Luke were translated from Patras in Achaia in 357, by order of the emperor Constantius, and deposited in the church of the apostles at Constantinople,<sup>8</sup> together with those of St. Andrew and St. Timothy. On the occasion of this translation, some distribution was made of the relics of St. Luke. St. Gaudentius procured a part for his church at Brescia.<sup>9</sup> St. Paulinus possessed a portion in St. Felix's church at Nola, and with a part enriched a church which he built at Fondi.<sup>10</sup> The magnificent church of the apostles at Constantinople was built by Constantine the Great,<sup>11</sup> whose body was deposited in the porch in a chest of gold, the twelve apostles standing round his tomb.<sup>12</sup> When this church was repaired by an order of Justinian, the masons found three wooden chests, or coffins, in which, as the inscriptions proved, the bodies of St. Luke, St. Andrew, and St. Timothy were interred.<sup>13</sup> Baronius mentions that the head of Saint Luke was brought by St. Gregory from Constantinople to Rome, and laid in the church of his monastery of

St. Andrew.<sup>1</sup> The ancient picture of Saint Luke, together with all the instruments used formerly in writing, is copied by Montfaucon from old manuscript books of his gospel.<sup>2</sup> Some of his relics are kept in the great Grecian Monastery on Mount Athos in Greece.<sup>3</sup>

Christ, our divine Legislator, came not only to be our model by his example, and our Redeemer by the sacrifice of his adorable blood, but also to be our doctor and teacher by his heavenly doctrine. He who, from the beginning of the world, had inspired and opened the mouths of so many prophets, vouchsafed to become himself our instructor, teaching us what we are to believe, and what we are to do, that through his redemption we may escape eternal torments and attain to everlasting life. With what earnestness and diligence, with what awful respect ought we to listen to, and assiduously meditate upon his divine lessons, which we read in his gospels, or hear from the mouths of his ministers, who announce to us his word, and in his name, or by his authority and commission! As by often iterating the same action the nail is driven into the wood, and not a stroke of the hammer is lost or superfluous; so it is by repeated meditation, that the divine word sinks deep into our hearts. What fatigues and sufferings did it cost the Son of God to announce it to us! How many prophets! how many apostles, evangelists, and holy ministers has he sent to preach the same for the sake of our souls! How intolerable is our contempt of it! our sloth and carelessness in receiving it!

#### ST. JULIAN SABAS, HERMIT.

ST. JULIAN, for his wisdom and prudence, was surnamed Sabas, which signifies in Syriac, the Grey or Old Man. He flourished in the fourth age, living first in a damp cave near Edessa, afterward on Mount Sinai in Arabia. Austere penance, manual labor, and assiduous prayer and contemplation were the means by which he sanctified his soul. He saw in spirit the death of Julian the Apostate in Persia, by which God delivered his church from the storm with which that persecutor then threatened it.<sup>4</sup> The Arians under Valens abusing the authority of this saint's name, he left his solitude, and, coming to Antioch, loudly confounded them, and wrought many miracles. When he had given an ample testimony to the true faith, he returned to his cell, where he instructed a great number of disciples, who edified the church long after his death. St. Chrysostom calls him a wonderful man, and describes the great honor with which he was received liv-

<sup>1</sup> S. Epiph. Hær 51.

<sup>2</sup> S. Hippolytus, in MS. Bodleianæ Bibl. ap. Milles in Præf. in Luc. p. 120.

<sup>3</sup> Mabil. Ann. t. 3, p. 414. <sup>4</sup> S. Naz. Or. 3.

<sup>5</sup> Paulin. ep. 12, p. 155. <sup>6</sup> S. Gaud. Serm. 17.

<sup>7</sup> De Vir. Illustr. c. 7.

<sup>8</sup> S. Hieron. Ib.; Philostorg. Idat. in Chron.; Theodor. Lector, p. 567.

<sup>9</sup> Serm. 17. <sup>10</sup> S. Paulin. ep. 24 et 12.

<sup>11</sup> Eus. Vit. Constant. l. 4, c. 58.

<sup>12</sup> Socrates, Hist. Eccl.

<sup>13</sup> See Procop. De Ædif. Justiniani; also Mr. Ball, On the Antiquities of Constantinople, App. to Gyllius, p. 45.

<sup>1</sup> Baron. ad an. 586, n. 25.

<sup>2</sup> Palæographia Græca, l. 1, p. 22, 23.

<sup>3</sup> Ib. l. 7, p. 456.

<sup>4</sup> Theodoret, Hist. Eccl. l. 3, c. 24; and Philoth. c. 2.

ing, and his name venerated after his death.<sup>1</sup> See Theodoret, *Hist. Relig.* c. 2; Bulteau, *Hist. des Mon. d'Orient*, t. 2; Fleury, l. 16, n. 28, &c. This saint is named in the Roman Martyrology on the 14th of January, but by the Greeks both on this day and on the 24th of this month.

#### ST. JUSTIN, MARTYR, IN PARISIS.

RICTIUS VARUS, prefect of the Belgic Gaul, in the first years of Maximian, was a cruel persecutor of the faith, whilst that emperor resided in Gaul, and for some time in Belgium itself. By this prefect's orders many received the crown of martyrdom at Triers. Also at Amiens, St. Firminus, the bishop; likewise SS. Victoricus, Fuscianus, and Genticianus; St. Quintin at Vermande; SS. Crispin and Crispinian at Soissons; St. Piat or Piaton at Tournay; and St. Justin or St. Justus at Louvres, a small town in Paris, four leagues from Paris, towards Senlis. He was going to Amiens, and beheaded because he would not betray to the persecutors his father and brother, who travelled with him, and who had concealed themselves. His relics, kept in the cathedral at Paris, appear to have been the body of a youth. See his Acts, ascribed to Bede; Tillem. t. 4, p. 751; Fleury, l. 18, n. 19, t. 2, p. 399.

#### ST. MONON, M.

HE left Scotland, his native country, and retired into the forest of Ardennes, where he led a holy life in the seventh century. He was massacred in his cell by robbers, and was buried in the village of Nassaw which at present belongs to the abbey of St. Hubert. His tomb was rendered famous by miracles. There was a church dedicated under his invocation near the city of St. Andrew's in Scotland, called to this day Monon's Kirk. See Molanus, *addit. ad Usuard*; and King, in *Calend.*

### OCTOBER XIX.

#### ST. PETER OF ALCANTARA, C.

From his life, written by F. John of St. Mary, in 1619, and again by F. Martin of St. Joseph, in 1644; also from the edifying account St. Teresa has left us of him in her own life, c. 27; F. Wadding's *Annals of the Franciscan Order*; and Hel-yot, *Hist. des Ord. Relig.* t. 7, p. 137.

A. D. 1562.

CHRIST declares the spirit and constant practice of penance to be the foundation of a Christian or spiritual life. This great and

<sup>1</sup> S. Chrys. Hom. 21 in Ephes. t. 11, p. 162, ed. Ben.

most important maxim, which in these latter ages is little understood, even amongst the generality of those who call themselves Christians, is set forth by the example of this saint, to confound our sloth and silence all our vain excuses. St. Peter was born at Alcantara, a small town in the province of Estramadura in Spain, in 1499. His father, Alphonso Garavito, was a lawyer, and governor of that town; his mother was of good extraction, and both were persons eminent for their piety and personal merit in the world. Upon the first dawn of reason, Peter discovered the most happy dispositions to virtue, and seemed a miracle of his age in fervor and unwearied constancy in the great duty of prayer from his childhood and his very infancy. He had not finished his philosophy in his own country, when his father died. Some time after this loss, he was sent to Salamanca to study the canon law. During the two years that he spent in that university, he divided his whole time between the church, the hospital, the school, and his closet. In 1513 he was recalled to Alcantara, where he deliberated with himself about the choice of a state of life. On one side, the devil represented to him the fortune and career which were open to him in the world; on the other side, listening to the suggestions of divine grace, he considered the dangers of such a course, and the happiness and spiritual advantages of holy retirement. These sunk deep into his heart, and he felt in his soul a strong call to a religious state of life, in which he should have no other concern but that of securing his own salvation. Resolving, therefore, to embrace the holy Order of St. Francis, in the sixteenth year of his age he took the habit of that austere rule in the solitary convent of Manjarez, situated in the mountains which run between Castile and Portugal. An ardent spirit of penance determined his choice of this rigorous institute in imitation of the Baptist, and he was so much the more solicitous after his engagement to cultivate and improve the same with particular care, as he was sensible that the characteristic virtues of each state ought to form the peculiar spirit of their sanctity who serve God in it.

During his novitiate, he labored to subdue his domestic enemy by the greatest humiliations, most rigorous fasts, incredible watchings, and other severities. Such was his fervor, that the most painful austerities had nothing frightful or difficult for him; his disengagement from the world from the very moment he renounced it was so entire, that he seemed in his heart to be not only dead or insensible, but even crucified to it, and to find all that a pain which flatters the senses and the vanity of men in it; and the union of his soul with his Creator seemed to suffer no interruption from any external employments. He had first the care of the vestry (which employment was most agreeable to



his devotion), then of the gate, and afterward of the cellar; all which offices he discharged with uncommon exactness, and without prejudice to his recollection. That his eyes and other senses might be more easily kept under the government of reason, and that they might not, by superfluous curiosity, break in upon the interior recollection of his mind, such was the restraint he put upon them, that he had been a considerable time a religious man without ever knowing that the church of his convent was vaulted. After having had the care of serving the refectory for half a year, he was chid by the superior for having never given the friars any of the fruits in his custody; to which the servant of God humbly answered, he had never seen any. The truth was, he had never lifted up his eyes to the ceiling, where the fruit was hanging upon twigs, as is usual in countries where grapes are dried and preserved. He lived four years in a convent, without taking notice of a tree that grew near the door. He ate constantly for three years in the same refectory, without seeing any other part of it than a part of the table where he sat, and the ground on which he trod. He told St. Teresa that he once lived in a house three years without knowing any of his religious brethren but by their voices. From the time that he put on the religious habit to his death, he never looked any woman in the face. These were the marks of a true religious man, who studied perfectly to die to himself. His food was for many years only bread moistened in water, or unsavory herbs, of which, when he lived a hermit, he boiled a considerable quantity together, that he might spend the less time in serving his body, and ate them cold, taking a little at once for his refectory, which for a considerable time he made only once in three days. Besides these unsavory herbs, he sometimes allowed himself a porridge made with salt and vinegar; but this only on great feasts. For some time his ordinary mess was a soup made of beans; his drink was a small quantity of water. He seemed, by long habits of mortification, to have almost lost the sense of taste in what he ate; for when a little vinegar and salt was thrown into a porringer of warm water, he took it for his usual soup of beans. He had no other bed than a rough skin laid on the floor, on which he knelt great part of the night, leaning sometimes on his heels for a little rest; but he slept sitting, leaning his head against a wall. His watchings were the most difficult and the most incredible of all the austerities which he practised; to which he inured himself gradually, that they might not be prejudicial to his health; and which, being of a robust constitution of body, he found himself able to bear. He was assailed by violent temptations and cruel spiritual enemies; but, by the succor of divine grace, and the arms of humility and prayer, was always victorious.

A few months after his profession, Peter was sent from Manjarez to a remote retired convent near Belviso, where he built himself a cell with mud and the branches of trees, at some distance from the rest, in which he practised extraordinary mortifications without being seen. About three years after, he was sent by his provincial to Badajos, the metropolis of Estremadura, to be superior of a small friary lately established there, though he was at that time but twenty years old. The three years of his guardianship or wardenship appeared to him a grievous slavery. When they were elapsed, he received his provincial's command to prepare himself for holy orders. Though he earnestly begged for a longer delay, he was obliged to acquiesce, and was promoted to the priesthood in 1524, and soon after employed in preaching. The ensuing year he was made guardian of Placentia. In all stations of superiority he considered himself as a servant to his whole community, and looked upon his post only as a strict obligation of encouraging the rest in the practice of penance by his own example. Our saint, who had never known the yoke of the world or vicious habits, entered upon his penitential course in a state of innocence and purity which seemed never to have been stained with the guilt of mortal sin. But, by the maxims of the gospel, and the spirit of God, which directs all the saints, a deep sense was impressed upon his soul of the obligation which every Christian lies under of making his whole life a martyrdom of penance, to satisfy the divine justice both for past and daily infidelities, to prevent the rebellion of the senses and passions, and to overcome the opposition which the flesh and self-will raise against the spirit, unless they are entirely subdued, and made obedient to it. Neither can God perfectly reign in a heart, so long as the least spark of inordinate desires is habitually cherished in it. Every one, therefore, owes to God a sacrifice of exterior mortification and interior self-denial of his will, with a constant spirit of compunction, and a rigorous impartial self-examination or inspection into the dark recesses of his heart, in order to discover and extirpate the roots of all rising vicious inclinations. St. Peter, by his own example, inspired his religious brethren with fervor in all the branches of holy penance; whilst, by purifying the affections of his heart, he prepared his soul for the most sublime graces of divine love and heavenly contemplation. When the term of his second guardianship was expired, he was employed six years in preaching. Penetrated with the most profound sentiments of humility, compunction, and sovereign contempt of all earthly things, and burning with the most ardent charity, he appeared in the pulpits like a seraph sent by God to rouse sinners to a true spirit of penance, and to kindle in their most frozen breasts the fire of divine love. Hence incredible was the fruit

which his sermons produced. Besides his natural talents and stock of learning, he was enriched by God with an experimental and infused sublime knowledge and sense of spiritual things, and of the sacred paths of virtue, which is never acquired by study, but is the fruit only of divine grace, an eminent spirit of prayer, rooted habits, and the heroic practice of all virtues. The saint's very countenance or presence alone seemed a powerful sermon, and it was said that he had but to show himself, to work conversions, and excite his audience to sighs and tears.

The love of retirement being always Saint Peter's predominant inclination, he made it his earnest petition to his superiors that he might be placed in some remote solitary convent, where he might give himself up to the sweet commerce of divine contemplation. In compliance with his request, he was sent to the convent of St. Onuphrius, at Lapa, near Soriana, situated in a frightful solitude; but, at the same time, he was commanded to take upon him the charge of guardian or warden of that house. In that retirement, he composed this golden book *On Mental Prayer*, at the request of a pious gentleman, who had often heard him speak on that subject. This excellent little treatise was justly esteemed a finished master-piece on this important subject by St. Teresa, Lewis of Granada, St. Francis of Sales, pope Gregory XV, queen Christina of Sweden, and others. In it the great advantages and necessity of mental prayer are briefly set forth; all its parts and its method are explained, and exemplified in affections of divine love, praise, and thanksgiving, and especially of supplication or petition. Short meditations on the last things, and on the passion of Christ, are added as models. Upon the plan of this book, Lewis of Granada and many others have endeavored to render the use of mental prayer easy and familiar among Christians, in an age which owes all its spiritual evils to a supine neglect of this necessary means of interior true virtue. Our saint has left us another short treatise, *On the Peace of the Soul*, or *On an Interior Life*, no less excellent than the former.\*

\* He lays down this fundamental rule, that as the perfection of virtue consists in the purity and fervor of our love of God, our aim and all our endeavors must be levelled at this mark. The first and chief condition is, that by crucifying all inordinate desires, and subduing our passions, we calm and regulate our interior, ground our hearts in holy peace, plant in them the deepest sentiments of humility, meekness, charity, and every virtue; and be solicitous and careful that all our exercises and actions be animated by the interior spirit, and have the root and principle of these virtues in the heart; for austerities are not only lost, but even become pernicious, unless they spring from, and are grounded in the interior sentiment or spirit. Next to our care to extirpate the seeds of vicious and earthly affections, we must study to perform all our duties with affection and sweetness, loving the duties themselves, and doing nothing by constraint or violence; a circumstance capitially contrary to interior peace. It is necessary that we shun all dis-

St. Peter was himself an excellent proficient in the school of divine love, and in the exercises of heavenly contemplation. His prayer and his union with God were habitual. He said mass with a devotion that astonished others, and often with torrents of tears, or with raptures. He was seen to remain in prayer a whole hour, with his arms stretched out, and his eyes lifted up without moving. His ecstasies in prayer were frequent, and sometimes of long continuance. So great was his devotion to the mystery of the incarnation, and the holy sacrament of the altar, that the very mention or thought of them frequently sufficed to throw him in a rapture. The excess of heavenly sweetness, and the great revelations which he received in the frequent extraordinary unions of his soul with God, are not to be expressed. In the jubilation of his soul, through the impetuosity of the divine love, he sometimes was not able to contain himself from singing the divine praises aloud in a wonderful manner. To do this more freely, he sometimes went into the woods, where the peasants, who heard him sing, took him for one who was beside himself.

The reputation of St. Peter having reached the ears of John III, king of Portugal, that prince was desirous to consult him upon certain difficulties of conscience, and St. Peter received an order from his provincial to re-

turbance of mind, and irregular passion, keep our souls in a constant state of serenity and peace, and always have God before our eyes, without much regard to please any other but him alone. If any disturbance begins to arise in us, we must instantly fly to God, turning our hearts to him in holy prayer, as Jesus in the garden returned thrice to prostrate himself before his heavenly Father. A city is not built in a day; and this is no less an undertaking than to build a house for God, and a temple for his Holy Spirit, though he himself be the principal architect. The corner-stone and chief foundation of this building is humility. "Desire therefore," says the saint, "to be contemned and vilified by the whole world, and never to follow your own will and inclinations; lay all your desires before God, begging that only his will be done, and that it alone may reign in you, without any alloy of your own will. Whatever withdraws you from humility, let the pretence be ever so specious, is a false prophet, and a ravenous wolf, which, under the cover of a sheep's skin, comes to devour what you have gathered with much time and industry." Next to the care of humility, he recommends perfect self-denial; and gives the third place to constant recollection; adding this caution, that we must not suffer a zeal for the souls of others to hurt our own, by being made a pretext for neglecting any of these practices. For the comfort of those who labor under interior trials and scruples, the saint observes that God frequently permits such for the advancement of a soul in humility and purity of heart. The tranquillity which Saint Peter so strongly recommends as the preparation fitting a soul to be made the abode of the Holy Ghost, is not a state of inaction; for though the soul be neither darkened with the clouds, nor ruffled with the storms of inordinate passions, fears, or desires, she is all action, and all fire, being penetrated with the deepest sentiments, and employed in the most ardent acts of sweet love, hope, compunction, holy fear, and all other virtues

pair to him at Lisbon. He did not make use of the carriages which the king had ordered to be ready for him, but made the journey barefoot, without sandals, according to his custom. King John was so well satisfied with his answers and advice, and so much edified by his saintly comportment, that he engaged him to return again soon after. In these two visits the saint converted several great lords of the court; the infanta Maria, the king's sister, trampling under her feet the pomp of the world, made privately the three vows of religious persons, but with this condition, that she should continue at court, and wear a secular dress, her presence being necessary for the direction of certain affairs. This princess founded a rigorous nunnery of barefooted Poor Clares at Lisbon, for ladies of quality, and both she and the king were extremely desirous to detain the saint at court. But though they had fitted up apartments like a cell, with an oratory for him, and allowed him liberty to give himself up wholly to divine contemplation, according to his desire, yet he found the conveniences too great, and the palace not agreeable to his purposes. A great division having happened among the townsmen of Alcantara, he took this opportunity to leave the court, in order to reconcile those that were at variance. His presence and pathetic discourses easily restored peace among the inhabitants of Alcantara. This affair was scarcely finished, when, in 1533, he was chosen provincial of the province of St. Gabriel, or of Estramadura, which, though it was of the conventuals, had adopted some time before certain constitutions of a reform. The age required for this office being forty years, the saint warmly urged that he was only thirty-nine; but all were persuaded that his prudence and virtue were an overbalance. Whilst he discharged this office, he drew up several severe rules of reformation, which he prevailed on the whole province to accept in a chapter which he held at Placentia for this purpose, in 1540. Upon the expiration of the term of his provincialship, in 1541, he returned to Lisbon, to join F. Martin of Saint Mary, who was laying the foundation of a most austere reformation of this Order reduced to an eremitical life, and was building the first hermitage upon a cluster of barren mountains called Arábida, upon the mouth of the Tagus, on the opposite bank to Lisbon. The duke of Aveiro not only gave the ground, but also assisted them in raising cells. St. Peter animated the fervor of these religious brethren, and suggested many regulations which were adopted. The hermits of Arábida wore nothing on their feet, lay on bundles of vine-twigs, or on the bare ground, never touched flesh or wine, and ate no fish except on festivals. Peter undertook to awake the rest at midnight, when they said matins together; after which they continued in prayer till break of day. Then they recited prime, which was followed by one mass only, ac-

ording to the original regulation of Saint Francis. After this, retiring to their cells, they remained there till tierce, which they recited together, with the rest of the canonical hours. The time between vespers and compline was allotted for manual labor. Their cells were exceeding mean and small; St. Peter's was so little, that he could neither stand up nor lie down in it without bending the body. F. John Calus, general of the Order, coming into Portugal, desired to see St. Peter, and made a visit to his hermitage. Being much edified with what he saw, he gave F. Martin leave to receive novices, bestowed on this reform the convents of Palhaes and Santaren, and erected it into a custody, his companion leaving him to embrace this reformation. The convent of Palhaes being appointed for the novitiate, St. Peter was nominated guardian, and charged with the direction of the novices.

Our saint had governed the novitiate only two years, when, in 1544, he was recalled by his own superiors into Spain, and received by his brethren in the province of Estramadura with the greatest joy that can be expressed. Heavenly contemplation being always his favorite inclination, though, by obedience, he often employed himself in the service of several churches, and in the direction of devout persons, he procured his superior's leave to reside in the most solitary convents, chiefly at St. Onuphrius's, near Soriano. After four years spent in this manner, he was allowed, at the request of prince Lewis, the king's most pious brother, and of the duke of Aveiro, to return to Portugal. During three years that he staid in that kingdom, he raised his congregation of Arábida to the most flourishing condition, and, in 1550, founded a new convent near Lisbon. This custody was erected into a province of the Order, in 1560. His reputation for sanctity drew so many eyes on him, and gave so much interruption to his retirement, that he hastened back to Spain, hoping there to hide himself in some solitude. Upon his arrival at Placentia in 1551, his brethren earnestly desired to choose him provincial; but the saint turned himself into every shape to obtain the liberty of living some time to himself, and at length prevailed. In 1553 he was appointed custos by a general chapter held at Salamanca. In 1554 he formed a design of establishing a reformed congregation of friars upon a stricter plan than before; for which he procured himself to be empowered by a brief obtained of pope Julius III. His project was approved by the provincial of Estramadura, and by the bishop of Coria, in whose diocess the saint, with one fervent companion, made an essay of this manner of living, in a small hermitage. A short time after, he went to Rome, and obtained a second brief, by which he was authorized to build a convent according to this plan. At his return, a friend founded a convent for him,

such a one as he desired, near Pedroso, in the diocese of Palentia, in 1555, which is the date of this reformed institute of Franciscans, called The Barefooted, or of the strictest observance of St. Peter of Alcantara. This convent was but thirty-two feet long, and twenty-eight wide; the cells were exceeding small, and one half of each was filled with a bed, consisting of three boards; the saint's cell was the smallest and most inconvenient. The church was comprised in the dimensions given above, and of a piece with the rest. It was impossible for persons to forget their engagement in a penitential life, whilst their habitations seemed rather to resemble graves than chambers. The count of Oropeza founded upon his estates two other convents for the saint; and certain other houses received his reformation, and others were built by him. In 1561 he formed them into a province, and drew up certain statutes, in which he orders that each cell should only be seven feet long, the infirmary thirteen, and the church twenty-four; the whole circumference of a convent forty or fifty feet; that the number of friars in a convent should never exceed eight; that they should always go barefoot, without socks or sandals; should lie on the boards, or mats laid on the floor; or, if the place was low and damp, on beds raised one foot from the ground; that none, except in sickness, should ever eat any flesh, fish, or eggs, or drink wine; that they should employ three hours every day in mental prayer, and should never receive any retribution for saying mass. The general appointed St. Peter commissary of his Order in Spain in 1556, and he was confirmed in that office by pope Paul IV, in 1559. In 1561, whilst he was commissary, he was chosen provincial of his reformed Order, and, going to Rome, begged a confirmation of this institute. Pius IV, who then sat in St. Peter's chair by a bull dated in February, 1562, exempted this congregation from all jurisdiction of the conventual Franciscans (under whom St. Peter had lived), and subjected it to the minister-general of the Observantins, with this clause, that it is to be maintained in the perpetual observance of the rules and statutes prescribed by St. Peter. It is propagated into several provinces in Spain, and is spread into Italy, each province in this reform consisting of about ten religious houses.

When the emperor Charles V, after resigning his dominions, retired to the monastery of St. Justus, in Estramadura, of the Order of Hieronymites, in 1555, he made choice of St. Peter for his confessor, to assist him in his preparation for death; but the saint, foreseeing that such a situation would be incompatible with the exercises of assiduous contemplation and penance to which he had devoted himself, declined that post with so much earnestness, that the emperor was at length obliged to admit his excuses. The saint, whilst in quality of commissary

he made the visitation of several monasteries of his Order, arrived at Avila in 1559. St. Teresa labored at that time under the most severe persecutions from her friends and her very confessors, and under interior trials from scruples and anxiety, fearing, at certain intervals, as many told her, that she might be deluded by an evil spirit. A certain pious widow lady, named Guiomera d'Ulloa, an intimate friend of St. Teresa, and privy to her troubles and afflictions, got leave of the provincial of the Carmelites that she might pass eight days in her house, and contrived that this great servant of God should there treat with her at leisure. St. Peter, from his own experience and knowledge in heavenly communications and raptures, easily understood her, cleared all her perplexities, gave her the strongest assurances that her visions and prayer were from God, loudly confuted her calumniators, and spoke to her confessor in her favor.<sup>1</sup> He afterward exceedingly encouraged her in establishing her reformation of the Carmelite Order, and especially in founding it in the strictest poverty.<sup>2</sup> Out of his great affection and compassion for her under her sufferings, he told her in confidence many things concerning the rigorous course of penance in which he had lived for seven-and-forty years. "He told me," says she, "that, to the best of his remembrance, he had slept but one hour and a half in twenty-four hours for forty years together; and that, in the beginning, it was the greatest and most troublesome mortification of all to overcome himself in point of sleep, and that, in order for this, he was obliged to be always either kneeling or standing on his feet; only when he slept, he sat with his head leaning aside upon a little piece of wood fastened for that purpose in the wall. As to the extending his body at length in his cell, it was impossible for him, his cell not being above four feet and a half in length. In all these years he never put on his capouch or hood, how hot soever the sun, or how violent soever the rain might be; nor did he ever wear any thing upon his feet, nor any other garment than his habit of thick coarse sackcloth (without any other thing next his skin), and this short and scanty, and as straight as possible, with a short mantle or cloak of the same over it. He told me, that when the weather was extreme cold, he was wont to put off his mantle, and to leave the door and the little window of his cell open, that when he put his mantle on again, and shut his door, his body might be somewhat refreshed with this additional warmth. It was usual with him to eat but once in three days; and he asked me why I wondered at it; for it was very possible to one who had accustomed himself to it. One of his companions told me that sometimes he ate nothing at all for eight days; but that perhaps might be

<sup>1</sup> Her own Life, c. 30. <sup>2</sup> Ib. c. 35; Foundat. c. 5

when he was in prayer; for he used to have great raptures, and vehement transports of divine love, of which I was once an eye-witness. His poverty was extreme, and so also was his mortification, even from his youth. He told me he had lived three years in a house of his Order without knowing any of the friars but by their speech; for he never lifted up his eyes; so that he did not know which way to go to many places which he often frequented, if he did not follow the other friars. This likewise happened to him in the roads. When I came to know him, he was very old, and his body so extenuated and weak, that it seemed not to be composed but, as it were, of the roots of trees, and was so parched up that his skin resembled more the dried bark of a tree than flesh. He was very affable, but spoke little, unless some questions were asked him; and he answered in few words, but in these he was agreeable, for he had an excellent understanding." St. Teresa observes, that though a person cannot perform such severe penance as this servant of God did, yet there are many other ways whereby we may tread the world under our feet; and our Lord will teach us these ways when he finds a mind that is fit.\* To deny the obligation and necessity of some degree of exterior penance and mortification (which some now-a-days seem almost to cashier in practice) would be an error in faith. The extraordinary severities which the Baptist and so many other saints exercised upon themselves, ought to be to us sinners a subject of humiliation and self-reproach. We ought not to lose courage, if we do not, or cannot watch and fast as they did; but then we ought at least to be the more diligent in bearing labors, pains, hu-

\* Hippocrates, for reasons of health, allows no constitution at any time above seven, or at most eight hours for sleep. Many can accustom themselves to be satisfied with six, or even five, some with three or four hours sleep, without prejudice. Very great abstemiousness makes very little sleep required. Devout servants of God regret the loss of any moments of this short life which they can employ in the divine praises, or in tears of compunction, which sacrifice, by watchings in the silence of the night, becomes more acceptable to God. Watchings, moreover, are a part of penance, and subdue the body more than fasts. But the extraordinary watchings and fasts of some saints, who were conducted by an uncommon impulse of the Holy Ghost, can only be proposed as patterns for imitation at a very great distance; and discretion is a necessary condition in mortification. However, the difficulties or impossibility which many apprehend in embracing a penitential course according to their circumstances, are generally imaginary only, and arise from shadows and groundless fears, which sloth and sensuality create. Such a course, undertaken heartily, and with resolution and fervor, will not be found hard; but every thing wears a frightful face to those who have not courage to set their hands to work; as a coward starts at shadows. Mortification in little things, if constant, and accompanied with a spirit of perfect self-denial, sincere humility, and a desire of concealing itself from the eyes of others, may be of great efficacy, without the danger of being observed by others.

miliations and sickness with patience, and in the practice of interior self-denials, humility, and meekness.

St. Peter was making the visitation of his convents, and confirming his religious in that perfect spirit of penance with which he had inspired them, when he fell sick in the convent of Viciosa. The count of Oropeza, upon whose estate that house was situated, caused him, against his will, to be removed to his own house, and to take medicines, and good nourishing food; but these, instead of relieving, aggravated his distemper; his pain in his stomach grew more violent, his fever redoubled, and an ulcer was formed in one of his legs. The holy man, perceiving that his last hour approached, would be carried to the convent of Arenas, that he might die in the arms of his brethren. He was no sooner arrived there but he received the holy sacraments. In his last moments he exhorted his brethren to perseverance, and to the constant love of holy poverty. Seeing he was come to the end of his course, he repeated those words of the psalmist: *I have rejoiced in those things which have been said to me. We shall go into the house of the Lord.* Having said these words, he rose upon his knees, and stooping in that posture, calmly expired on the 18th of October, in the year 1562, of his age sixty-three. Saint Teresa, after mentioning his happy death, says: "Since his departure, our Lord has been pleased to let me enjoy more of him than I did when he was alive; he has given me advice and counsel in many things, and I have frequently seen him in very great glory. The first time that he appeared to me, he said: 'O happy penance, which hath obtained me so great a reward!' with many other things. A year before he died, he appeared to me when we were at a distance from one another, and I understood that he was to die, and I advertised him of it. When he gave up the ghost, he appeared to me, and told me that he was going to rest. Behold here the severe penance of his life ending in so much glory, that methinks he comforts me now much more than when he was here. Our Lord told me once that men should ask nothing in his name, wherein he would not hear them.—I have recommended many things to him, that he might beg them of our Lord, and I have always found them granted."<sup>1</sup> St. Peter was beatified by Gregory XV, in 1622, and canonized by Clement IX, in 1669.

We admire in the saints the riches and happiness of which they were possessed in the inestimable treasure of the divine love. They attained to, and continually improved this grace in their souls by the exercise of heavenly contemplation, and a perfect spirit of prayer; and laid the foundation of this spiritual tower by a sincere spirit of humility

<sup>1</sup> Her own *Lite*, c. 20.

and penance. It costs nothing for a man to say that he desires to love God; but he lies to his own soul, unless he strive to die to himself. The senses must be restrained, and taught to obey, and the heart purged from sensual and inordinate attachments before it can be moulded anew, rendered spiritual, and inflamed with the chaste affections of pure and perfect love. This is the great work of divine grace in weak impure creatures; but the conditions are, that perfect humility and penance prepare the way, and be the constant attendants of this love. How imperfect is it in our souls, if it is there at all! and how much is it debased by a mixture of sensual affections, and the poisonous stench of self-love not sufficiently vanquished and extinguished, because we neglect these means of grace! A sensual man cannot conceive those things which belong to God.

#### SAINTS PTOLEMY, LUCIUS, AND A THIRD COMPANION, MM.

PTOLEMY, a zealous Christian at Rome, had converted a married woman to the faith, whose brutish husband treated her on that account in the most barbarous manner, and never ceased to blaspheme God, the Creator of all things. She, making use of the liberty which both the Roman law and the gospel<sup>1</sup> gave her in that case, proceeded to a legal separation. The husband, in revenge, accused Ptolemy of being a Christian. The martyr lay a long time in a stinking dungeon, and being at length brought to his trial before Urbicius, prefect of Rome, boldly confessed his faith in Christ, and without more ado, was condemned by the judge to lose his head. Lucius, a Christian, who was present, said to the prefect: "Where is the justice to punish a person who has not been convicted of any crime?" Urbicius said: "I presume you are also a Christian." "I have that happiness," replied Lucius. Urbicius, whose heart was hardened in injustice, passed sentence also on him. A third, who declared himself to have the same faith, and whose name is not known, was beheaded with them. They received their crowns in 166, in the reign of Marcus Aurelius. The saints looked on the goods and evils of this world with indifference, and went with joy to martyrdom, because they regarded this life only as a preparation for a better, and considered that they were immense gainers by death, which puts us in secure possession of eternal happiness. See St. Justin, *Apol.* vol. 1, ed. Ben.; *Eus. Hist.* l. 4, c. 17.

<sup>1</sup> 1 Cor. vii; Aug. l. De Fide, et Oper. c. 16, cap. Si Infidelis, causa 28, qu. 2, et cap. Quanto, Ext. De Divortiis; Nat. Alexander, *Theol. Dogm.* t. 2. l. 2, reg. 4, 5, p. 153.

#### ST. FRIDESWIDE, V. PATRONESS OF OXFORD.

SHE was daughter of Didan, prince of Oxford and the neighboring territory, and learned from her cradle that most important Christian maxim, that "whatsoever is not God, is nothing." Her mother's name was Safrida. From her infancy she exerted all her powers and strength, and made it her whole study to please him alone. Her education was entrusted to the care of a virtuous governess, named Algiva, and in the early period of her life her inclinations led her strongly to a religious state. Riches, birth, beauty, and what ever appeared flattering and dazzling in the eyes of the world, made no weight in the scales with her, unless it was to make her dread more the dangers and snares into which they often betray souls. In the duties of an active life she feared, in the dissipation and hurry of external duties, she should not have strength so well to stand her ground, but her heart would suffer some division. Every virtuous and just interest may and ought ultimately to terminate in God; thus are wordly duties to be made the objects of pure virtue, directed by the divine love. But to live in the world in such manner that her affections should contract nothing of its dust, seemed to Frideswide a difficult task; and the contemplative life of Mary presented charms with which her pure soul was infinitely delighted. She therefore desired earnestly to devote her virginity to God in a monastic state. Her mother was then dead, and her most religious father rejoiced in the choice which his daughter had made of the better part; and, about the year 750, he founded at Oxford a nunnery, in honor of St. Mary and all the saints, the direction of which was committed to her care.\*

Sincere love of charity consists not in words, but in deeds. The holy virgin therefore considered, that to profess in words that she belonged wholly to God, would be a base

\* The nunnery of St. Frideswide being dispersed in the Danish wars, this became a house of secular priests, till, in 1111, Roger, bishop of Salisbury, founded in this church of St. Frideswide a monastery of Regular Canons of St. Austin. Cardinal Wolsey, in 1525, began in it the foundation of a noble college; but all his lands and revenues being seized by king Henry VIII, in 1529, that prince re-established this collegiate church in 1532, for a dean and twelve canons, but dissolved it in 1545. This king erected a new bishopric for Oxfordshire, which he settled first at Osney, then a priory of Austin Canons; but in 1546, he removed it to Oxford, making this church of St. Frideswide (which from that time is called Christ-Church) the cathedral, and refounding the college both of canons and students. This royal and ample foundation consists of a dean, eight canons, and one hundred students, besides chaplains, choristers, &c. (See Chamberlain's Present State of England; Tanner's Notitia Monastica; Historia Fundationis Prioratûs S. Frideswide, Oxon. per Will. Wyrley, MS.; also Registra, Chartas Originales, &c. in Thesaurario Ædis Christi Oxon.)

dissimulation, and criminal hypocrisy, unless, by most strenuous endeavors, she made good her solemn promise to God, and studied to be entirely his in her whole heart, and in all her actions. The devil, envying her happy progress, assailed her virtue with implacable rage; but his fury rendered her victories more glorious. Algar, a Mercian prince, smitten with her beauty and virtues, and not being able to overcome her resolution of chastity, gave so far a loose to the reigns of his criminal passion, as to lay a snare to carry her off. The holy virgin escaped his pursuits by concealing herself a long time in a hog-sty. The prince is said to have been miraculously struck with blindness just as he entered the city, and to have recovered his sight by his repentance and the prayer of the saint. After this accident, the holy virgin, to shun the danger of applause, and live more perfectly to God in closer retirement, built herself a little oratory at Thornbury, near the town, where, by the fervor and assiduity of her penance and heavenly contemplation, she made daily advances toward God and his kingdom. The more she tasted of the sweetness of his holy love, the more she despised the straws and dung of earthly vanities, and the more earnestly she sighed after the light of the children of God. The fountain which the saint made use of in this place was said to have been obtained by her prayers. Saint Frideswide died before the end of the eighth century, was honored by many miracles, and the church in which she was buried became famous for the treasure of her relics, and took her name. Wood and others mention that Martin Bucer's Dutch wife, whom he brought over in the reign of Edward VI, was buried, in the reign of queen Elizabeth, in the spot where the relics of St. Frideswide had been scattered, with this inscription: *Hic jacent religio et superstitio*; the obvious meaning of which would lead us to think these men endeavored to extinguish and bury all religion. Saint Frideswide was honored as patroness of the city and university of Oxford; also of Bommy, near Terouenne in Artois, and some other religious houses abroad. See William of Malmesbury; Brompton; the Monast. Anglic. vol. 1, p. 173, 981; Ant. Wood, Hist. et Antiquitates Acad. Oxon. l. 2, p. 246; Leland's Itinerary, published by Hearne, vol. 4, app. p. 156; Mabill. sæc. 3 Ben. part 2, p. 561; Bulteau, c. 6; Britannia Sancta; and Leland, Collect. vol. 1, p. 342.

#### ST. ETHBIN OR EGBIN, ABBOT.

HE was of a noble British family, and was sent early into France to be educated under the care of his countryman, St. Samson, who was then bishop of Dole. Under this excellent master he made great progress in virtue; and hearing one day at mass these words of the gospel: *Every one of you that doth not*

*renounce all that he possesseth, cannot be my disciple*,<sup>1</sup> he immediately formed a resolution to renounce the world. He was at this time a deacon, and having obtained his prelate's consent he retired to the abbey of Taurac, in the year 554. Here he chose for his guide a holy monk named Guignole, or Winwaloe.\* The community of Taurac being dispersed about the year 560, by an irruption of the Franks, and Guignole<sup>2</sup> dying soon after, St. Ethbin passed into Ireland, where he lived twenty years in a cell which he had built for himself in the midst of a forest. He was famous for his austerities and his miracles, and died at the age of eighty-three, toward the close of the sixth century, on the 19th of October, the day on which his name occurs in the Roman Martyrology.



### OCTOBER XX.

#### ST. ARTEMIUS, MARTYR.

From Theodoret, Hist. Eccles. l. 3, c. 18; Chron. Pasch. p. 297, ed. Du Cange; Julian the Ap. ep. 10; Ammian. Marcell. l. 15, c. 23; Fleury, l. 15, c. 23.

A. D. 362.

AUGUSTUS, not being willing to intrust the government of Egypt, which was a rich and powerful country, from which the city of Rome was in part supplied with corn, to a senator, like other great provinces of the empire, passed an order that, instead of a proconsul, it should be governed only by a Roman knight, with the title of Augustal prefect.† The government of the troops was committed to a general officer with the title of duke, or general of Egypt. Artemius was honored with this command under Constantius, after Lucius and Sebastian. If, in executing some commissions under Constantius, he appeared against St. Athanasius, by various contrivances he afforded him means and opportunities to make his escape. If he betrayed too great weakness in obeying his prince at that time, he never approved his heresy. At least, that he was orthodox in his faith in the reign of Julian, is evident from Theodoret, the Paschal Chronicle, and the

<sup>1</sup> Luke xiv, 33.

<sup>2</sup> Bolland. t. 4 Mart. p. 248, n. 14.

\* This monk is not to be confounded with Saint Winwaloe, abbot of Landevenech, who is honored on the 3d of March.

† See Dio, l. 51; Tacitus, Annal. l. 2; Baron. Not. in Martyr. 20 Oct.; and Notitia Dignitatum Imp. Occid. c. 128, ap. Grævium, Ant. Rom. t. 7, Col. 1638, where it is said, that Egypt fed the citizens of Rome four months in the year; and sent to Rome, in the reign of Augustus, twenty millions of Roman bushels of corn

ancient Greek Calendars. The idolaters in Egypt accused him before that emperor of having demolished their temples, and broke down their idols. Julian summoned him to appear before him at Antioch in 362, and upon this indictment condemned him to be beheaded in that city, about the month of June in 362.

Artemius engaged in the service of impious Arians, who imbrued their hands in the blood of the saints, and placed on the pinnacle of worldly honors, stands upon the brink of the precipice, in imminent danger of being tumbled down headlong into everlasting flames; yet the omnipotent hand of God rescues him from these dangers, and leads him to bliss by a glorious martyrdom. The view of the many imminent dangers of perishing eternally, to which our souls have been often exposed, must fill us with the deepest sentiments of gratitude, love, and praise, for the infinite and most undeserved mercy by which we have been preserved. Should not we burst forth into incessant hymns of praise and thanksgiving, singing, with the royal prophet: *Unless the Lord had helped me, my soul had long ago dwelt in hell?*<sup>1</sup> Should not we, in a transport of gratitude, implore, without interruption, the divine grace, and resolve to serve God with all our strength, that the fruit of so great mercies may not perish through our malice?

### ST. BARSABIAS, ABBOT,

AND HIS COMPANIONS, MARTYRS, IN PERSIA.

EUGENIUS, called by the Orientals, Abus, by the Chaldæans, Avus, that is, Our Father, and corruptly by Sozomen, Aones, was a disciple of the great St. Antony. Travelling into the East, he founded and governed a numerous monastery near Nisibis, from whence he sent out colonies over all Persia, in which country there were many monasteries in the fourth century, as appears from Theodoret,<sup>2</sup> Barebræus, and other Syrian writers.<sup>3</sup> Sozomen tells us that these monks, the disciples of Abus, completed the conversion of all Syria, and by their preaching brought to the right faith many among the Persians and Saracens.<sup>4</sup> Barsabias was one of these zealous disciples of Abus, and was abbot in Persia, having under him ten monks, whom he educated with great attention and care in the paths of Christian perfection. His distinguished zeal made the persecutors mark him out one of the first for the slaughter. He was apprehended in the beginning of the great persecution of Sapor, and impeached before the governor of the province upon an indictment that he labored to abolish

in Persia the religion of the Magians. With him his ten monks were led in chains to Astahara, a city near the ruins of Persepolis, where the governor of the province resided. This inhuman judge racked his brain to invent the most cruel kind of torments to inflict upon them. By his order their knees were bruised and shattered, their legs were broken; then their arms, sides, and ears were cut and torn in the most barbarous manner, their eyes were beaten, and their faces were swollen and inflamed with the buffets they had received. At length, the governor, enraged to see himself vanquished by their invincible virtue, and tired with tormenting them, condemned them to lose their heads. The martyrs walked joyfully to the place of execution, singing the praises of God in hymns and psalms, being surrounded by a great troop of soldiers and executioners and followed by an incredible number of people. The good abbot desired earnestly to send before him to bliss all those souls which God had committed to his charge, and this petition, which he put up to God with great ardor and charity, was granted.

The slaughter was already begun, when a Magian who happened to be travelling that way, with his wife, two children, and several servants, seeing the crowd, rode up through the people with a servant before him, to see what the matter was. He beheld the venerable abbot standing joyful, singing the divine praises, and taking each monk by the hand as he passed, as if it were to deliver them to the executioner. The Acts say he saw also a bright cross of fire shining over the bodies of the slain. Whether he had been before inclined to the Christian religion, or owed his conversion wholly to a sudden extraordinary light, he became on the spot a perfect Christian; and, being moved by a strong impulse of divine grace, felt in himself an earnest desire to make one in that blessed company. He therefore alighted from his horse, changed clothes with his servant, and whispered in the abbot's ear, begging to be admitted into the happy number of his holy troop, as he was united with them in faith and desire. The abbot assenting, he passed through his hands after the ninth, and was beheaded by the executioner, who did not know him. He was succeeded by the eleventh martyr. Last of all, the venerable Barsabias, the father of these martyrs, presented his neck to the executioner. The bodies of these twelve saints were left to be devoured by the wild beasts and birds of prey; but their heads were brought to the city, and set up in the temple of Nahitis, or Venus. For, though the Magians detested all idols, there were several sects of idolaters in many parts of Persia.\* The example of

<sup>1</sup> Psalm xciv, 17.

<sup>2</sup> Theodoret, Philoth. c. 1.

<sup>3</sup> Apud Jos. Assemani, Bibl. Orient. t. 3, p. 2.

<sup>4</sup> Sozomen, l. 6, c. 34.

\* The system of a good and evil principle was not peculiar to the Magians; for it prevailed in many parts of Asia and Africa, especially in some



the Magian martyr moved his wife, children, and whole family, zealously to profess the Christian faith. These martyrs suffered on the 3d day of June, in the third year of the great persecution of Sapor, the thirty-third of his reign, of Christ 342. St. Barsabias is commemorated both in the Greek Menologies and in the Roman Martyrology on the 11th of December. See the Chaldaic Acts of these martyrs, published by Monsignor Stephen Assemani, *Acta Mart. Orient. t. 1.*

### SAINT ZENOBIUS, BISHOP OF FLORENCE, C.

THIS holy pastor is honored at Florence as the patron, protector, and principal apostle of that city, of which he was a native. He was born toward the close of the reign of Constantine the Great, passed through a regular course of education under eminent masters; and applied himself particularly to the study of philosophy. In his search after wisdom he discovered the folly and falsehood of idolatry, in which he had been educated, and, listening to the doctrine of the gospel, attained to the happiness of faith. The seeds of the Christian religion had taken some root at Florence under Romulus, Paulinus, and Frontinus, whom some call disciples of the apostle St. Peter.<sup>1</sup> But Lamius<sup>2</sup> shows that their mission seems not to have been of so early a date, but of the second or third age. Foggini<sup>3</sup> thinks it not clear that St. Romulus, bishop of Fiesoli, two miles from Florence, flourished before the beginning of the fourth age, though it is not to be doubted but the faith of Christ began to be planted at Florence long before that time; which is manifest from the undoubted proofs that SS. Minias and his companions, St. Crescius, St. Entius, St. Pamphyla, and others, glorified God there by martyrdom in some of the first general persecutions. It appears no less certain that idolatry was still the fashionable or reigning religion at Florence when St. Zenobius became an humble follower of Christ. He was baptized privately by the bishop of Florence, at which his parents took so great offence, that they raised a violent storm both

against their son and the bishop, pretending that the step they had taken was an injury done to their paternal authority. Zenobius answered both for himself and the bishop with so much meekness and constancy, and, in justifying his own conduct, interwove so rational an account of our holy faith, as to satisfy his parents. And when he had once gained their benevolence and attention, it was no hard matter to bring them over to the church of Christ. In order to devote himself to God in the most perfect manner, and to qualify himself to impart the blessing of divine faith to his countrymen, he entered himself among the clergy. When he was only deacon, he preached with so great fruit, and such reputation, that he became known to St. Ambrose of Milan, and was called to Rome by pope Damasus. The death of that pontiff restored him to his liberty, which he made use of to return to Florence, where he began again to cultivate the vineyard, which called for all his strength and attention. The bishop of that city dying, the saint was placed in that see, and by his admirable humility, modesty, abstinence, and charity, approved himself truly an apostolical pastor. In extirpating the kingdom of Satan, and establishing that of Christ in the hearts of so many multitudes, a sphere of action was opened to him commensurate to his zeal; nor did he ever cease earnestly commending to Christ the souls that were intrusted to his care, or feeding them with the word of God, who confirmed his doctrine by miracles. The minds of men grown old in any way of thinking, enfeebled by inveterate sloth, immersed in worldly pursuits, and enslaved to tyrannical passions, have, as it were, formed to themselves a bed in the earth, from which they cannot easily be removed. Zenobius was no stranger to the difficulties of the task which he had undertaken, to awake men who were insensible to spiritual things; he therefore redoubled his earnestness in his labors, and in engaging Omnipotence to bless them with success. Thus he had the comfort to see a numerous people brought into the path of everlasting happiness.

St. Zenobius died in the reign of Honorius. His relics are kept with veneration in the great church at Florence, and his name occurs in the Roman Martyrology on the 25th of May. See the abridgment of his ancient life in St. Antonius; Ughelli, in *Italia Sacra*; Foggini, loco cit.; and principally the accurate and elegant Giuseppe Richa, S. J. in *Notizie Istoriche delle Chiese Fiorentine*, t. 6, in Firenze, Anno 1757.

### SAINT SINDULPHUS, PRIEST OF RHEIMS,

COMMONLY CALLED ST. SENDOU.

sects among the Chaldæans, Assyrians, Syrians, Indians, and Egyptians, but made its appearance in great variety of shapes and dresses. (See Joan. Christoph. Welfii *Manicheismus ante Manichæos*, Hamb. 1708; et Moshemi *Observationes ad Cudworthi Systema*, p. 328, 423). But, as in all these countries, there were other numerous sects which worshipped idols, so there were also in Persia.

INFLAMED with a desire to aim at perfection, he left Aquitain, his native country, and

<sup>1</sup> Baron. ad an. 46, n. 11.

<sup>2</sup> Lamius, *Singulari de Eruditione Apost. libro*, c. 11, p. 190, ed. an. 1738; Foggini, *De Romano S. Petri Itinere et Episcopatu*, Exercit. 14, p. 289, ad p. 365.

<sup>3</sup> See Foggini, ib. p. 290, and his defence under the following title, *La vera Istoria di S. Romolo, Vescovo e Protettore di Fiesole, liberata dal D. Fr. Foggini dalle calunnie, Anno 1742.*

sought for a retreat in the diocess of Rheims, about the beginning of the seventh century. He chose for his residence the village of Aussonce, four leagues from Rheims, where he joined assiduous prayer to the greatest austerities. He was eminent for his knowledge of the scriptures, and for instructing all those who came to consult him. He died before the middle of the seventh century, on the 20th of October, and was buried in the place of his retirement; but his relics were removed in the ninth century to the abbey of Hautevilliers near Rheims. He is mentioned this day in the Roman Martyrology. See Mabill. Act. SS. t. 1, and part. 2 sec. 4, Ben.; Flodoard, Hist. Rem. l. 2, c. 9; Baillet, &c.

ST. AIDAN, bishop of Mayo, is mentioned this day in the Irish Calendar. He died in 768. See Ware and Colgan.

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OCTOBER XXI.

ST. URSULA AND HER COMPANIONS, VV. AND MM.

MIDDLE OF THE FIFTH AGE.

WHEN the pagan Saxons laid waste our island from sea to sea, many of its old British inhabitants fled into Gaul, and settled in Armorica, since called, from them, Little Britain. Others took shelter in the Netherlands, and had a settlement near the mouth of the Rhine, at a castle called Brittenburgh, as appears from ancient monuments and Belgic historians produced by Usher. These holy martyrs seem to have left Britain about that time, and to have met a glorious death in defence of their virginity from the army of the Huns, which in the fifth age plundered that country, and carried fire and the sword wherever it came. It is agreed that they came originally from Britain, and Ursula was the conductor and encourager of this holy troop.* Though their leaders were certainly

* Ancient calendars, copied by Usuard, mention SS. Saula, Martha, and Companions, Virgins and Martyrs, at Cologne, on the 20th of October. Natalis Alexander and the authors of the New Paris Breviary take this Saula to be the same with Ursula. The Bollandists promise new memoirs relating to these martyrs; all the Acts which have been published are universally rejected. Baronius thinks the ground of the account given of them by Geoffrey of Monmouth, in his MS. history of the British affairs, kept in the Vatican library, preferable to the rest. This author tells us that Ursula was daughter to Dionoc, king or prince of Cornwall; and that she was sent by her father to Conan, a British prince who had followed the tyrant Maximus, who had commanded the imperial forces in Britain under Gratian, and assuming the imperial diadem, in 382, had passed into Gaul. But several circumstances in this relation show it to be of no

virgins, it is not improbable, that some of this company had been engaged in a married state. Sigebert's Chronicle¹ places their martyrdom in 453. It happened near the Lower Rhine, and they were buried at Cologne, where, according to the custom of those early ages, a great church was built over their tombs, which was very famous in 643 when St. Cunibert was chosen archbishop in it. St. Anno, who was bishop of Cologne in the eleventh age, out of devotion to these holy martyrs, was wont to watch whole nights in this church in prayer at their tombs which have been illustrated by many miracles. These martyrs have been honored by the faithful for many ages, with extraordinary devotion in this part of Christendom. Saint Ursula, who was the mistress and guide to heaven to so many holy maidens, whom she animated to the heroic practice of virtue, conducted to the glorious crown of martyrdom, and presented spotless to Christ, is regarded as a model and patroness by those who undertake to train up youth in the sentiments and practice of piety and religion. She is patroness of the famous college of Sorbonne, and titular saint of that church. Several religious establishments have been erected under her name and patronage for the virtuous education of young ladies. The Ursulines were instituted in Italy for this great and important end, by B. Angela of Brescia, in 1537, approved by Paul III, in 1544, and obliged to enclosure, and declared a religious Order under the rule of St. Austin, by Gregory XIII. in 1572, at the solicitation of St. Charles Borromeo, who exceedingly promoted this holy institute. The first monastery of this Order in France was founded at Paris, in 1611, by Madame Magdalen l'Huillier, by marriage, de Sainte-Beuve. Before this, the pious mother, Anne de Xaintonge of Dijon, had instituted in Frache-Compté, in 1606, a religious congregation of Ursulines for the like purpose, which is settled in many parts of France, in which strict enclosure is not commanded.

¹ Usher, Ant. Britan. c. 8, p. 108; and c. 12, p. 224.

better a stamp than the rest. It appears, by the tombs of these martyrs at Cologne, that their number was very great. Wandelbert, a monk of Pruin in Ardenne, in a private Martyrology which he compiled in verse, in 850, makes their number to amount to thousands; but he had seen their false Acts. Sigebert, in 1111, makes them eleven thousand. Some think this a mistake arising from the abbreviation XI. MV. for eleven martyrs and virgins; for the chronicle of St. Tron's seems to count eleven companions (Spicileg. t. 7, p. 475). The Roman Martyrology mentions only St. Ursula and her companions; nor is their number determined in any authentic records. Geoffrey of Monmouth places their martyrdom in the reign of Maximus, toward the close of the fourth age; but Otho of Frisingen (l. 4, c. 28), the interpolator of Sigebert's chronicle, and bishop Usher, in the middle of the fifth. As to the fancy that Undecimilla might have been the name of one of these virgins (see Valesiana, p. 49), it is destitute of all shadow of the least foundation, and exploded by all critics.

Nothing, whether in a civil or religious view, is more important in the republic of mankind than a proper and religious education of youth, nor do any establishments deserve equal attention and encouragement among men with those which are religiously and wisely calculated for this great end. Yet, alas! is any thing in the world more neglected, either by parents at home, or by the wrong methods which are too frequently pursued in the very nurseries which are founded for training up youth? A detail would be too long for this place. There is certainly no duty which requires more virtue, prudence, and experience, or which parents, tutors, masters, mistresses, and others are bound more diligently to study in its numberless branches.* But it is the height of our misfortune, that there is scarce a person in the world, howsoever unqualified, who does not think it an easy task, and look upon himself as equal to it; who is not ready to undertake it without reflection; and who consequently is not supinely careless both in studying and discharging its obligations; though no employment more essentially requires an extensive knowledge of all duties, of human nature, and its necessary accomplishments; the utmost application, attention, and patience; the most consummate prudence and virtue, and an extraordinary succor of divine light and grace.

ST. HILARION, ABBOT.

HILARION was born in a little town called Tabatha, five miles to the south of Gaza; he sprang like a rose out of thorns, his parents being idolaters. He was sent by them very young to Alexandria to study grammar, when by his progress in learning, he gave great proofs of his wit, for which, and his good temper and dispositions, he was exceedingly beloved by all that knew him. Being brought to the knowledge of the Christian faith he was baptized, and became immediately a new man, renouncing all the mad sports of the circus, and the entertainments of the theatre, and taking no delight but in the churches and assemblies of the faithful. Having heard of Saint Antony, whose name was famous in Egypt, he went into the desert to see him. Moved by the example of his virtue, he changed his habit, and staid with him two months, observing his manner of life, his fervor in prayer, his humility in receiving the brethren, his severity in reproving them, his earnestness in exhorting them, and his perseverance in austerities. But not being able to bear the fre-

quent concourse of those who resorted to St. Antony to be healed of diseases or delivered from devils, and being desirous to begin to serve God like St. Antony in perfect solitude, he returned with certain monks into his own country. Upon his arrival there, finding his father and mother both dead, he gave part of his goods to his brethren, and the rest to the poor, reserving nothing for himself. He was then but fifteen years of age, this happening about the year 307. He retired into a desert seven miles from Majuma, toward Egypt, between the seashore on one side, and certain fens on the other. His friends forewarned him that the place was notorious for murders and robberies; but his answer was that he feared nothing but eternal death. Every body admired his fervor, and extraordinary manner of life. In the beginning of his retirement certain robbers who lurked in those deserts asked him what he would do if thieves and assassins came to him? He answered: "The poor and naked fear no thieves." "But they may kill you," said they. "It is true," said the holy man, "and for this very reason I am not afraid of them, because it is my endeavor to be always prepared for death." So great fervor and resolution in one so young and so tender as our saint, was both surprising and edifying to all who knew him. His constitution was so weak and delicate that the least excess of heat or cold affected him very sensibly; yet his whole clothing consisted only of a piece of sackcloth, a leather coat, which St. Antony gave him, and an ordinary short cloak. Living in solitude, he thought himself at liberty to practise certain mortifications, which the respect we owe to our neighbor makes unseasonable in the world. He cut his hair only once a-year, against Easter; never changed any coat till it was worn out, and never washed the sackcloth which he had once put on, saying: "It is idle to look for neatness in a hair-shirt."

At his first entering on this penitential life, he renounced the use of bread; and for six years together his whole diet was fifteen figs a day, which he never took till sunset. When he felt the attacks of any temptation of the flesh, being angry with himself, and beating his breast, he would say to his body: "I will take order, thou little ass, that thou shalt not kick; I will feed thee with straw instead of corn; and will load and weary thee, that so thou mayest think rather how to get a little bit to eat than of pleasure." He then retrenched part of his scanty meal, and sometimes fasted three or four days without eating; and when after this he was fainting, he sustained his body only with a few dried figs, and the juice of herbs. At the same time praying and singing he would be breaking the ground with a rake, that his labor might add to the trouble of his fasting. His employment was digging, or tilling the earth, or, in imitation of the Egyptian monks, weav-

* Read Fenelon, *Sur l'Education des Filles*; and another older French book, printed in English, in 1678, under this title, *The Christian Education of Children*; and Dr. Gobinet's *Instructions of Youth*; also, his treatise of *The Imitation of the holy Youth of J. C.*

ing small twigs together with great rushes in making baskets, whereby he provided himself with the frugal necessities of life. When he felt himself weary, and ready to faint with labor, he said to his body, while he took his little refection of figs or some wild herbs: "If thou wilt not labor, thou shalt not eat; and seeing thou eatest now, prepare thyself again to work." He knew a great part of the holy scripture by heart, and always recited some parts of it after he had said many psalms and prayers; he prayed with as great attention and reverence as if he had seen with his eyes our Lord present with whom he spoke. During the first four years of his penance, he had no other shelter from the inclemencies of the weather than a little hovel or arbor which he made himself of reeds and rushes which he found in a neighboring marsh, and which he had woven together. Afterward he built himself a little cell which was still to be seen in St. Jerom's time; it was but four feet broad, and five in height, and was a little longer than the extent of his body, so that a person would have rather taken it for a grave than a house. During the course of his penance, he made some alteration in his diet, but never in favor of his appetites. From the age of twenty-one, he for three years lived on a measure which was a little more than half a pint of pulse steeped in cold water a-day; and for the three next years his whole food was dry bread with salt and water. From his twenty-seventh year to his thirty-first he ate only wild herbs and raw roots; and from thirty-one to thirty-five, he took for his daily food six ounces of barley-bread a-day, to which he added a few kitchen herbs, but half boiled, and without oil. But perceiving his sight to grow dim, and his body to be subject to an itching, with an unnatural kind of scurf and roughness, he added a little oil to this diet. Thus he went on till his sixty-fourth year, when conceiving by the decay of his strength that his death was drawing near, he retrenched even his bread, and from that time to his eightieth year, his whole meal never exceeded five ounces. When he was fourscore years of age, there were made for him little weak broths or gruels of flour and herbs, the whole quantity of his meat and drink scarce amounting to the weight of four ounces. Thus he passed his whole life; and he never broke his fast till sunset, not even upon the highest feasts, or in his greatest sickness. It is the remark of St. Jerom, that slothful Christians too easily make old age and every other pretence a plea to be the more remiss in their penance; but fervor made St. Hilarion contrive means to redouble his austerities in his decrepit age, the nearer the prospect of certain death grew, and the shorter time remained for his preparation. His long life is chiefly ascribed to his regularity, moderate labor, and great abstemiousness. It is a proverb which the experience of all ages

confirms, that to eat long, a person ought to eat little.

Any one who considers the condition of man in this state of trial, and the malice of the enemy of our salvation, will easily conceive that our saint did not pass all these years, nor arrive at so eminent a degree of virtue and sanctity without violent temptations and assaults from the infernal spirit; in all which he was victorious by the assistance of omnipotent grace. Sometimes his soul was covered with a dark cloud, and his heart was dry and oppressed with bitter anguish; but the deafer heaven seemed to his cries on such occasions, the louder and the more earnestly he persevered knocking. To have dropped the shield of prayer under these temptations would have been to perish. At other times his mind was haunted, and his imagination filled with impure images, or with the vanities of the theatre and circus. These most painful assaults the hermit repulsed with watchfulness, prayer, severe mortifications, and hard labor. The adversary thus worsted renewed the attack under various other forms, sometimes alarming the saint with great variety of noises, at other times endeavoring to affright him with hideous appearances and monstrous spectres. When all this terrible artillery proved too weak, he shifted the scene, and presented him again with all that could delight and charm the senses. The phantoms of the enemy St. Hilarion dissipated by casting himself upon his knees, and signing his forehead with the cross of Christ; and being enlightened and strengthened by a supernatural grace he discovered his snares, and never suffered himself to be imposed upon by the artifices by which that subtle fiend strove to withdraw him from holy prayer, in which the saint spent the days and great part of the nights. After the departure of the vanquished enemy, the saint found his soul filled with unspeakable peace and joy, and in the jubilation of his heart sung to God hymns of praise and thanksgiving, saying: *He hath cast the horse and the horseman into the sea; some trust in their chariots, and some in their horses, &c.* From his victories themselves he learned to be more humble, watchful, and timorous.

St. Hilarion had spent above twenty years in his desert when he wrought his first miracle. A certain married woman of Eleutheropolis, who was the scorn of her husband for her barrenness, sought him out in his solitude, and by her tears and importunities prevailed upon him to pray that God would bless her with fruitfulness; and before the year's end she brought forth a son. A second miracle much enhanced the saint's reputation. Elpidius, who was afterward prefect of the prætorium,¹ and his wife Aristeneta, returning from a visit of devotion they had

¹ AMBROSIUS in. Marcel. l. 21.

made to St. Antony to receive his blessing and instructions, arrived at Gaza, where their three children fell sick, and their fever proving superior to the power of medicines, they were brought to the last extremity, and their recovery was despaired of by the physicians. The mother, like one distracted, addressed herself to Hilarion, who, moved by her tears, went to Gaza to visit them. Upon his invoking the holy name of Jesus by their bedside, the children fell into a violent sweat, by which they were so refreshed as to be able to eat, to know their mother, and kiss the saint's hand. Upon the report of this miracle, many flocked to the saint, desiring to embrace a monastic life under his direction. Till that time neither Syria nor Palestine were acquainted with that penitential state; so that St. Hilarion was the first founder of it in those countries, as St. Antony had been in Egypt. Among other miraculous cures, several persons possessed by devils were delivered by our saint. The most remarkable were Marizitas, a young man of the territory about Jerusalem, so strong that he boasted he could carry seven bushels of corn; and Orion, a rich man of the city of Aila, who, after his cure, pressed the saint to accept many great presents, at least for the poor. But the holy hermit persisted obstinately to refuse touching any of them, bidding him bestow them himself. St. Hilarion restored sight to a woman of Facidia, a town near Rino-corura, in Egypt, who had been blind ten years. A citizen of Majuma, called Italicus, who was a Christian, kept horses to run in the circus against a Duumvir of Gaza, who adored Marnas, which was the great idol of Gaza, that word signifying in Syriac, Lord of men.¹ Italicus, knowing that his adversary had recourse to spells to stop his horses, came to St. Hilarion, by whose blessing his horses seemed to fly, while the others seemed fettered; upon seeing which the people cried out that Marnas was vanquished by Christ. This saint also delivered a girl in Gaza whom a young man had inspired with a frantic passion of love by certain spells and magical figures engraved on a copper-plate, which he had put under the door, bound with a thread. It was pretended that the effect depended upon this charm, and could not be broke but by the removal of the charm; but St. Hilarion would not suffer either the young man or the spell or mark of witchcraft to be sought after, saying, that in order to drive away the devil it was not necessary to destroy the charm, or give credit to his words, which are always deceitful; and he delivered the girl, though the spell continued under the threshold. A native of Franconia in Germany, one of the guards of Constantius, of those called, from their white garments, Candidata, being possessed by an evil spirit, came from court with a great attendance,

having letters from the emperor to the governor of Palestine. This man, with his numerous train, went from Gaza to visit St. Hilarion, whom he found walking on the sands saying his prayers. The saint, who understood his errand, commanded the devil in the name of Christ to depart, and the Frank was immediately delivered. Through simplicity he offered the saint ten pounds of gold; St. Hilarion presented him one of his barley loaves, saying, that they who wanted no other food, despised gold like dirt. From the model which our saint set, a great number of monasteries were founded all over Palestine. St. Hilarion visited them all on certain days before the vintage. In one of these visits, seeing the Saracens assembled in great numbers at Eleusa, in Idumæa, to adore Venus, he shed abundance of tears to God for them. Many sick persons of this nation had been cured, and demoniacs delivered by our saint, who was, on that account, well known by them, and they asked his blessing. He received them with mildness and humility, conjuring them to adore God rather than stones. His words had such an effect upon them, that they would not suffer him to leave them till he had traced the ground for laying the foundation of a church for them, and till their priest, who then wore a garland in honor of their idols, was become a catechumen.

St. Hilarion was informed by revelation in Palestine, where he then was, of the death of St. Antony. He was then about sixty-five years old, and had been for two years much afflicted at the great number of bishops, priests, and people that were continually resorting to him; by which his contemplation was interrupted. At length, regretting the loss of that sweet solitude and obscurity which he formerly enjoyed, he resolved to leave that country, to prevent which the people assembled to the number of ten thousand to watch him. He told them he would neither eat nor drink till they let him go; and seeing him pass seven days without taking any thing, they left him. He then chose forty monks who were able to walk without breaking their fast (that is, without eating till after sunset), and with them he travelled into Egypt. On the fifth day he arrived at Peleusium; and in six days more at Babylon, in Egypt. Two days after, he came to the city Aphroditon, where he applied himself to the deacon Baisanes, who used to let dromedaries to those who had desired to visit St. Antony, for carrying water which they had occasion for in that desert. The saint desired to celebrate the anniversary of St. Antony's death, by watching all night in the place where he died. After travelling three days in a horrible desert, they came to St. Antony's mountain, where they found two monks, Isaac and Pelusius, who had been his disciples, and the first his interpreter. It was a very high steep rock, of a mile in circuit, at the foot of which was a

¹ Boehart, *Canaan*, l. 2. c. 12; Calmet, &c.

rivulet, with abundance of palm-trees on the borders. St. Hilarion walked all over the place with the disciples of St. Antony. Here it was, said they, that he sang, here he prayed, there he labored, and there he reposed himself when he was weary. He himself planted these vines, and these little trees; he tilled this piece of ground with his own hands; he dug this basin with abundance of labor, to water his garden; and he used this hoe to work with several years together. St. Hilarion laid himself upon his bed, and kissed it as if it had been still warm. The cell contained no more space in length and breadth than what was necessary for a man to stretch himself in to sleep. On the top of the mountain (to which the ascent was very difficult, turning like a vine) they found two cells of the same size, to which he often retired to avoid a number of visitors, and even the conversation of his own disciples; they were hewn in a rock, nothing but doors being added to them. When they came to the garden, "Do you see," said Isaac, "this little garden planted with trees and pot-herbs?" About three years since, a herd of wild asses coming to destroy it, he stopped one of the first of them, and striking him on the sides with his staff, said: "Why do you eat what you did not sow?" From that time forward they only came hither to drink, without meddling with the trees or herbs." St. Hilarion asked to see the place where he was buried. They carried him to a bye place; but it is uncertain whether they showed it him or no; for they showed no grave, and only said that St. Antony had given the strictest charge that his grave should be concealed, fearing lest Pergamus, who was a very rich man in that country, should carry the body home, and cause a church to be built for it.

St. Hilarion returned from this place to Aphroditon, and retiring with only two disciples into a neighboring desert, exercised himself with more earnestness than ever in abstinence and silence; saying, according to his custom, that he then only began to serve Jesus Christ. It had not rained in the country for three years, that is, ever since the death of St. Antony, when the people, in deep affliction and misery, addressed themselves to St. Hilarion, whom they looked upon as St. Hilarion's successor, imploring his compassion and prayers. The saint, sensibly affected with their distress, lifted up his hands and eyes to heaven, and immediately obtained a plentiful rain. Also many laborers and herdsmen who were stung by serpents and venomous beasts, were perfectly cured by anointing their wounds with oil which he had blessed and given them. Though oil be the natural and sovereign antidote against poison, these cures by his blessing were esteemed miraculous. The saint, seeing the extraordinary honors which were paid him in that place, departed pri-

vately towards Alexandria, in order to proceed to the desert of Oasis. It not being his custom to stop in great cities, he turned from Alexandria into Brutium, a remote suburb of that city, where several monks dwelt. He left this place the same evening, and when these monks very importunately pressed his stay, he told them that it was necessary for their security that he should leave them. The sequel showed that he had the spirit of prophecy; for that very night armed men arrived there in pursuit of him, with an order to put him to death. When Julian the apostate ascended the throne, the pagans of Gaza obtained an order from that prince to kill him, in revenge of the affront he had put upon their god Marnas, and of the many conversions he had made; and they had sent this party into Egypt to execute the sentence. The soldiers, finding themselves disappointed at Brutium, said he well deserved the character of a magician which he had at Gaza. The saint spent about a year in the desert of Oasis, and finding that he was too well known in that country ever to lie concealed there, determined to seek shelter in some remote island, and, going to Paretonium in Lybia, embarked there with one companion for Sicily. He landed at Pachynus, a famous promontory on the eastern side of the island, now called Capo di Passaro. Upon landing, he offered to pay for his passage and that of his companion, with a copy of the gospels which he had written in his youth with his own hand; but the master seeing their whole stock consisted in that manuscript and the clothes on their backs, would not accept of it; he even esteemed himself indebted to this passenger who by his prayers had delivered his son, who was possessed by a devil, on board the vessel. St. Hilarion, fearing lest he should be discovered by some oriental merchants if he settled near the coast, travelled twenty miles up the country, and stopped in an unfrequented wild place; where, by gathering sticks, he made every day a fagot, which he sent his disciple, whose name was Zanan, to sell at the next village, in order to buy a little bread. Devils in possession soon discovered him, and the saint freed them, and cured many sick persons; but constantly refused all presents that were offered him, saying: *Freely ye have received, freely give.*¹ Hesychius, the saint's beloved disciple, had sought him in the East and through Greece, when, at Methone, now called Modon, in Peloponnesus, he heard that a prophet had appeared in Sicily, who wrought many miracles. He embarked, and arrived at Pachynus; and, inquiring for the holy man at the first village, found that every body knew him; he was not more distinguished by his miracles than by his disinterestedness; for he could never be prevailed upon to take any thing, not so much as a morsel of bread, from any one.

¹ Matt x. 8

St. Hilarion was desirous to go into some strange country, where not even his language should be understood. Hesy chius therefore carried him to Epidaurus in Dalmatia, now Old Ragusa, the ruins of which city are seen near the present capital of the republic of that name.* Miracles here again defeated the saint's design of living unknown. St. Jerom relates that a serpent of an enormous size devoured both cattle and men, and that the saint, having prayed, commanded this monster to come into the midst of a pile of wood prepared on purpose; then set fire to it, so that this pernicious creature was burnt to ashes. He also tells us that when the most dreadful earthquake mentioned by historians, both ecclesiastical and profane,¹ happened in the year 365, in the first consulship of Valentinian and Valens, the sea on the coast of Dalmatia swelled so high as to overflow the land, and threaten to overwhelm the whole city of Epidaurus. The affrighted inhabitants in a crowd brought Hilarion to the shore, as it were to oppose him as a strong wall against the furious waves. The saint made three crosses in the sand, then stretched forth his arms toward the sea; and, to the astonishment of all, its billows stopped, and, rising up like a high mountain, returned back. St. Hilarion, seeing it impossible to live there unknown, fled away in the night in a small vessel to the island of Cyprus. Being arrived there he retired to a place two miles from Paphos. He had not been there three weeks when such as were possessed with devils in any part of the island began to cry out that Hilarion, the servant of Jesus Christ, was come. He expelled the evil spirits, but, sighing after the tranquillity of closer retirement, considered how he could make his escape to some other country; but the inhabitants watched him that he might not leave them. After two years, Hesy chius persuaded him to lay aside that design, and retire to a solitary place which he had found, twelve miles from the shore, not unpleasantly situated, among very rough and craggy mountains, where there was water with fruit trees, which advice the saint followed, but he never tasted the fruit. Here he lived five years, and wrought several miracles. The sweetness and spiritual advantages which he reaped from heavenly contemplation made him trample under his feet all earthly considerations, and make it the great object of his desires in this life to labor incessantly to purge his soul more and more from all stains and imperfections by tears of compunction, and other practices of

penance, and to imitate on earth, as much as possible, the happy employment of the blessed in heaven. St. Jerom mentions that though he lived so many years in Palestine, he never went up to visit the holy places at Jerusalem but once; and then staid only one day in that city. He went once, that he might not seem to despise that devotion; but did not go oftener, lest he should seem persuaded that God, or his religious worship, is confined to any particular place.¹ His chief reason, doubtless, was to shun the distractions of populous places, that, as much as possible, nothing might interrupt the close union of his soul to God. The saint, in the eightieth year of his age, whilst Hesy chius was absent, wrote him a short letter with his own hand in the nature of a last will and testament, in which he bequeathed to him all his riches, namely, his book of the gospels, his sackcloth, hood, and little cloak. Many pious persons came from Paphos to see him in his last sickness, hearing that he had foretold he was to go to our Lord. With them there came a holy woman named Constantia, whose son-in-law and daughter he had freed from death by anointing them with oil. He caused them to swear that as soon as he should have expired, they would immediately commit his corpse to the earth, apparelled as he was, with his hair-cloth, hood, and cloak. His distemper increasing upon him, very little heat appeared to remain in his body, nor did any thing seem to remain in him of a living man besides his understanding, only his eyes were still open. He expressed his sense of the divine judgments, but encouraged his soul to an humble confidence in the mercy of his Judge and Redeemer, saying to himself: "Go forth, what dost thou fear? go forth, my soul, what dost thou apprehend? Behold, it is now near threescore and ten years that thou hast served Christ; and art thou afraid of death?" He had scarcely spoke these words but he gave up the ghost, and was immediately buried as he had ordered.

If this saint trembled, after an innocent, penitential, and holy life, because he considered how perfect the purity and sanctity of a soul must be to stand before him who is infinite purity and infinite justice; how much ought tepid, slothful, and sinful Christians to fear? Whilst love inflames the saints with an ardent desire of being united to their God in the kingdom of pure love and security, a holy fear of his justice checks and humbles in them all presumption. This fear must never sink into despondency, abjection, or despair; but quicken our sloth, animate our fervor, and raise our courage; it must be solicitous, not anxious or pusillanimous; and whilst we fear from whatever is in us, love and hope must fill our souls with sweet peace

¹ See on this earthquake St. Jerom, in Chron.; Euseb. Anno 2 Valentiniani; and in Isa. i. 15; Orosius, l. vii. c. 32; Socrates, l. iv. c. 3; Idac. in Fastis.; Chron. Paschale; Amm. Marcell. l. xxvi.

* This Epidaurus is not to be confounded with two towns of that name in Peloponnesus, one of which was famous for the worship of Esculapius.

¹ St. Hier, ep. 49, fol. 13, ad Paulin t 4, par. 2 p. 564, Ed. Ben.

and joy, and with an entire confidence in the infinite mercy and goodness of God, and the merits of our divine Redeemer. St. Hilarion died in 371, or the following year, being about eighty years of age; for he was sixty-five years old at the death of St. Antony. Hesychius, who was in Palestine, made haste to Cyprus upon hearing this news, and, pretending to take up his dwelling in the same garden, after ten months, found an opportunity of secretly carrying off the saint's body into Palestine, where he interred it in his monastery, near Majuma. It was as entire as it was when alive, and the cloths were untouched. Many miracles were wrought, both in Cyprus and Palestine, through his intercession, as St. Jerom assures us. Sozomen mentions his festival to have been kept with great solemnity in the fifth age.¹ See his life written by St. Jerom before the year 392, ed. Ben. t. 4, part. 2, p. 74; Pagi, ad ann. 372; Fleury, t. 2.

ST. FINTAN, SURNAMED MUNNU, ABBOT, IN IRELAND.

BEING descended of the noble family of Nial, he forsook the world in his youth, and was desirous to consecrate himself to God in the great monastery of Hij, under the discipline of St. Columba; but God, for greater designs, prevented the execution of that project, and Fintan, after St. Columba's death, sailed back to Ireland, and founded a great monastery called, from him, Teach-Munnu, in the south part of Leinster, in the land of Kinselach; he was famous for his virtues, miracles, and disciples. The annals of Tigernach place his death in 634, on the 31st of October. He is commemorated in the old Scottish Breviary under the name of St. Mundus, abbot. See Usher, Ant. c. 17, p. 485; St. Adamnan, in *Vita S. Columbæ*; Colgan, in his *Acts of the Saints of Ireland*; and *Britannia Sancta*.



OCTOBER XXII.

ST. PHILIP, BISHOP OF HERACLEA, AND COMPANIONS, MM.

From their original Acts, published by Mabillon, in *Vetera Analecta*, t. 4, p. 134; and more correctly by Ruinart, p. 409; Tillemont, t. 5.

A. D. 304.

PHILIP, a venerable old man, bishop of Heraclea the metropolis of Thrace, was an illustrious martyr of Christ in the persecution of Dioclesian. Having discharged every duty

of a faithful minister in the characters of deacon and priest in that city, he was raised to the episcopal dignity, and governed that church with great virtue and prudence when it was shaken by violent storms. To extend and perpetuate the work of God, he was careful to train up many disciples in the study of sacred learning, and in the practice of solid piety. Two of the most eminent among them had the happiness to be made companions of his martyrdom; namely, Severus, a priest, whose laborious and penitential life proved him to be a true disciple of the cross; and Hermes, a deacon, who was formerly the first magistrate of the city, and in that office, by his charity and universal benevolence, had gained the esteem and affection of all the citizens, but, after he was engaged in the ministry, gained his livelihood with his own hands, and brought up his son to do the same. Dioclesian's first edicts against the Christians being issued out, many advised the holy bishop to leave the city; but he would not even stir out of the church, continuing to exhort the brethren to constancy and patience, and preparing them for the celebration of the feast of the Epiphany. Whilst he preached to them, Aristomachus, the stationary (that is, an officer of the town), came, by the governor's order, to seal up the door of the church. The bishop said to him: "Do you imagine that God dwells within walls, and not rather in the hearts of men?" He continued to hold his assemblies before the doors of the church. The next day certain officers came, and set their seal upon the sacred vessels and books. The faithful, who beheld this, were much grieved; but the bishop, who stood leaning against the door of the church, encouraged them with his inflamed discourses. Afterward the governor Bassus, finding Philip and many of his flock assembled before the church door, gave orders that they should be apprehended, and brought before him. Being seated on his tribunal, he said to them: "Which of you is the teacher of the Christians?" Philip replied: "I am the person you seek." Bassus said: "You know that the emperor has forbidden your assemblies. Surrender into my hands the vessels of gold and silver which you make use of, and the books which you read." The bishop answered: "The vessels and treasure we will give you; for it is not by precious metal but by charity that God is honored. But the sacred books it neither becomes you to demand, nor me to surrender." The governor ordered executioners to be called into court, and commanded Muccapor, the most noted among them for his inhumanity, to torture the holy prelate. Philip bore his torments with invincible courage. Hermes told the governor that it was not in his power to destroy the word of God, even though he should take away all the writings in which the true doctrine is contained. The judge commanded

¹ Soz. l. 3, c. 14; l. 5, c. 9, 19.

him to be scourged. After this, he went with Publius, the governor's successor, to the place where the sacred writings and plate were hid. Publius would have conveyed away some of the vessels, but being hindered by Hermes, he gave him such a blow on the face, that the blood followed. The governor Bassus was provoked at Publius for this action, and ordered the deacon's wound to be dressed. He distributed the vessels and books among his officers; and, to please the infidels and terrify the Christians, caused Philip and the other prisoners to be brought to the market-place, surrounded with guards, and the church to be uncovered by taking off the tiles. In the mean time, by his orders, the soldiers burned the sacred writings, the flames mounting so high as to frighten the standers by. This being told to Philip in the market-place, he took occasion from this fire to discourse of the vengeance with which God threatens the wicked, and represented to the people how their gods and temples had been often burned, beginning with Hercules, protector of their city, from whom it derived its name. By this time, Calphronius, a pagan priest, appeared in the market-place with his ministers, who brought with them the necessary preparations for a sacrifice and a profane feast. Immediately after, the governor Bassus came, followed by a great multitude, some of whom pitied the suffering Christians, others, especially the Jews, clamored loudly against them. Bassus pressed the bishop to sacrifice to the gods, to the emperors, and to the fortune of the city. Then pointing at a large and beautiful statue of Hercules, he bid him consider what veneration was due to that piece. Philip showed the absurdity of adoring a base metal, and the work of a drunken statuary. Bassus asked Hermes if he, at least, would sacrifice. "I will not," replied Hermes, "I am a Christian." Bassus said: "If we can persuade Philip to offer sacrifice, will you follow his example?" Hermes answered he would not; neither could they persuade Philip. After many useless threats, and pressing them to sacrifice at least to the emperors, he ordered them to be carried to prison. As they went along, some of the rabble insolently pushed Philip, and often threw him down; but he rose with a joyful countenance, without the least indignation or grief. All admired his patience, and the martyrs entered the prison joyfully, singing a psalm of thanksgiving to God. A few days after, they were allowed to stay at the house of one Pancras, near the prison, where many Christians and some new converts resorted to them, to be instructed in the mysteries of faith. After some time, they were remanded to a prison contiguous to the theatre, which had a door into that building, with a secret entry. They there received the crowds that came to visit them in the night.

In the mean time, Bassus going out of of-

fice at the expiration of his term, one Justin succeeded him. The Christians were much afflicted at this change; for Bassus often yielded to reason, his wife having for some time worshipped the true God herself; but Justin was a violent man. Zoilus, the magistrate of the city, brought Philip before him, who declared to the saint the emperor's order, and pressed him to sacrifice. Philip answered: "I am a Christian, and cannot do what you require. Your commission is to punish our refusal, not to force our compliance." Justin said: "You know not the torments which shall be your portion." Philip replied: "You may torment, but will not conquer me; no power can induce me to sacrifice." Justin told him, he should be dragged by the feet through the streets of the city, and, if he survived that punishment, should be thrown into prison again to suffer new torments. Philip answered: "God grant it may be so:" Justin commanded the soldiers to tie his feet, and drag him along. They dashed him against so many stones, that he was torn and bruised all over his body. The Christians carried him in their arms, when he was brought back to his dungeon. The enraged idolaters had long been in quest of Severus, the priest, who had hid himself, when, inspired by the Holy Ghost, he at length surrendered himself, and was carried before the governor, and committed to prison. Hermes was likewise steady in his examination before Justin, and was treated in the same manner. The three martyrs were kept imprisoned in a bad air seven months, and then removed to Adrianople, where they were confined in a private country house, till the arrival of the governor. The next day, holding his court at the Thermæ, he caused Philip to be brought before him, and to be beaten with rods till his bowels appeared bare. His courage astonished the executioners and Justin himself, who remanded him to prison. Hermes was next examined, and to him all the officers of the court were favorable, because, having been formerly decurio or chief magistrate of the city of Heraclea, he had obliged them all on several occasions, though he declared in his examinations that he had been a Christian from his cradle. He persisted in this profession, and was sent back to prison, where the holy martyrs joyfully gave thanks to Jesus Christ for this beginning of their victory. Philip, though of a weak and delicate constitution, did not feel the least inconvenience. Three days after this, Justin caused them to be brought again before his tribunal, and, having in vain pressed Philip to obey the emperors, said to Hermes: "If the approach of death makes this man think life not worth preserving, do not you be insensible to its blessings; and offer sacrifice." Hermes replied by showing the blindness and absurdity of idolatry; so that Justin, being enraged, cried out: "Thou speakest as

if thou wouldst fain make me a Christian." Having then advised with his assessor and others, he pronounced sentence in these terms: "We order that Philip and Hermes, who, despising the commands of the emperor, have rendered themselves unworthy of the name of Romans, be burned, that others may learn to obey." They went joyfully to the pile. Philip's feet were so sore that he could not walk, and therefore he was carried to execution. Hermes followed him with much difficulty, being afflicted also in his feet; and he said to him: "Master, let us hasten to go to our Lord. Why should we be concerned about our feet, since we shall have no more occasion for them?" Then he said to the multitude that followed them: "The Lord revealed to me that I must suffer. While I was asleep, methought I saw a dove as white as snow, which, entering into the chamber, rested on my head, and descending upon my breast, presented me some meat which was very agreeable to the taste. I knew that it was the Lord that called me, and was pleased to honor me with martyrdom." Fleury remarks that this delicious meat seems to mean the eucharist, which the martyrs received before the combat. When they came to the place of punishment, the executioners, according to custom, covered Philip's feet and legs with earth up to the knees; and having tied his hands behind his back, nailed them to the pile. They likewise made Hermes go down into a ditch, who, supporting himself upon a club, because his feet trembled, said smiling: "O demon, thou canst not suffer me even here." Immediately the executioners covered his feet with earth; but before they lighted the fire, he called upon Velogus, a Christian, and said to him: "I conjure you by our Saviour Jesus Christ, tell my son Philip from me, to restore whatever was committed to my charge, that I may incur no fault; even the laws of this world ordain it. Tell him also, that he is young, and must get his bread by labor, as he has seen me do; and behave himself well to every body." He spoke of the treasures of the church, or of deposits lodged in his hands. Hermes having spoken thus, his hands were tied behind his back, and fire was set to the pile. The martyrs praised, and gave thanks to God as long as they were able to speak. Their bodies were found entire; Philip having his hands stretched out as in prayer; Hermes with a clear countenance, only his ear a little blue. Justin ordered their bodies to be thrown into the Hebrus; but certain citizens of Adrianople went in boats with nets, and fished them out whilst they were entire, and hid them for three days at a place called Ogestiron, twelve miles from the city. Severus the priest, who had been left alone in prison, being informed of their martyrdom, rejoiced at their glory, and earnestly besought God not to think him unworthy to partake in it, since he had con-

fessed his name with them. He was heard, and suffered martyrdom the day after them. The order for burning the holy scriptures and destroying the churches, points out the time of their suffering to have been after the first edicts of Dioclesian. The 22nd of October is consecrated in the Martyrologies to their memory.

A just and humble fear, the assiduous practice of penance and all other virtues, the most fervent use of the sacraments, prayer and meditation on eternal truths, a contempt of the world, and of the goods and evils of this life, and a constant attention to those to come, were the weapons which the martyrs stood always prepared for the combat, and the source of the courage and strength which they obtained of God, and by which they triumphed. The spiritual persecutions of the world are often more dangerous than those of the sword, and they corrupt far more souls. The allurements of pleasure and riches, the pomps of vanity, and the snares of pride and ambition, murder more souls than the Neros and Dioclesians murdered bodies. We run into the arms of certain death if we expose ourselves to our enemies bereft of our weapons. Constant watchfulness, penance, prayer, and the like means above mentioned are the bucklers with which we must be always shielded, that we may be rendered invincible against the devil.

SS. NUNILO AND ALODIA, VIRGINS AND MARTYRS, IN SPAIN.

RODERIC having dethroned and pulled out the eyes of Vitiza, the Gothic king of Spain, and excluded his children from the crown, usurped himself the throne, in 711. Count Julian, the most powerful nobleman in Spain, and governor of that part which was contiguous to the Straits, out of revenge for an insult which Roderic had offered his daughter, whom that tyrant had ravished, invited the Moors or Saracens from Africa into Spain. Mousa, who was governor of those Saracens, having obtained the consent of the caliph Miramolín, sent first only twelve thousand men under a general named Tarif, who easily possessed themselves of Mount Calpe, and the town Heraclea, which these Moors called from that time, Gibraltar, or, Mount of Tarif, from this general, and the word Gibel, which in Arabic signifies mountain; whence Ætna in Sicily was called by the Saracens, Gibel. These Moors maintained their ground in this fortress, and being reinforced from Africa, defeated the Spaniards in Andalusia. King Roderic was no more heard of after this battle; but two hundred years after, his tomb was discovered in a country church in Portugal; from which circumstance it is conjectured that he fled, and hid himself in that country. Tarif made himself master of Mantesa, Malaga, Murcia, and Toledo, the capital of

the Gothic empire. Mousa, jealous of his success, crossed the Straits with another army, took Seville, Merida, and other places, and in three years time the Moors or Saracens were masters of all Spain, in 716, and carried away an immense booty. A misunderstanding arising between Tarif and Mousa, they were both recalled by Miramolin, and Mousa's son Abdalasisa left governor of Spain, and Seville made the capital, though Tarif had resided at Cordova. The Spanish Goths chose Pelagius, the sole surviving prince of the blood royal, king of Spain, in 716, who assembled an army in the mountains of Asturias, recovered that country, Galicia, and Biscay, and afterward Leon, and erected the Christian kingdom, called first of Asturias, afterward of Leon. This prince gave great proofs of his valor and piety; as did his successor, Alphonsus the Catholic. The Saracen governors, especially the third, called Abderamene, ruled with great cruelty, and often carried their arms into the southern parts of France, but were repulsed by Charles Martel. This governor Abderamene, surnamed Adahil, in 759, shook off all dependence upon the sultans of Egypt, took the title of king, fixed his court at Cordova; and the other Moorish governors in Spain imitated his example. After the first desolation of war, many of these princes tolerated the Christians in their dominions, and allowed them to build new churches and monasteries under certain conditions, and according to the laws of polity established by them. But, in the ninth century, a most cruel persecution was raised at Cordova, by king Abderamene the Second, and his son Mahomet.

Among the numberless martyrs who in those days sealed their fidelity to the law of God with their blood, two holy virgins were most illustrious. They were sisters, of noble extraction, and their names were Nunilo and Alodia. Their father was a Mahometan, and their mother a Christian, and, after the death of her first husband, she was so unhappy as to take a second husband who was also a Mahometan. Her two daughters, who had been brought up in the Christian faith, had much to suffer in the exercise of their religion from the brutality of this stepfather, who was a person of high rank in Castile. They were also solicited by many suitors to marry; but, resolving to serve God in the state of holy virginity, they obtained leave to go to the house of a devout Christian aunt, where enjoying an entire liberty as to their devotions, they strove to render themselves every day more agreeable to their divine Spouse. Their fasts were severe, and almost daily, and their devotions were only interrupted by necessary duties or other good works. The town where they lived, named Barbite or Vervete (which seems to be that which is now called Castro Viejo near Najara in Castile, upon the borders of Navarre), being

subject to the Saracens, when the laws of king Abderamene were published against the Christians, they were too remarkable by their birth and the reputation of their zeal and piety not to be soon apprehended by the king's officers. They appeared before the judge not only undaunted, but with a holy joy painted on their countenances. He employed the most flattering caresses and promises to work them into a compliance; and at length proceeded to threats. When these artifices failed him, he put them into the hands of impious women, hoping these instruments of the devil would be able by their crafty address to insinuate themselves into the hearts of the virgins. But Christ enlightened and protected his spouses, and those wicked women, after many trials, were obliged to declare to the judge that nothing could conquer their resolution. He therefore condemned them to be beheaded in their prison; which was executed on the 22nd of October, 851, or, according to Morales, in 840. Their bodies were buried in the same place; the greatest part of their relics is now kept in the abbey of St. Saviour of Leger in Navarre. Their festival is celebrated with an extraordinary concourse of people at Huesca in Arragon, and at Bosca, where a portion of their relics is preserved. See St. Eulogius, Memorial. l. 2, c. 7; Ambr. Morales, in schol. ad Eulog. p. 286; Mariana, &c.

ST. DONATUS, BISHOP OF FIESOLI IN TUSCANY, C.

HE was a pious and learned Scot, or Irishman, who, going a pilgrim to Rome, was stopped in Tuscany, and by compulsion made bishop of Fiesoli, in 816, which see he governed with admirable sanctity and wisdom. See his life compiled by Francis Callanias, bishop of Fiesoli; also the Roman Martyrology on this day; and Colgan, Act. SS. Hib. p. 237, n. 3

ST. MELLO, BISHOP OF ROUEN, C.

CALLED IN THE ROMAN MARTYROLOGY,
MELANIUS.

HE is said to have been a native of Great Britain; his zeal for the faith engaged him in the sacred ministry, and God having blessed his labors with wonderful success, he was consecrated first bishop of Rouen in Normandy,* which see he is said to have held

* St. Nicasius, or Nicaise, or Nigaise, M., has been thought by some to have preceded St. Mello in the see of Rouen, but he seems not to have penetrated beyond the river Epte in the province called French Vexin, where he suffered martyrdom with St. Quirinus (or Cerin), St. Scubiculus, and a woman called St. Pientia. He was a holy priest, who preached the faith in Gaul about the time of the martyrdom of St. Dionysius of Paris. (See F Pommeraye, a Benedictine monk, Histoire des Ar

forty years. In the primitive ages, the surprising light of the gospel breaking in at once upon minds before clouded with darkness, men were startled at such great and infinitely important truths, and at the wondrous works and dispensations of the divine mercy, and the incomprehensible mysteries of love; their hearts were filled with a contempt and loathing of earthly things, totally disentangled from the world, and perfectly replenished with the spirit of their holy faith, of which, in our dregs of time, so little marks appear in the lives of Christians. Hence those primitive ages produced so many saints. St. Mello died in peace about the beginning of the fourth age; for Avitian, his immediate successor, assisted at the council of Arles in 314. The relics of St. Mello were removed to Pontoise for fear of the Normans in 880; and remain there in a collegiate church, of which he is titular saint or patron. See F. Pommeraye, *Hist. des Archev. de Rouen*, p. 44; Usher, *Antiqu. Britan.*; *Gallia Christ. Nov.*; Trigan, &c.

S. MARK, BISHOP OF JERUSALEM, C.

THE apostle St. James and his brother St. Simeon were the two first bishops of Jerusalem; thirteen bishops who succeeded them were of the Jewish nation; the last called Judas, seems to have been crowned with martyrdom among the Christians whom Barchokebas massacred in 134. The Jews having received this Barchokebas as their king and messias, and broke into a second rebellion, the emperor Adrian destroyed all the buildings that had been erected at Jerusalem since Titus, and raised a new city near it which he commanded to be called *Ælia Capitolina*, which, ever since the reign of Constantine the Great, has been honored with the old name of Jerusalem. The Jews being forbid by Adrian to come near the place, only Gentile Christians could dwell there, and Mark was the first bishop chosen from among the Gentiles to govern that church. He was a very learned and holy man, and after he had sat twenty years is said to have died a martyr in 156. See Eus. *Hist.* l. 4, c. 6; Sulpit. Sever. l. 2; Le Quien, *Or. Chr.* t. 3, 146; also Usuard; and the Roman Martyrology.

chev. de Rouen.). This saint's name is usually written Nigaise, that he may not be confounded with Nicaise of Rheims.



OCTOBER XXIII.

SAINT THEODORET, PRIEST AND MARTYR.

From his authentic Acts mentioned by Sozomen, l. 5, c. 8, and by Theodoret, l. 3, c. 13, published by Mabillon, *Vet. Anafect.* t. 4, p. 127, and by Ruinart, *Act. Sinc.* p. 592. See Baillet, p. 355.

A. D. 362.

JULIAN, uncle to the emperor Julian, and likewise an apostate, was by his nephew made count or governor of the East, of which district Antioch was the capital. Being informed that in the treasury of the chief church of the Catholics there was a great quantity of gold and silver plate, he was determined to seize it into his own hands, and published an order by which he banished the clergy out of the city. Theodoret, a zealous priest, who had been very active during the reign of Constantius in destroying idols, and in building churches and oratories over the relics of martyrs, and who was keeper of the sacred vessels (not of the great church then in the hands of Euzoius and his Arians,¹ but of some other church of the Catholics), refused to abandon his flock, and continued openly to hold sacred assemblies with prayers and sacrifices. Count Julian commanded him to be apprehended, and brought before him with his hands bound behind his back. Julian charged him with having thrown down the statues of the gods, and built churches in the foregoing reign. Theodoret owned he had built churches upon the tombs of martyrs, and retorted upon the count, that after having known the true God he had abandoned his worship. The count ordered him to be beaten on the soles of his feet, then buffeted on his face, and afterward tied to four stakes, and stretched with cords and pullies by his legs and arms; which was done with such violence that his body seemed extended to the length of eight feet. The tyrant jeered him all the time; but the martyr exhorted him to acknowledge the true God, and Jesus Christ his Son, by whom all things were made. Julian ordered that he should be tormented on the rack, and, when the blood was streaming abundantly from his wounds, said to him: "I perceive you do not sufficiently feel your torments." The martyr replied: "I do not feel them, because God is with me." Julian caused lighted matches to be applied to his sides. The saint, whilst his flesh was burning, and the fat was melting in drops, lifted up his eyes to heaven, and prayed that God would glorify his name throughout all ages. At these words, the executioners fell on their faces to the ground. The count himself was at first

¹ Theodoret, l. 3, c. 8; Bolland. t. 3 Maij, in *Tr. prælim.* p. 9, n. 34.

affrighted; but, recovering himself, he bid them again draw near the martyr with their torches. They excused themselves, saying they saw four angels clothed in white with Theodoret. Julian in a rage ordered them to be thrown into the water, and drowned. Theodoret said to them: "Go before, my brethren; I will follow by vanquishing the enemy." The count asked him who that enemy was? "The devil," said the martyr, "for whom you fight. Jesus Christ the Saviour of the world, is he who giveth victory." He then explained how God sent his Word into the world to clothe himself with human flesh in the womb of a virgin, and that this God made man, suffered freely, and, by his sufferings, merited for us salvation. The count, in the impotence of his rage threatened to put him instantly to death. Theodoret declared that was his desire, and said: "You, Julian, shall die in your bed under the sharpest torments; and your master, who hopes to vanquish the Persians, shall be himself vanquished; an unknown hand shall bereave him of life; he shall return no more to the territories of the Romans." The count dictated a sentence by which he condemned the martyr to be beheaded; which he underwent with joy, in the year 362. This saint is by some called Theodore; at Uzez in Languedoc and at Apt in Provence (of both which places he is titular saint and principal patron) Theodoric; but his true name is Theodoret.

On the day of the martyrdom of St. Theodoret, the count, according to an order he had received from the emperor, went and seized the effects of the great church of Antioch, having with him Felix, count of the largesses, or chief treasurer, and Elpidius, count of the private patrimony, that is, intendant of the demesnes, who were also apostates. Felix, as he was viewing the rich and magnificent vessels which the emperors Constantine and Constantius had given to the church, impiously said: "Behold with what rich plate the son of Mary is served." Count Julian also profaned the sacred vessels in the most outrageous manner,¹ and these apostates made them the subject of their blasphemies and banter. Their impieties did not remain long unpunished. Count Julian passed the following night with much disquiet, and the next morning presented to the emperor an inventory of what he had seized, and informed him of what he had done with relation to St. Theodoret. Herein he had no other view than to please that prince. But the emperor told him plainly that he approved not his putting any Christian to death merely on account of his religion, and complaining that this would afford an occasion to the Galileans to write against him, and to make a saint and a martyr of Theodoret. The count, who little expected such a recep-

tion, remained greatly confounded. The fear with which he was seized, permitted him not to eat much at the sacrifice, at which he assisted with the emperor, and he retired to his own house much troubled in mind, so that he would take no nourishment. That evening he felt a violent pain in his bowels, and fell into a grievous and unknown disease. Some of the lower parts of his bowels being corrupted, he cast out his excrements by his mouth which had uttered so many blasphemies, and the putrified parts bred such a quantity of worms that he could not be cleared of them, nor could all the art of physicians give him any relief. They killed a number of the choicest birds, which were sought at a great expense, and applied them to the parts affected in order to draw out the worms; but they crawled the deeper, and penetrated into the live flesh. They got into his stomach; and from time to time came out of his mouth. Philostorgius says he remained forty days without speech or sense. He then came to himself, and bare testimony of his own impiety, for which he was thus severely punished, and pressed his wife to go and pray for him at church, and to desire the prayers of the Christians. He entreated the emperor to restore to the Christians the churches which he had taken from them, and to cause them to be opened. But he could not obtain from him even that favor, and received only this answer: "It was not I who shut them up; and I will give no orders to have them set open. The count sent him word that it was for his sake that he had quitted Christianity, and now perished so miserably. But Julian, without showing the least compassion, or fearing himself the hand of God, sent him this answer: "You have not been faithful to the gods; and it is for that you suffer such torments." At length the imposthumes which spread very far, and the worms which gnawed him continually, reduced him to the utmost extremity. He threw them up without ceasing, the three last days of his life, with a stench which he himself could not bear. His nephew Julian lamented him as little when dead as he had pitied him living, and continued to declare that this calamity befell him because he had not been faithful to the gods.¹ Felix and Elpidius came also to miserable ends. The emperor himself, in Persia, when he was wounded in the side by an arrow from an unknown hand, is related, in the Acts of St. Theodoret, to have said, casting with his hand some of his blood toward heaven: "Even here, O Galilæan, you pursue me. Siate yourself with my blood, and glory that you have vanquished me." He was carried into a neighboring village, where he expired a few hours after, on the 26th of June, 363, as the author of these Acts tells us; who moreover says: "We were with

See Tillem. Hist. Eccl. t. 7, p. 375. Jortin's remarks on Eccl. Hist. vol. iii, p. 277.

¹ See the Acts of SS. Bonosus, &c. Aug. 21, t. 8. p. 289.

him in the palace at Antioch, and in Persia." Theodoret and Sozomen agree with him. Philostorgius says that Julian addressed the abovementioned words to the sun, the god of the Persians, and that he died blaspheming his own gods.

With what inexpressible horrors is the sinner seized when he finds himself overtaken by divine vengeance, or in the jaws of death! In his short-lived imaginary prosperity, it is his study to forget himself; if herein he unhappily succeeds so far as to arrive at a spiritual insensibility, his alarms will be the more grievous when his soul shall be awakened from her lethargy, and the folleries which at present amuse her and divert her attention, shall have lost their enchanting power. At least his rage, consternation, and despair will but be the more intolerable for eternity. The servant of God finds in his God a solid comfort in all events, reposing in him a confidence which nothing can shake, and ever rejoicing in his holy will, to which with love and assurance he commits himself in life and death. His omnipotence all things obey, and his infinite goodness and most tender mercy are always open and ready to meet us; his servant never calls to mind or names either of these, or any other attribute of God, without feeling an inexpressible interior relish, and sentiment of joy and love. In a filial fear, and sincere compunction for his sins, he ceases not with sweet confidence to invoke his God, his Redeemer, Friend, and Protector, begging that he exert his omnipotence (which is nowhere so wonderfully manifested as in the pardon of sinners), and that he display his eternal and boundless mercy in bringing him to true repentance and salvation, and that he ordain all things with regard to him according to his holy will, and to the greater glory of his adorable name.

SAINT ROMANUS, ARCHBISHOP OF ROUEN, C.

HE was born of an illustrious and virtuous French family, brought up in the practice of piety, and placed young in the court of Clotaire II, the third French king, who was master of the whole monarchy. He was referendary or chancellor to that prince, when, in 626, upon the death of Hidulphus, he was chosen archbishop of Rouen, and compelled to receive episcopal consecration. The remains of idolatry in that diocess excited his zeal; he converted the unbelievers, and destroyed a famous temple of Venus at Rouen, and three others in the diocess dedicated to Mercury, Jupiter, and Apollo. Amongst many miracles which he wrought, it is related that the Seine having overflowed a considerable part of the city, the saint, who happened then to be at the court of Dagobert for certain affairs of his church, upon hearing this melancholy news, made haste to

comfort and succor his afflicted flock; and kneeling down to pray on the side of the water with a crucifix in his hand, the water retired gently within the banks of the river.* If the miracles of this holy prelate raise our admiration, the eminent virtues which he practised ought still more to fix our attention. He macerated his body with continual austerities, and after the fatigues of his ministry, passed almost whole nights in prayer. By his indefatigable zeal he banished vice and superstition, and watched over the souls of all his flock as over his own. He had discharged all the duties of an apostolic pastor thirteen years, when God made known to him that the time was come in which he was to be called to receive his recompense. Romanus, whose whole life had been an earnest preparation for that hour, received the summons with joy; and redoubling the fervor of his penance, prayers, and other good works, disposed himself for that happy moment, in which he entered the joy of his Lord on the 23rd of October. 639. St. Owen was his successor. Romanus was interred in the church of Saint Godard, one of his predecessors; but, in the eleventh age, his body was removed into our Lady's, which is the cathedral. The first shrine having been impoverished, the archbishop Rotrou, in 1179, caused a very rich one to be made, which is known by the name of *La fierta-saint-Ro*

* The name of St. Romanus is famous in France, on account of an extraordinary privilege which the metropolitanical chapter of Rouen enjoys of releasing in his honor a prisoner under sentence of death for murder, every year, on the feast of the ascension of our Lord. The chapter sends notice to the parliament of Rouen, two months before, to stop the execution of criminals till that time; and on that day choose the prisoner, who, being first condemned to death by the parliament, then is set at liberty, assists in carrying the shrine of St. Romanus in the great procession, hears two exhortations, then is told that in honor of St. Romanus he is pardoned. After the procession, a high mass is sung in the metropolitanical church, by an ancient privilege, though it be five or six o'clock in the evening. The common people pretend this privilege took its rise from St. Romanus killing a great serpent with the assistance of a murderer whom he took out of the dungeon. But no traces of this story are found in any life of this saint, or in any writings before the latter end of the fourteenth century. The figure of a serpent called Gargouille, seems here, as in some other towns, originally to have been meant to represent symbolically the devil overcome by Christ. The deliverance of the condemned criminal was probably intended for a symbol of the redemption of mankind through Christ. The dukes of Normandy granted and maintained this privilege; and it has been confirmed by several French kings. It is called *Privilege de la Fierté* ou *châsse de St. Roman*. Under the French kings of the first race, several holy bishops were sometimes allowed by the kings and governors to set open prisons. It is not improbable that from some such action of St. Romanus this privilege arose. Some moderns think it was established in memory of his having miraculously stopped the overflowing of the river; the origin of this privilege has been the subject of many dissertations. (See Duplessis, *Descr. de la Haute Norm.* t. 2).

main. See Le Cointe, Ann. Franc. an. 626, 635, 638; and the Life of Saint Romanus written in Leonine verses, by a clergyman or monk of Rouen, before the reign of Charlemagne, brought to light by the Maurist monks Martène and Durand, in 1717, The-saur. Nov. Anecd. p. 1651. This poem was compiled from a life of this saint which was more ancient. (Rivet, Hist. Lit. t. 4, p. 73; et Contin. t. 8, p. 376). St. Romanus's life was again composed by Gerard, dean of St. Medard's at Soissons in the tenth age; also by Fulbert, the learned archdeacon of Rouen, in 1091 (not by the second Fulbert, who flourished in 1130). This last piece was published by Rigaltius with dissertations and notes.

ST. JOHN CAPISTRAN, OR, OF CAPISTRAN, C.

JOHN, the father of this saint was a gentleman of Anjou, who going to serve in the army in the kingdom of Naples, settled at Aquila, and soon after at Capistran, a neighboring town, where he took a young lady to wife. Our saint was born at Capistran in 1385, and after learning Latin in his own country studied the civil and canon law at Perugia, in which faculty he commenced doctor with great applause. By his fortune and abilities he soon made a figure in that city, and one of the principal men of the town gave him his daughter in marriage. In 1413, a grievous dissension fell out between the city of Perugia and Ladislas, king of Naples. John used his best endeavors to bring his fellow-citizens to a peace, and carried on a negotiation for some time with success, for which he undertook some journeys. Those who were more violent in this quarrel, taking it into their heads that he betrayed his citizens in favor of his former master, a party belonging to one of these factions seized his person on the road, and confined him in the castle of Bruffa, five miles from Perugia. In this prison he had much to suffer, being loaded with chains, and being allowed no other subsistence than bread and water. Seeing himself here abandoned by king Ladislas himself, and, from his own feeling experience, meditating on the inconstancy of human things, and the treachery and falsehood of a vain and sinful world, he began seriously to enter into himself, and to become a new man. His lady dying in that interval of time, he resolved to embrace a penitential state in the holy Order of St. Francis. Impatient of delays, he begged to be immediately admitted; but the guardian refused to send him the habit whilst he continued a prisoner. He therefore cut his clothes into the shape of a religious habit, and his hair so as to form a tonsure. Obtaining his liberty shortly after, he went to Capistran, and selling his estate, with part of the price he paid his ransom,

and the remaining part he distributed among the poor. Then returning to Perugia, he took the habit in the convent of the Franciscans De Monte at Perugia, in 1415, being thirty years old. The guardian, who understood how full he had been of a worldly spirit, the more effectually to try his vocation, and to extinguish in him secular pride and self-love, ordered him to ride on an ass in a ridiculous dress through all the streets of Perugia, with a paper cap on his head, on which many grievous sins were written in capital letters. This must appear a severe trial to a man of birth and reputation; but such was the fervor of the saint in his penitential course, that it seemed to cost him nothing. He was moreover twice expelled the convent without any reason, and admitted again on very hard conditions.

The perfect spirit with which he underwent all humiliations and austerities that were imposed upon him, gave him in a short time so complete a victory over himself, that he never afterward found any difficulty in the severest trials. Such was his ardor in the practice of penance, that to those enjoined by his rule or by obedience he added the most austere voluntary mortifications. To prepare himself for the first communion, which he made after his general confession upon taking the habit, he spent three days in prayer and tears, without taking any nourishment.—From the time that he made his religious profession he ate only once a day, except in long fatiguing journeys, when he took an exceeding small collation at night. For thirty-six years he never tasted flesh, except a very little out of obedience when he was sick. Pope Eugenius IV having commanded him in his old age to eat a little flesh meat, he obeyed, but took so very small a quantity that his Holiness left him at liberty to use his own discretion. He slept on the boards, and took only three or sometimes four hours a-night for his rest, employing the remaining part in prayer and contemplation; which exercise he for many years seemed never to interrupt but by preaching to the people, or short necessary repose. It would be too long to relate the admirable instances which are recorded of his perfect mortification, obedience, and humility, and the most profound sentiment of contempt of himself which made him delight in the meanest employs. His spirit of compunction and gift of tears, astonished and strongly affected those that conversed with him. He said mass every day with the most edifying devotion. By his zeal and ardent desire of the glory of God and the salvation of souls he seemed, in his actions and preaching, another St. Paul. Wherever he came, by his powerful words, or rather by that wonderful spirit of zeal and devotion with which he spoke, he beat down the pride and obstinacy of hardened sinners, filled their souls with holy fear, and softened their hearts into compunction. At the end of a sermon

which he made at Aquila against the vanity, dangers, and frequent sins of the world with regard to dress and amusements, the ladies brought together a great quantity of fine handkerchiefs, aprons, artificial heads of hair,* perfumes, cards, dice, and other such things, and made of them a great bonfire. The same was done at Nuremberg, Leipsic, Frankfort, Magdeburg, and several other places. He had a singular talent at reconciling the most inveterate enemies, and inducing them from their hearts to forgive one another. He made peace between Alphonsus of Arragon and the city of Aquila, also between the families of Oronesi and Lanziene, and between many cities which were at variance, and he appeased the most violent seditions.

St. Bernardin of Sienna established a reformation of the Franciscan Order, and was appointed by the general, William of Cassal, in 1437, and confirmed by pope Eugenius IV, in 1438, the first vicar-general of the Observantia or Reformed Franciscans in Italy, in which office he continued six years from his nomination by his general in 1437, and five from his confirmation by the pope. St. John was twice chosen to the same office, each time for the space of three years, and exceedingly promoted this reformation. By one sermon which he preached on death and the last judgment in Bohemia, one hundred and twenty young men were so moved, as with great fervor to devote themselves to God in different religious Orders, of which sixty embraced his penitential institute. He inherited St. Bernardin's singular devotion to the holy name of Jesus, and to the glorious Mother of God. The marquisate of Ancona, Apulia, Calabria, and Naples, were the first theatres of his zeal; he afterward preached frequently in Lombardy and the Venetian territories; then in Bavaria, Austria, Carinthia, Moravia, Bohemia, Poland, and Hungary.

St. John was often employed in important commissions by the popes Martin V, Eugenius IV, Nicholas V, and Calixtus III. The council of Basil, which had been called by Martin V, assembled in July, 1431, under Eugenius IV, and was in the first sessions approved by him, till this pope, alleging that the place was at too great a distance to suit the convenience of the Greek emperor and the oriental prelates, removed it to Ferrara, in 1437.† Those prelates who obstinately

* Artificial heads of hair were used by some before perukes became the fashion.

† The council of Basil was continued eighteen years, first at Basil, afterward at Lausanne. Its proceedings in 1433 concerning the Hussites, and some points of ecclesiastical discipline, were approved and confirmed by pope Eugenius IV, and this council is allowed to have been legal and general in the beginning, says Bellarmin; most theologians and canonists say, to the tenth session, held in 1433. During this session, the pope by a message ordered it to be removed; and from this time

opposed this removal, proceeded at length to an open schism. The pope employed St. John in several important commissions to stem this evil, and many great personages, particularly Philip, duke of Burgundy, to whom his Holiness sent the saint for that purpose, were withdrawn by his exhortations

the synod refused to admit his legates. By a few French theologians (whose number is very considerable among those of that nation) it has been esteemed legal beyond this term to the twenty-sixth session, in 1437, when it was solemnly and finally dissolved by a bull of Eugenius, and the general council at the same time opened at Ferrara, to which Turrecrinata, and a considerable part of those prelates that were assembled at Basil, then removed. Some, however, staid behind, and continued their sessions, but from this time schismatically, during the forty-five last sessions. In the thirty-sixth (schismatical) session, anno 1439, it was decreed that the opinion which affirms the Blessed Virgin to have been conceived without original sin, is conformable to the Catholic faith, and to be held by all Catholics. The French Pragmatic Sanction of Charles VII, relating chiefly to the collation of benefices, in 1438, was approved by this council. In the thirty-ninth session, in 1439, Amedeus VII, formerly duke of Savoy, was chosen antipope, under the name of Felix V. This prince had governed his state with great prudence and virtue, and, in 1416, first erected the county of Savoy into a duchy. In 1434 he resigned his dominions to his two sons, and, turning hermit, retired to Ripailles, a most pleasant priory and solitude near the lake of Geneva; whence the proverb *Faire Ripaille*, for taking a pleasant country vacation. In 1439 he was prevailed upon by the schismatical prelates at Basil to receive from them a pretended pontificate, which he afterward voluntarily resigned, in 1449, and, being created cardinal by Nicholas V, died piously at Geneva. The presence of the chief patriarchs, as principal prelates (at least by their deputies), and of bishops from the different kingdoms of the Catholic church, who represent the body of the first pastors of the whole church, are conditions necessary to constitute a general council; which were wanting at Basil after the tenth session; these were even then holding a general council at Florence. The confirmation of the pope is also required by most canonists and theologians to a general council. If doubts arise whether a council be general, we are to consider whether it be looked upon by the church as such, and as the representative of the whole; or whether the whole church receives it *ex post facto*, as they say, and acquiesce in its decisions. Thus the frivolous objection that the conditions of certain councils are ambiguous, falls to the ground, and we cannot in practice be at a loss where to fix this authority, though this may sometimes be obscure till circumstances are cleared up.

The true general council of Florence met first at Ferrara in 1437; and thither John Palæologus, the Greek emperor, with his prelates, repaired. After sixteen sessions, a contagious distemper breaking out at Ferrara, the council was removed by Eugenius IV to Florence, in 1439, and the same year, in the twenty-fifth session (which was the tenth that was held at Florence), on the 6th of July, the Greeks having renounced their schism and errors (except Mark of Ephesus), the decree of union was signed. After the departure of the Greeks, the Armenians abjured their heresy, and subscribed a decree of union proposed by Eugenius IV. This council lasted three years after this, and was at length concluded at Rome, in the Lateran palace, in 1442. (See Nat. Alex. Sæc. 15, Diss. 8, 9; Macquer; Le Fevre, in Cont. Fleury, t. 22, l. 3; Graveson; Leo Allatius, De Consensu Eccl. Occid. et Orient.; Berthier, Hist. de l'Egl. Gallic. t. 16, &c.).

from the schism. The saint was sent nuncio by the same pope to the duke of Milan, to Charles VII, king of France, and into Sicily, and his endeavors met every where with the desired success. He was one of the theologians employed by his Holiness at the council of Florence in promoting the union of the Greeks. Certain vagabond friars called Frerots and Beroches, the remains of the Fratricelli, whose heresy was condemned by Boniface VIII and John XXII, in the beginning of the fourteenth century, filled the marquisate of Ancona with disturbances, till St. John, having received a commission from Eugenius to preach against them, entirely cleared Italy of that pestilential seditious sect. Many parts of Germany being at that time full of disorders and confusion, the emperor Frederic III, Æneas Sylvius, legate and bishop of Sienna (afterward pope Pius II), and Albert, duke of Austria, the emperor's brother, solicited pope Nicholas that St. John might be sent into those countries, that the force of his example, zeal, and eloquence might give a check to the overflowings of vice and heresy. St. John, therefore, was invested with the authority of apostolic legate, and, attended with one colleague, travelled by Venice and Friuli into Carinthia, Carniola, Tirol, Bavaria, and Austria, preaching every where with incredible fruit. His sermons he delivered in Latin, and they were afterward explained by an interpreter to those who did not understand that language. The like blessings attended his labors in Moravia, Bohemia, Poland, and Hungary.* He converted in Moravia four thousand Hussites. Rockysana, the head of that party in Bohemia, invited him to a conference; but king

* Bohemia was at that time overrun with Hussites, and from the year 1415 had been a scene of blood and tumults. To revenge the death of John Huss, Zisca (whose true name was John of Trocznou), a veteran general, assembled an army of his followers, and plundered the whole country with unheard-of barbarity. After the death of king Wincelas, in 1417, he opposed the election of Sigismund, who was emperor of Germany, defeated his armies eight times, built the strong fortress which he called Thabor, amidst waters and mountains, and died in 1424. Sigismund had made peace with him before his death, and at the council of Basil promised the archbishopric of Prague to John Rockysana, a clergyman, who had been deputed by the Hussites to the council of Basil, but who abjured that heresy, upon condition that the laity in Bohemia might be allowed to communicate in both kinds. The deputies of the council of Basil, and the Catholic assembly at Iglaw, in the diocese of Olmutz, in 1436, acquiesced; but required this condition, that, in case of such a concession, the priest should declare, before giving the communion in both kinds, that it is an error to believe that Christ's body or blood is alone under either kind. This Rockysana boggled at; nor would the pope ever grant him his bulls. His partisans, however, styled him archbishop, and he appeared at their head till his death, which happened a little before that of George Pogebrac, in 1471, who had been king of Bohemia from the year 1458; though secretly a Hussite, he demolished the fortress of Thabor, that it might not serve for a retreat to rebels.

Pogebrac, fearing the consequences of such a disputation, would not allow him the liberty. St. John was mortified at this disappointment, and wrote a book against Rockysana.* It would be too long to follow the saint in his progresses through the provinces above-mentioned; also, through Brandenburg, Poland, and Hungary, or to mention the honors with which he was received by the electors and other princes, especially the dukes of Bavaria and Saxony, the marquess of Brandenburg, and the emperor himself, who often assisted at his sermons.

Mahomet II having taken Constantinople by assault on the 26th of May, 1453, pope Nicholas V sent a commission to St. John to exhort the Christian princes to take up arms to check the progress of the common enemy; which the saint executed with great success in several assemblies of princes of the empire. Nicholas V dying in 1455, and Calixtus III succeeding in the pontificate, St. John returned to Rome to receive the orders of the new pope. His Holiness appeared more earnest than his predecessor had been to engage the Christians to undertake a general expedition against the infidels, who were carrying their victorious arms into the heart of Europe,† and he sent preachers to different parts

* The chief works of St. John Capistran are, A Treatise on the Authority of the Pope against the Council of Basil; The Mirror of Priests; A Penitential; On the Last Judgment; On Antichrist and the Spiritual Warfare; with some tracts on points of the civil and canon law. His books on the conception of the Blessed Virgin Mary, on Christ's passion (on which see Benedict XIV, De Canoniz. Sanct.), several against Rockysana, and the Hussites, &c. have never been printed.

† The victories of Tamerlane over Bajazet, in 1399, had not so weakened the Turks, but they raised their heads again in the reign of Mahomet I, who wrested from the Venetians several places of which they were then possessed on the coasts of Asia Minor and in Europe; for their dominions at that time extended from the Capo d'Istria to the walls of Constantinople. In 1420 this conqueror took from them Salonica, the capital of Macedon; which the Greek emperor had given them, because he was not in a condition himself to defend it. Mahomet's two immediate successors, Amurath II and Mahomet II, were the greatest conquerors that nation ever produced. The former, nevertheless, met with great checks from Hunniades and Scanderbeg. Hunniades defeated two armies, which he sent to invade Hungary, in 1442, and obtained for king Ladislas IV a good peace. But that prince, thinking the opportunity of the crusade favorable, broke his treaty, by the advice of the legate cardinal Julian, on this false pretence, that the infidels never observed treaties with Christians, when it seemed their interest to break them; as if the injustice of others could excuse in them the same crimes. In punishment, whilst Hunniades routed the left wing of the Turks, the king, by his own rashness, lost the victory with his life, in the plains of Varne, in Bulgary, in 1444. Ladislas V, the son of Albert of Austria, a child only five years old, being chosen king, Hunniades was appointed governor of the kingdom, which he protected by his valor. At the same time reigned in Epirus the famous George Castriot, called by the Turks Scanderbeg, that is, lord Alexander, who passed his youth among them an hostage from his father in

to excite the princes to this war. St. John returned with ample powers to preach up the crusade in Germany and Hungary. Mahomet, after the taking of Constantinople, counted the western empire as already his own, and looked upon himself as master of all Christendom. Not doubting but he should soon plant the Ottoman crescent in the cities of Vienna and Rome, he marched his numerous victorious army into Hungary, and sat down before Belgrade on the 3d of June, in 1456. King Ladislas V fled to Vienna; but John Corvin, commonly called Hunniades,¹ the brave Vayvode of Transylvania, and governor of Hungary, who had so often beat the Turks under Amurath, in Hungary, Transylvania and Thrace, assembled his forces with all possible expedition, and sent to entreat St. John Capistran to hasten the march of forty thousand crusards, whom he had raised, to his assistance. The Turks covered the Danube with a fleet of two hundred ships of a particular construction for the navigation of that river, and had embarked on them an army of resolute veteran troops. Hunniades, with a fleet of a hundred and sixty saics, or small vessels, which were much lighter and much better commanded than those of the infidels, entirely discomfited them after a most obstinate and bloody engagement, and entered the town, which stands upon the confluence of the Danube and the Save. St. John Capistran attended him, animating the soldiers in the midst of all dangers, holding in his hands the cross that he had received from the pope. The Turks made several furious assaults upon the town, notwithstanding the slaughter of their bravest men was so great that they marched upon heaps of their own dead to the very walls. Thus at length they got into the town, and the Christians gave way before them. All things were despaired of, when St. John, appearing in the foremost rank, with his cross in his hand, encouraged the soldiers to conquer, or die martyrs, often crying, with a loud voice: "Victory, Jesus, victory." The Christians, thus animated, cut the infidels in pieces, threw them down from the ramparts, and drove them out of the town. In the sallies which the Christians made, they slew the Turks like sheep, and on every side re-

¹ Or Hugnades, pronounced Hunniades.

the court of Amurath II. His wonderful exploits and his victories over the numerous armies of Amurath and Mahomet II, are as well known as the name of king Arthur. (See his life wrote by Marinus Barlet, a contemporary priest of Epirus; and that compiled in French by F. Poncet, Jesuit, in 1709). Scanderbeg, on his death-bed, in the sixty-third year of his age, with his children recommended his dominions to the care and protection of the Venetians; but they soon after fell into the hands of the Turks. Matthias Corvinus, a son of the brave Hunniades, was chosen king of Hungary in 1458, and, so long as he lived, defended that kingdom from the insults of the infidels.

pulsed their most determined and experienced troops. Mahomet, flushed with conquests and confidence of victory, became furious, and omitted nothing, after every check, to reanimate his troops, till at length, having lost his best officers and soldiers, and his own dearest friends, with sixty thousand soldiers, being himself wounded slightly in the thigh, and seeing the shattered remains of his great and haughty army, which he thought invincible, so dispirited, that he was no longer able, either by promises or severity, to make them face the Christians, shamefully raised the siege on the 6th of August; and, leaving behind him all his heavy artillery and baggage, and the greatest part of his booty, retreated with precipitation. The next year, he turned his arms, first against Trebizonde, and afterward against the Persians; though, some time after, he again fell upon the West, when the brave Hunniades was no more. The glory of this victory is ascribed by historians not less to the zeal, courage, and activity of St. John Capistran than to the conduct of Hunniades. This great prince, who possessed the virtues of a Christian and all the qualifications of an accomplished general, was admirable for his foresight and precautions against all events, for his consummate knowledge of all the branches of the complicated art of war, for his undaunted courage in dangers, his alacrity, ardor, and cool presence of mind in action, and his skill in seizing the happy moments in battle upon which the greatest victories depend; which skill is so much the result of genius, improved by experience and deep reflection, that it may be called a kind of instinct, no less than the skill of able practitioners in physic in discerning the fatal, critical moments for applying powerful remedies in dangerous diseases, for strengthening nature in her efforts, or in checking, dissolving, correcting, or expelling morbid humors, &c.

It is not, however, detracting in the least from the glory of this Christian hero, to give equal praise to the zeal, activity, address, and courage of a religious man, in whose authority, prudence, and sanctity the soldiers placed an entire confidence. After all, it was the finger of the Almighty which overthrew phalanxes that seemed invincible. God employs second causes, but in them his mercy and power are not less to be adored. The divine assistance in this happy deliverance was, doubtless, obtained by the prayers of the servants of God, especially of St. John Capistran, whose name was then famous for many miracles which had been wrought by him. The brave Hunniades was taken ill of a fever, which he had contracted by the fatigues of this campaign, and died at Zemplin on the 10th of September the same year. When he lay dying, he would absolutely rise, and go to church to receive the viaticum, saying, he could not bear the thoughts that the King of kings should come to him. St. John Ca-

pistran never quitted him during his last sickness, and pronounced his funeral sermon. At the news of his death, pope Calixtus III wept bitterly, and all Christendom was in tears; Mahomet himself grieved, saying, in his boast, there was no longer any prince left in the world whom it would be either an honor or a pleasure to vanquish. St. John did not long survive him, being seized with a fever, incurable dysentery, and bloody flux, with the gravel. Whilst he lay sick in his convent at Willech or Vilak, near Sirmich, in the diocess of Five-Churches, he was honored with the visits of king Ladislas, the queen, and many princes and noblemen. Under his pains he never ceased praising and glorifying God, frequently confessed his sins, and received the viaticum and extreme unction with many tears. He often repeated that God treated him with too great lenity, and would never be laid on a bed, but on the hard floor. In this posture he calmly expired on the 23d of October, in 1456, being seventy-one years old. When Willech fell into the hands of the Turks, his body was removed by the friars to another town, where the Lutherans afterward (having plundered the shrine) threw it into the Danube. The relics were taken out of the river at Illoc, and are preserved there to this day. Pope Leo X granted an office in his honor, to be celebrated at Capistran, and in the diocess of Sulmona. The saint was canonized by Alexander VIII, in 1690, and Benedict XIII published the bull of his canonization in 1724. See his life compiled at length by F. Christopher of Variso, a Milanese, a disciple and companion; and again by F. Gabriel of Verona, another disciple. See also the letter of his religious companions, containing a relation of his death, to Card. Æneas Sylvius; Bonfinius, Dec. 3, l. 7; Æneas Sylvius, Hist. Bo-m. c. 65; and in Descr. Europæ, c. 8; Gonzaga, in *Austriaca et Argentina Provincia*, p. 451; F. Henry Sedulius, in *Historia Seraphica, seu S. Francisci et aliorum hujus ordinis qui relati sunt inter sanctos*, fol. Antv. 1611; and F. Wadding's *Annals*, in eight vols. Fresnoy mistakes when he says Wadding's catalogue of writers makes his eighth volume; for there is an eighth volume of his *Annals* printed at Rome, in 1654, after the others, very scarce before the new Roman edition.

SAINT IGNATIUS, PATRIARCH OF CONSTANTINOPLE, C.

THE origin of the Greek schism, commenced by the usurper Photius, renders the life of this holy prelate an interesting part of the history of the church. His birth was most illustrious; for his mother Procopia was daughter to the emperor Nicephorus, and his father Michael, surnamed Rangabé, was at first curopulates, or master of the household

to the emperor; and on the death of his father-in-law, Nicephorus, who was slain by the Bulgarians, was himself raised to the imperial throne. His piety and mildness promised the greatest happiness both to the church and state; but this was a blessing of which the sins of the people rendered them unworthy. Leo the Armenian, the impious and barbarous general of the army, revolting, the good emperor, to avert the calamity of a civil war, resigned to him the diadem after a reign of only one year and nine months. He had then two sons living, and two daughters, with whom and his wife he retired into the isle of the Princesses, where they all embraced a monastic state. Theophilactus, the elder son, took the name of Eustratus; and the younger, who is the saint who is here spoken of, changed his former name, Nicetas, into that of Ignatius; he was at that time fourteen years of age. The father was called in religion Athanasius, and survived thirty-two years—to 845. The new emperor, to secure to himself the dignity which he had got by injustice and treachery, parted all his family, banishing them into several islands, and keeping them under a strict guard; and the two sons he made eunuchs, that they might be rendered incapable of raising issue to their family. During the reigns of this Leo, of Michael Balbus, or the Stammerer, and Theophilus, they enjoyed a sweet tranquillity, which they consecrated with great fidelity to the exercises of devotion and penance; in which, by their fervor and love, calm resignation to all the appointments of heaven, and by the unction of divine grace, they found more solid pleasure than a court could afford, and by curbing the activity of their desires, and by the regulation of their passions, enjoyed an interior peace which the whole world could not take from them. Ignatius, indeed, underwent a most severe trial, being placed in a monastery which was governed by a furious Iconoclast abbot, from whom he had daily much to suffer; but this very circumstance became to him a spur to watchfulness, and a continual exercise of patience and other Christian virtues, by which he learned daily to die more perfectly to himself. For it is not the tranquillity of monastic solitude, nor a distance from the busy scenes of the world, but the mastery over a man's domestic passions, and the government of his own heart which is the source of that peace of mind which invites the Holy Ghost into his soul, and is the greatest blessing on this side heaven. So conspicuous was the virtue of our saint that, upon the death of his persecutor, he was unanimously chosen abbot. The prudence and meekness, zeal and charity with which he governed his house, and instructed and walked before his brethren in the paths of evangelical perfection, gained him universal love and veneration; and he founded three new monasteries in three little islands, and one, called St. Michael's, on the

continent. In 842, the empress Theodora, by the death of her husband, Theophilus, became regent for her son Michael III, a minor, restored holy images, expelled John the Iconoclast, patriarch of Constantinople, and raised St. Methodius to that dignity. After his death, in 846, St. Ignatius, who then led a monastic life in the islands of Hiatres and Terebinthus, which he had peopled with monks, was dragged out of his secure harbor into the stormy ocean of the world, and made patriarch.

His spirit of mortification, his humility, charity, intrepidity, zeal, and other virtues shone forth in this public station with bright lustre; but the generous liberty which he used in opposing vice, and reprimanding public offenders, drew on him severe persecutions, the ordinary portion of the elect. Bardas Cæsar, brother to the empress, had a great share in the government, for which his great abilities would have qualified him if the corruption of his heart had not rendered him unfit to be a member of civil society, much more to be intrusted with the care of the republic, and the protection of the church and people. For eloquence, he was superior to most of his contemporaries; he was well versed in all profane literature, and a great lover and promoter of learning; but withal false, crafty, cruel, and so scandalously debauched in his morals, that he put away his lawful wife, and incestuously took his own daughter-in-law to his bed, with whom he was fallen desperately in love. The patriarch could not bear such enormous scandals, and tenderly exhorted this hardened sinner to have pity on his own soul. But the miserable man was so far from giving ear to his charitable admonitions, as impudently to present himself to receive the holy communion in the great church on the feast of the Epiphany. The patriarch refused to admit him to the holy table, and declared him excommunicated. Bardas, stung with resentment, threatened to stab him; but the prelate remained firm, and set before his eyes the divine judgments. Bardas took an opportunity to seek revenge. The young emperor, being of a depraved heart, suffered himself to be carried headlong down the precipice of vice; so that it was not hard for the wicked uncle, by flattering his passions, to gain an ascendant over him. Bardas, who for some time had made it his whole study to ruin the pastor of his soul, set himself first to remove his mother, who was the protectress of St. Ignatius, and moreover stood in his way, and often checked his ambitious and wicked designs. He therefore persuaded his nephew Michael, that it being time for him now to reign by himself, he ought to send away his mother and his sisters into some monastery. The unnatural and ungrateful son relished this advice, that he might be more at liberty to follow his vicious inclinations, sent for the patriarch, and ordered him to cut off the hair of his mother and three sisters as a mark of

their engaging in a monastic life. His refusal to commit such an unjust and irreligious act of violence was represented by Bardas in the most odious colors, and the holy patriarch was charged with fomenting rebellions. Michael, in the mean time, caused his mother and sisters to be shaved, and shut up in a monastery; and, on the 23d of November, by his order, St. Ignatius, when he had been patriarch eleven years, was driven from his see by Bardas, and banished to the isle of Terebinthus, where one of his monasteries stood. All means were used to extort from him a resignation of his dignity; but he refused by such an act to deliver up his flock to wolves; nor could his constancy be moved by artifices, persuasions, buffets, chains, or dungeons. At last, however, Bardas declared Photius, the eunuch, patriarch, without so much as the formality of an election. This extraordinary man was of high birth, nephew to the patriarch Tarasius, and nearly related to the emperor and to Bardas Cæsar. He was a prodigy of genius and learning, being well skilled in all the profane arts, and not altogether unacquainted with ecclesiastical matters, in which also, by application after his promotion, he acquired great knowledge. So passionately fond was he of books, that he often spent whole nights at his studies. But he was a mere layman, and had two considerable employments at court, being Protospatharius and Protosecretis, that is, master of the horse and chief secretary to the emperor. His great qualifications were debased by a consummate depravity of soul; for he was the most cunning and deceitful of men; and always ready to sacrifice every thing to an unbounded ambition. He was also a schismatic, and adhered to Gregory Abestas, bishop of Syracuse, in Sicily, who had raised a faction against St. Ignatius, from the time of his promotion to the patriarchate. The saint had endeavored to reclaim this prelate, sparing neither words nor good turns, but in vain; so that at length in a council, in 854, he condemned and deposed him for his crimes. Photius continued to protect him, and being nominated patriarch by Bardas, was ordained bishop in six days; on the first, he was made a monk; on the second, reader; on the third, subdeacon; on the fourth, deacon; on the fifth, priest; and on the sixth, which was Christmas-day, patriarch. This was done in the year 858.

The election of Photius having been made by Bardas alone, notoriously against the canons, no bishop could be prevailed upon to ordain him till he had gained some of them by promising to renounce the schism, which he had abetted, to embrace the communion of Ignatius, to acknowledge him as lawful patriarch, to honor him as his father, and to do nothing without his consent. Yet in less than two months after his ordination, in contempt of his oaths, he persecuted most outrageously all the clergy that adhered to Igna-

tius, and caused several to be scourged or otherwise tormented. In order to destroy Ignatius, he persuaded Bardas, and, through his means, the emperor, to commence an information against him as having secretly conspired against the state. Commissioners were sent to the isle of Terebinthus, and the saint's servants put to the question to compel them to accuse their master; but nothing could be extorted from them. However, the saint was conveyed to the island Hieria, where a goat-house was his prison; thence he was removed to Prometa, a suburb near Constantinople, where two of his teeth were knocked out by a blow given him by a captain of the guards, and he was confined in a narrow dungeon with his feet put in the stocks, and fastened to two iron bars. Several bishops of the province of Constantinople assembled in the church of peace in that city, and excommunicated Photius. On the other side, Photius, supported by Bardas, in a council, pronounced a sentence of deposition and excommunication against Ignatius, who, in August, 859, with many of his adherents, was put on board a vessel, loaded with chains, and sent to Mitylene, in the isle of Lesbos. Photius sent messengers with a letter to pope Nicholas I, in which he signified that Ignatius had resigned his see by reason of his age and craziness, and had withdrawn into a monastery, where he lived in great esteem with the princes and people; that himself had been chosen by the metropolitans, and compelled by the emperor to take upon him that dreadful burden, which he hypocritically lamented; but begged the pope to send two legates to ratify these proceedings, and condemn the Iconoclasts.¹ The emperor also sent an embassy, consisting of a patrician and four bishops, on the same errand, with rich presents to the church of St. Peter. The pope received no messengers from Ignatius, whose enemies did not suffer him to send any. He therefore answered these letters very cautiously, and sent two legates to Constantinople, Rodoald, bishop of Porto, and Zachary, bishop of Anagnia, with orders to decide in council the questions concerning holy images, according to the definitions of the seventh general council. But as to the affair of Ignatius and Photius, the legates had orders only to take informations and to send them to the pope. In his answer to the emperor, he complains that Ignatius had been deposed without consulting the holy see, and that a layman had been chosen against the canons. In that to Photius he expresses his joy to find his confession of faith orthodox; but takes notice of the irregularities committed in his election. In the mean time, Ignatius was brought back from Mitylene to the isle of Terebinthus, about the time that his monasteries with the neighboring isles were all plundered, and twenty-three of his domestics massacred by

a fleet of a Scythian nation, called Rossi or Russians. The pope's two legates being arrived at Constantinople, Photius and the emperor found means to gain them after they had long resisted.

A synod, therefore, was held at Constantinople in 861, in which the legates prevaricating and exceeding their power and commission, St. Ignatius was unjustly deposed, with much harsh and tyrannical usage, seventy-two false witnesses having been heard against him, who alleged that his election had not been canonical.¹ After this, Photius caused the saint to be shut up in the sepulchre of Constantine Copronymus, which was in the same church where the council had been held; here the prisoner was most cruelly beaten and tormented, kept for a fortnight always standing, and a whole week without meat or sleep. In the weak condition to which he was reduced, Theodorus, one of the three ruffians that tormented him, in order to compel him to sign his own condemnation, and the resignation of his see, took his hand by force, and made him sign a cross upon a paper which he held. This he carried to Photius, who caused an act of his renunciation to be written over it. This paper Photius delivered to the emperor, who thereupon sent an order that Ignatius should be released, and suffered to retire to the palace of Posa, his mother's house, where he enjoyed a little respite, and had an opportunity of drawing up a petition to the pope. It was signed by ten metropolitans, fifteen bishops, and an infinite number of priests and monks. Theognostus, a monk archimandrite of Rome, and abbot at Constantinople, was the bearer, and informed the pope of all that had passed.

Photius, not thinking himself yet secure, advised the emperor to cause Ignatius to read his condemnation in the Ambo or pulpit of the church of the apostles; then to have his eyes pulled out, and his hand cut off. On Whit-Sunday Ignatius saw his house on a sudden encompassed with soldiers; and made his escape only by putting on the poor secular clothes of a slave, and carrying a great pole upon his shoulders, to which two baskets were hung. In this disguise he went out in the night-time, being taken by the guards for a porter. He walked weeping, and lived a long time, sometimes in one island, sometimes in another; often changing his habitation, and concealing himself in caves, mountains, and desert places, where he subsisted on alms, being reduced to beg, though he was patriarch, and the son of an emperor. Photius and the emperor had caused strict search to be every where made for him, and the Drongarius, or admiral of the fleet, was sent with six light vessels in quest of him. All the islands in the Archipelago, and all the coasts were narrowly searched; Ignatius was often met by the soldiers, but was so disguised as never

¹ Ap. Baron. ad an. 859.

¹ Conc. t. 8, p. 1266, 1512

to be known. The Drongarius had orders to kill him upon the spot wherever he should be found. A terrible earthquake, which shook Constantinople for forty days together, terrified the citizens, who cried out that it was a just punishment for the persecution Ignatius suffered. The emperor and Bardas were both alarmed, and both swore publicly, and caused it to be proclaimed that no harm should be done to Ignatius, and that he might with safety return to his own monastery; which he did. The pope, after the return of his legates, and after he had received the Acts of the pretended council, and the informations that were sent him, expressed great affliction for the prevarication of his legates, and disowned what they had done, declaring he gave them no commission for the deposition of Ignatius, or for the promotion of Photius.¹ In his answers to the emperor and Photius he strongly shows that Ignatius was the only rightful patriarch, and that Photius's election was every way irregular, nor does he address him otherwise than as a layman. In that to the emperor he says:² "We have in our hands your letters, as well to Leo our predecessor as to us, whereby you gave testimony to the virtue of Ignatius and the regularity of his ordination; and now you allege his having usurped the see by the secular power, &c. At the same time the pope sent a third letter, directed to all the faithful in the East, wherein he condemned the prevarication of his legates who had acted against his orders; and, directing his words to the three patriarchs of Alexandria, and Antioch and Jerusalem, to the metropolitans and bishops, he says: "We enjoin and order you, by the apostolical authority, to have the same sentiments with us in regard to Ignatius and Photius; and to publish this letter in your diocesses, that it may be known to all men."³ Photius, than whom there never was a more daring impostor, suppressed the letter he had received, and forged another in the name of the pope, as if of a later date than the rest, in which he intimates the pope to be in his interest, and to charge Ignatius with having imposed upon him. Eustratus, who pretended to have brought this letter from Rome, was convicted of the cheat, and condemned by Bardas himself to be severely scourged, notwithstanding the pressing solicitations of Photius, who, for his recompense procured him an honorable and lucrative employment. It was afterward affirmed that Photius had contrived this whole cheat. All this while he connived at the impiety of the emperor, who ridiculed the sacred ceremonies of religion, and mimicked them with the companions of his parties of debauchery. Photius assiduously made his court to the emperor, and ate at his table with these sacrilegious jesters. One of these buffoons, called Theophilus, used to act the part of the

patriarch, and others that of the rest of the clergy, in a ludicrous manner, which was condemned in the eighth general council. The emperor rallied Photius for his want of religion, saying: "Theophilus (the buffoon) is my patriarch, Photius is Cæsar's patriarch, and Ignatius is the patriarch of the Christians." The two wicked princes were soon after cut off like Baltassar. Bardas was put to death by the emperor for conspiring against his life, in 866.

Photius having in vain courted the pope, to draw him to his side, resolved at length to be revenged of him; and, having exasperated the impious emperor against him, with his concurrence, held a council at Constantinople in the same year, 866, in which he presumed to pronounce sentence of deposition and excommunication against pope Nicholas: this was the first origin of the Greek schism. Photius had only twenty-one bishops who joined him in this council; but forged false Acts as if it had been œcumenical, adding false subscriptions, as of deputies from the other three eastern patriarchs, and of about a thousand bishops. What much exasperated Photius was, that the Bulgarians having been lately converted to the faith, the legates which pope Nicholas had sent among them, rejected the chrism which Photius had consecrated and sent thither, and they made a new chrism to confirm as well the great men as the people of that nation. Photius therefore resolved to keep no longer any measures with the pope; but held this pretended synod against him; and when, it was over, drew up a circular letter which he sent to the other Oriental patriarchs and chief bishops, in which he trumped up a general charge against the Latin church.* But he soon after

* Photius at first commended all the doctrine and discipline of the Latin church, as is evident from his confession of faith in his first synodal letter, which he wrote to pope Nicholas seven years before this; where he said that each church ought to follow its own customs, assigning for instances the custom in the West of fasting on Saturdays, and that among the Greeks of permitting priests who were married before their ordination to keep their wives, which they had practised since their council in Trullo, or the Quinisext council held in 692, or 707; though they never allow such persons to be made bishops, or any one to take a wife after he is engaged in priest's orders.

The points which Photius objected to the Latins, when out of resentment, and, because they would not be gained over to approve his crimes, he resolved to keep no measures with them, are such as make it evident he sought only to make a breach. In his circular letter, in 866, he accuses the Latins, first, of cutting off the first week in Lent, and of fasting on Saturdays, which the Greeks do not, and allowing in it the eating of milk, butter, and cheese; secondly, of refusing to admit to the priesthood married men, who had not by mutual free consent, engaged to live continent; thirdly, of rejecting chrism consecrated by priests, and reserving that function to bishops; fourthly, of an error in faith, by teaching and professing in the Creed, that the Holy Ghost proceeds not from the Father alone, but from the Father and the Son. On this he chiefly enlarges, in a transport of fury, calling this

¹ Nic. 1, ep. 10 et 13. ² Ib. ep. 5. ³ Ib. ep. 4.

lost both his protector and his usurped dignity. The emperor, who had slain his uncle Bardas on the 29th of April, in 866, immediately adopted and declared master of the offices, Basil the Macedonian, a soldier of fortune who had a great share in the death of Bardas. And as Michael wanted both application and capacity for business, and could not do without another to govern for him, he soon after associated this Basil with him in the empire, and had him crowned in the church of St. Sophia on the 26th of May. But seeking soon after to depose him again, he was murdered by his guards while he was drunk, in September, 867.

The emperor Basil no sooner saw himself at liberty and master of affairs, but the very

doctrine the height of impiety. Most of the Greek schismatics, by denying the procession of the Holy Ghost jointly from the Father and the Son, have added heresy to their schism; yet as the separation began by schism, this name has been chiefly applied to them.

Upon the death of St. Ignatius, in 878, Photius with armed men took possession of the church of St. Sophia; and the emperor Basil solicited pope John VIII to consent to his restoration, for the good of peace, and the reunion of men's minds. The pope assented, on condition he begged pardon for his past crimes in a synod. His legates presided in a numerous council held at Constantinople in 879, which Photius called the eighth general council. In it the pope's letters to the emperor and Photius were read; but falsified by Photius, who had erased all his Holiness said concerning Ignatius, and his injunction to Photius to ask pardon; which passages were supplied with high commendations of the emperor and Photius, and the condemnation of St. Ignatius's council. In this synod the said council was condemned, and Photius restored without complying with the conditions required. When pope John was informed hereof, he disowned what his legates had done; and, going to the church, fulminated an excommunication against Photius, deposed his legates, and sent Marinus legate into the East, who strenuously maintained what had been done by pope Nicholas and by the eighth council against Photius. This Marinus, who succeeded John VIII in the pontificate, and his successors, Adrian III and Stephen V, condemned Photius. The letters of this last arrived in the East after the death of Basil the Macedonian in 886, and were delivered to his son and successor, Leo the Wise, who immediately turned out Photius, and banished him into a monastery in Armenia, where he died after having lived thirty years in schism. The Greek schismatics substitute this false synod for the eighth general council; to which some Protestants, with the learned bishop Beveridge, in his edition of the canons of the Greek church, willingly subscribe; though the chief articles of Protestantism were as certainly condemned by the Greeks and their synods in that age as by the popes. Against the Iconoclasts no stronger decrees could be framed than those of Photius and of the Greek councils of that age.

Photius's extensive and profound learning, the fineness of his wit, and some degree of delicacy of style are conspicuous in his two hundred and forty-eight letters, translated by bishop Montague, and printed at London in 1651; in his theological tracts (published in the additional fifth tome of Canisius, and in F. Combefis's last supplement to the *Bibliotheca Patrum*); in his *Nonocanon*, which is an excellent methodical collection of the canons of councils, canonical epistles, and some imperial laws concerning ecclesiastical matters; but chiefly

next day he banished Photius into the isle of Scepe, and honorably restored St. Ignatius; who was conducted with great pomp to the imperial city, and reinstated in the patriarchal chair on the 3rd of November in 867, after a banishment of nine years. If pride makes men haughty and insolent, or fond of themselves and of the esteem of others in prosperity, it leaves them pusillanimous, abject, and fawning in adversity. But he who is master of himself and his passions, is the same in all vicissitudes; his heart, under the steady influence of reason and virtue, is neither darkened with clouds, nor agitated by violent storms, but preserves itself in an even state of tranquillity by a noble firmness which it derives from an interior sentiment of reli-

in his Library, in which work, without observing any method or order, either of matter or time, he has left us abstracts of two hundred and seventy-nine volumes of ancient authors of all kinds, many of which are not now extant. In the first part of this work he sets down only the general arguments, or heads of books, with most judicious censures upon the character and style of the writers. Toward the end, his abstracts are long, he omits choice reflections, and falls short in exactness. This was composed at the request of his brother Tarasius, when he was yet a layman, in a public employment in Assyria. It must, however, be owned that the style of Photius is not altogether clear from the faults of the age in which he lived. The Greeks, who wrote after Bardas Cæsar, had revived the taste of polite literature (which wars and revolutions had impaired), but did not come up to a classical smoothness and elegance. Their style is declamatory, diffusive, and full of studied or strained figures, which are like the irregular ornaments with which Gothic buildings are loaded, and which, to a true taste, appear monstrous or ridiculous when compared with the beautiful simplicity of nature. This we may observe in the best Greek writers of that epoch; as in the works of the emperor Leo the Wise, or the philosopher, who wrote panegyrics of St. Chrysostom and St. Nicholas, and sermons on the chief feasts, of which some are published by Combefis (*Auctar. Bibl. Patr.*), Gretser, &c. Others are preserved in MS. in the Vatican and other libraries, with his precepts, riddles (or mysterious sayings), constitutions and tactics or treatise on the manner of ranging an army in battalia. The same faults, in a less degree, depreciate the voluminous writings of this Leo's son, the emperor Constantine Porphyrogeneta, though most useful in giving us an exact knowledge of the geography and state of the Greek empire in the middle ages. Nevertheless, the style of Nicetas David in that age is very good, and free from those blemishes; neither are they very remarkable in that of Photius; but the Latin translation is very inaccurate, though it bears the name of the learned Jesuit, F. Andrew Scot. A complete edition of all his works is much wanted, many, said to be useful, being only extant in MS. (See *Histoire de Photius*, par le P. Ch. F. Paris, 1772, one vol. 12mo.).

After the expulsion of Photius, the harmony was restored between the Greek and Latin churches for seventy years; though in several instances the Greeks betrayed a rancor, and it appeared that the Latins were hated and slighted by them. In 1053, the great schism was renewed by Michael Cerularius, who founded his separation upon the most frivolous pretences and notorious slanders imaginable; but added, that if these objections were answered, he would make a thousand others; which words show a resolution bent obstinately to form a schism at all rates.

gion. Such was the character of this saint, who appeared not less magnanimous in the greatest distresses, than humble amidst honors and disgrace. Having recovered his dignity, he solicited the emperor and the pope that a general council might be called. This was held at Constantinople in the church of St. Sophia, in 869, and is called the eighth. The legates of pope Adrian II, who had succeeded Nicholas in 867, presided. The council held by Photius was here condemned; that schismatic himself, after a long hearing, was excommunicated; and those who had adhered to him were, upon confessing their fault, admitted to penance. Nicetas relates that among Photius's archives, which the emperor had seized, were found in sacks sealed with lead, two books in purple covers, adorned with gold and silver, the inside being curiously written in fair characters, with marks that they might appear ancient when they should be found by posterity. In the one were contained forged Acts of a pretended council against Ignatius (which never was held); in the other was a synodal letter against pope Nicholas, both full of outrageous slanders and invectives. Photius was banished by the emperor; but, eight years after this, by drawing a pedigree of that prince from Tiridates, king of Armenia, and certain old Thracian heroes, he pleased his vanity, and prevailed to be allowed to return to Constantinople, and to abide in his palace of Magnaurus. St. Ignatius applied himself to his pastoral functions with so much prudence, charity, zeal, and vigilance, as showed his sanctity and experience were much improved by his sufferings. He died on the 23d of October, in the year 878, being near fourscore years old. His body, enclosed in a wooden coffin, was carried to the church of St. Sophia, where the usual prayers were offered for his soul. It was then removed to St. Mennas's, where two women possessed by devils were delivered in the presence of these relics. They were deposited in the church of St. Michael, which he had built near the Bosphorus, not far from the city. Both Latins and Greeks keep his festival on the day of his death. See his life written by the elegant Nicetas David, bishop of Paphlagonia, afterward of Constantinople, who knew him; also Zonaras; Cedrenus; the eighth tome of the councils; Nat. Alexander, diss. 4, in sæc. 9 et 10; Le Quien, Or. Chr. in Ign. et Phot. t. 1, p. 246; and especially Baronius, with notes and amendments, in the new edition published by Veturini at Lucca.

SAINT SEVERIN, ARCHBISHOP OF COLOGN, C.

His name is famous in the annals of the church. By his learning and zeal, not only his own diocese, but also that of Tongres

was purged from the venom of the Arian heresy, about the year 390. St. Gregory of Tours tells us that St. Severin knew by revelation the death and glory of St. Martin, at the time of his departure. He led an angelical life, and died soon after St. Martin, in 400. His life wrote by Fortunatus, mentioned by St. Gregory of Tours, is the best. See St. Greg. of Tours, De Glor. Conf. c. 45; et l. 8 Mirac. S. Martin. c. 4.

ANOTHER ST. SEVERIN, OR SURIN, BISHOP.

Is honored this day as patron of Bordeaux, which see he governed under Saint Amand. He is said by some to have been the same with the foregoing archbishop of Cologn, who, resigning that see, retired to Bordeaux, his native city; but others distinguish them, and think the latter came to Bordeaux from some part of the East. See S. Greg. of Tours, loc. cit.; Baillet; and Gall. Christ Nova, t. 2, p. 789.

OCTOBER XXIV

SAINT PROCLUS, CONFESSOR, ARCHBISHOP OF CONSTANTINOPLE.

From his writings; Liberatus, c. 10; Socrates, l. 7, c. 28, 41, 45; Chron. Paschal.; Marcellin. in chron. &c. See Orsi, t. 13 and 14

A. D. 447.

ST. PROCLUS was a native of Constantinople, and was very young when he was made a reader of that church. The service of the church did not hinder him from closely following his studies, and he was some time a disciple of St. Chrysostom, and his secretary. Atticus ordained him deacon and priest. After his death, many pitched upon Proclus as the fittest person to be placed in that important see; but Sisinnius was chosen, who ordained Proclus archbishop of Cyzicus, metropolis of the Hellespont. The inhabitants of that city, being unwilling to acknowledge the jurisdiction of the bishop of Constantinople, refused to receive him, and chose Dalmatius, a monk. Proclus, therefore, continued at Constantinople, where he got a great reputation by his preaching. Upon the demise of Sisinnius, in 427, many again cast their eyes upon him as the most worthy of that dignity; but others alleged that he had been chosen bishop of another see, and that translations were forbid by the canons. Nestorius, who was raised to that dignity, advanced his errors at first covertly, but at length openly. Saint Proclus courageously maintained the truth against him, and, in

429, preached a sermon (which is the first among his printed homilies), to show that the Blessed Virgin ought to be styled the Mother of God. Nestorius, who was present, publicly contradicted him in the church. When that heresiarch was deposed, in 431, Maximian was chosen to succeed him, those that were for St. Proclus being overruled by the above-mentioned exception; but, after Maximian's death, in 434, this saint, who had never been able to take possession of the see of Cyzicus, was promoted to that of Constantinople. The mildness with which he treated even the most obstinate among the Nestorians, Arians, and other heretics, was a distinguishing part of his character;¹ though he strenuously supported the Catholic faith, and kept a correspondence, and lived in close union and friendship with the pope, St. Cyril of Alexandria, and John of Antioch. The Armenian bishops consulted him about the doctrine and writings of Theodorus, bishop of Mopsuestia, who was then dead, and whose name was in reputation in those parts. St. Proclus answered them in 436, by his tome to the Armenians, which is the most famous of his writings. In it he condemned the doctrine mentioned as savoring of Nestorianism, and expounded the article of the incarnation; without naming Theodorus, who was dead in the communion of the church, he exhorted them to adhere to the doctrine of St. Basil and St. Gregory Nazianzen, whose names and works were in particular veneration among them. Others carried on this contest with greater warmth; and some would needs have had the names of Theodorus, Theodoret, and Ibas, condemned; which was the origin of the dispute of the three Chapters. John of Antioch wrote to St. Proclus in the same year, 436, against the doctrine of some who seemed to him to confound the two natures in Christ; which error was soon after openly advanced by Eutyches.

The letters of St. Proclus, which are extant, regard chiefly the disputes of that age concerning the incarnation; and of the twenty homilies of this father, which were published at Rome by Riccardi in 1630, and by F. Combefis,² the last is a fragment of a sermon in praise of St. Chrysostom; the first, fifth, and sixth, are upon the blessed Virgin Mary, whose title of Mother of God he justly extols; the rest turn chiefly upon the mysteries of Christ, and the principal festivals of the year. The style of this father is concise, sententious, and full of lively witty turns, more proper to please and delight than to move the heart. This sort of composition requires much pains and study, and, though this father was mighty successful in this way, is not to be compared to the easy natural gravity of St. Basil, or the sweet style of St. Chrysostom. The first part of the year

447 is memorable for a dreadful earthquake which was felt from place to place, during six months, in divers parts of Egypt and the East, especially near the Hellespont, and in Bithynia, in Phrygia, and at Antioch in Syria. The earth shook like a ship abandoned to the mercy of the winds, and tossed by the fury of waves worked up by a storm. Amidst the ruins of many stately buildings men ran to and fro almost distracted with fear and horror, not being able to find any place of refuge or security. At Constantinople the inhabitants wandered in the fields; and, with the rest, the emperor Theodosius the Younger, and all his courtiers. St. Proclus, with his clergy, followed his scattered flock, and ceased not to comfort and exhort them amidst their afflictions, and to implore the divine mercy with them. The people continually answered by a triple repetition of this prayer: "Have mercy on us, O Lord." Theophanes¹ and other Greek historians tell us that a child was taken up into the air, and heard angels singing the Trisagion, or triple doxology; which gave occasion to St. Proclus to teach the people to sing it in these words: "Holy God, holy strong, holy immortal, have mercy on us." It is at least agreed that St. Proclus with the people used this prayer, and that thereupon the earthquakes ceased. This trisagion was inserted by him in the divine office, which the Greek church uses to this day.* The heretics in

¹ Chron. p. 64.

* The Trisagion or Sanctus, sung in the preface of the mass, is of much greater antiquity. The septuagint were heard by Isaias thrice repeating, *Holy, Holy, Holy*, and, by this doxology, praising in heaven the Strong and Immortal, who subsists one God ever adorable in three persons (Isa. vi). It is from heaven that the church has borrowed this hymn, where St. John assures us that the saints sing it for all eternity (Apoc. iv, 8). The preface and Sanctus occur in all the most ancient liturgies, and are mentioned by Tertullian (l. De Orat.), St. Cyprian (l. De Orat. Domin.), St. Cyril of Jerusalem (Catech. Myst. 5), the Apostolic Constitutions (l. 5, c. 16), St. Dionysius (Hierar. Eccl. c. 3), St. Gregory of Nyssa (Or. de non differ. Bapt.), St. Chrysostom (Hom. 14 in Eph., 19 in Mat., &c.), the Sacramentaries of Gelasius and St. Gregory, Saint Anastasius the Sinaite (ed. Combefis), &c. (See Dom Claude de Vert, Explic. des Cérémonies de l'Eglise, t. 1, p. 118; and F. Le Brun, Explic. des Cérémonies de la Messe, t. 1, p. 384, 400). Certain modern Greeks say St. Proclus made some alterations in certain parts of the liturgy, which St. Chrysostom is said in the Menæa to have abridged or revised, and which bears to this day the name of that father, and is certainly the ancient liturgy of the church of Constantinople. By the authority and means of the patriarchs of this see, it is long since received in general use in the whole Greek church, except that on certain festivals the liturgy of St. Basil, which has longer collects for those days, is made use of; and the liturgy of St. James is still used on certain days, though very rarely, in the church of Jerusalem, of which it was certainly the ancient liturgy; on which account it bears the name of St. James, who was the first bishop of that see. It agrees with that explained by Saint Cyril of Jerusalem, except in a few slight things,

¹ Socrat. l. 7, c. 41, 42. ² In Auctar. Bibl. Patr.

the East, by various additions to this trisagion, corrupted the sense by their errors. Peter Fullo, the Eutychian patriarch of Antioch, referring the whole trisagion to Christ alone, added these words: "Who suffered for us," meaning that there was but one person in Christ, and that his divinity itself suffered. Other heretics corrupted it divers ways. Several Catholics understood the whole of Christ; which is arbitrary, though, by the church, it is meant of God in three persons, as Saint Ambrose observes; but prayers directed immediately to any of the three persons are addressed to the Trinity, all the persons being one God. To curb the rashness of heretics, it was forbid in the council in Trullo, in 692, to make any addition to the trisagion.¹ The Orientals ascribe to Saint Proclus the last revision of the liturgies both of St. Chrysostom (or of the church of Constantinople) and of Saint James (or of the church of Jerusalem). Our saint is styled by St. Cyril "A man full of piety, perfectly skilled in ecclesiastical discipline, and a strict observer of the canons." Pope Sixtus III gives him the like praises, and Vigilius² calls him the most learned of prelates. St. Proclus died on the 24th of October, in 447, the same year in which the earthquakes had happened. His name is placed in the Greek Menologies, and in the Muscovite Calendar.³

How many great, how many learned, how many once holy men have with Nestorius suffered shipwreck before the end of their course! At the sight of such examples, who does not tremble for himself? If we know ourselves, we shall be persuaded that no one is weaker and frailer than we are. Can any creature be more unworthy of the divine mercy than we who have repaid the greatest graces and favors with continual sloth and the basest infidelities? When, therefore, we read of the fall or sins of others, we ought to turn our eyes upon ourselves; to adore the divine mercy which has still borne with us, and is yet ready with stretched-forth arms to embrace us; to shake off our sloth in the practice of virtue, enter upon a fervent penitential life, and, without ceasing, call upon God in fear and humility. He is our strength

¹ Conc. in Trull. c. 3.

² St. Ambr. l. 3 De Spir. Sanct. c. 18.

³ See Jos. Assemani, in Calend. Univ. t. 6, p. 317 and 368.

which differences seem introduced since that father's time. The only alteration which St. Proclus seems to have introduced in the liturgies of Constantinople, adopted into that of Jerusalem, seems to be the addition of the trisagion, not, as most writers mistake, that commonly called the Sanctus in the preface, as appears from what is said above; but another which the Greeks have adopted, and prefixed to the lectures of the gospel, and which consists in these words: "Ἅγιος ὁ Θεός, ἅγιος ἰσχυρὸς ἀθάνατος, ἐλέησον ἡμᾶς. "Holy God, holy strong, holy immortal, have mercy on us." (See Le Brun, t. 2, p. 352 and 396; also t. 3; and Renaudot, Goar, &c.).

and support, who is almighty and most willing and desirous to save us, if our wilful wretchedness and pride stand not in the way. He alone can effectually remove these obstacles; humble prayer and compunction will not fail to obtain this constant grace. To neglect these means is to perish.

ST. FELIX, B. M.

IN the beginning of Dioclesian's persecution, great numbers among the Christians had the weakness to deliver up the sacred books into the hands of the persecutors that they might be burnt. Many even sought by false pretences to extenuate or excuse the enormity of this crime, as if it ever could be lawful to concur to a sacrilegious or impious action. Felix, bishop of Thiabara, in the proconsular Africa, was so far from being carried away by the torrent, that the scandals and falls of others were to him a spur to greater fear, watchfulness, constancy, and fortitude. Magnilian, curator or civil magistrate of that city, caused him to be apprehended, and commanded him to give up all books and writings belonging to his church, that they might be burnt. The martyr replied, it was better he himself should be burnt. This magistrate sent him to the præconsul at Carthage, by whom he was delivered over to the prefect of the prætorium, who was then in Africa. This supreme officer, offended at his bold and generous confession, commanded him to be loaded with heavier bolts and irons, and, after he had kept him nine days in a close dungeon, to be put on board a vessel, saying he should stand his trial before the emperor. The bishop lay under the hatches in the ship between the horses' feet four days without eating or drinking. The vessel arrived at Agrigentum in Sicily, and the saint was treated with great honor by the Christians of that island in all the cities through which he passed. When the prefect had brought him as far as Venosa in Apulia, he ordered his irons to be knocked off, and put to him again the questions whether he had the scriptures, and refused to deliver them up. The martyr would not purchase life with the least untruth, and answered that he could not deny but he had the books, but that he would never give them up. The prefect, without more ado, condemned him to be beheaded. At the place of execution he cheerfully thanked God for all his mercies, and, bowing down his head offered himself a sacrifice to him who lives for ever, in 303. He was fifty-six years old, and, at his death, declared that he had always preserved his virginity unspotted, and had zealously preached Christ and his truth. See his genuine Acts in Baronius; and Ruinart, p. 355.

ST. MAGLOIRE, B. C.

WAS fellow-disciple of St. Sampson under Saint Iltutus in Wales, his cousin, and his zealous companion in his apostolical labors in Armorica or Brittany, and he succeeded him in the abbey of Dole, and in the episcopal character. His labors were attended with a great harvest of souls. After three years, he resigned his bishopric, being seventy years old, and retired into a desert on the continent, and some time after into the isle of Jersey, where he founded and governed a monastery of sixty monks. He lived on barley-bread and pulse, ate only after sunset, and on Wednesdays and Fridays took no nourishment at all; on Sundays and festivals he added to his bread a little fish. For six months before he died, he never stirred out of the church, but when he was obliged by some necessity; and he frequently repeated with sighs: *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 He died about the year 575, and is honored on the 24th of October. His relics were removed to Paris, for fear of the Normans, with those of St. Sampson, in the tenth century, and are there kept in the church of St. James,* which now bears his name; it was a Benedictine monastery, but

¹ Ps. xxvi, 4.

* The relics of St. Maglone, in 857, were translated from Jersey to the abbey of Lehon near Dinan, in the diocese of St. Malo, then lately founded by Noinoë, a British prince, at present a priory subject to Marmoutier near Tours. In the incursions of the Normans in the tenth century, the relics of St. Magloire, St. Sampson, St. Malo, St. Senator or Sinier (bishop of Avranches in the sixth century, honored the 18th of September), Saint Levien, and some others, were conveyed to Paris by Salvator, bishop of Quidalet, now Saint Malo's, and several British monks, and deposited in the collegiate royal church of St. Bartholomew, which was the church of the palace and kings. When the British monks returned home, Hugh Capet, the powerful count of Paris, afterward king, kept the body of St. Magloire, with some portions of those of SS. Sampson, Malo, Sinier, &c., and erected a rich Benedictine abbey in the church of St. Bartholomew. The neighborhood of the court was such a continual occasion of distraction to the monks, that, in 1138, leaving the church of Saint Bartholomew, which has ever since remained parochial, they removed to a chapel of St. George, their cemetery, without the walls of the city, which from that time was called the monastery of Saint Magloire. In 1572, this house was conferred on the nuns called the Penitents, at St. Magloire's, in the street of St. Denys, and the monks were translated to the community of St. James du Haut-pas. This house and church were afterward settled on the Oratorians, to serve for the great seminary of the diocese, called St. Magloire; and the revenues and privileges of the abbot granted to the archbishop of Paris. All these churches, that of the priory of Lehon in Brittany, and many others, honor St. Magloire, some as first, others as second titular. (See Le Fevre, Calen. de l'Eglise de Paris, p. 464; the new Paris Breviary; and Lobineau, Vies des SS. de Bretagne, p. 117).

The relics of nineteen saints were brought at that time from Brittany to Paris; viz. of St. Samp-

now belongs to the great seminary of the French Oratorians, and the abbacy is united to the archbishopric. See Lobin. Hist. Eccl. de Paris, t. 1, l. 3, p. 119, 548; et Vies des SS. de Bretagne, p. 144; Baillet; and the new Paris Breviary.

OCTOBER XXV.

SS. CHRYSANTHUS AND DARIA
MARTYRS.

See Jos. Assemani, in Cal. Univ. t. 6, p. 193; and Falconius, Comment. ad. tab. Ruthenas Capponianas, p. 79, ad 19 Martij. Their Acts in Metaphrastes, Lipomanus, and Surius, are of no authority.

IN THE THIRD CENTURY.

CHRYSANTHUS and Daria were strangers, who came from the East to Rome, the first from Alexandria, the second from Athens, as the Greeks tell us in their Menæa. They add that Chrysanthus, after having been espoused to Daria, persuaded her to prefer a state of perpetual virginity to that of marriage, that they might more easily with perfect purity of heart trample the world under

son of Dole, of St. Magloire, St. Malo, St. Sinier, bishop of Avranches, Saint Leonore, bishop, Saint Guenau, priest, St. Brieu, St. Corentin, St. Leuthern, regional bishop, St. Levien, bishop, St. Ciferien, bishop, parts of the bodies of St. Meloir (count of Cornouaille, a pious young prince, murdered in the sixth century, honored on the 2d of October, with the title of martyr, at Quimper, Vannes, Leon, and in the English litany of the seventh century, in Mabillon, Anal. t. 2), of Saint Trimore (or Gildas, surnamed Treuch-meur, a prince murdered in his childhood by Conomor, count of Cornouaille, honored on the 8th of November), of Saint Guinganton, abbot of Saint Escuiphte, abbot, of Saint Paternus, bishop of Avranches, of Saint Scubilion, and of Saint Buzeu, a native of Great Britain, disciple of St. Gildas in Armorica, and martyr (24th of November). These saints are honored at St. Magloire's on the 17th of October, the day of the reception of their relics, though they have all particular days assigned for their festivals, except four, viz. St. Leuthern, St. Levien, St. Escuiphte, and St. Guinganton, abbot in the diocese of Vannes. Count Hugh Capet, having suffered the Britons to carry away only part of these relics, kept portions of those of each. Those of St. Magloire are kept in a case of silver gilt, those of St. Leuthern in one of wood gilt, those of St. Meloir were carried to Meaux, of St. Paternus to Orleans and Issoudun; part of those of St. Brieu and St. Corentin were afterward given to a nunnery, founded by Philip Augustus in the diocese of Chartres on the Seine, called St. Corentin's. Part of Saint Sampson's were left by the Britons, in their return at Orleans, in the church of St. Symphorian, now called St. Sampson's. The Britons, in return for those they received back, sent to St. Magloire's in Paris, portions of the relics of St. Paul of Leon, of SS. Maimbeuf and Apotheme, bishops of Angers, of St. Gurval, St. Briach, St. Golvein, &c. (See Chatelain, Mart. Univ. p. 802).

their feet, and accomplish the solemn consecration they had made of themselves to Christ in baptism. The zeal with which they professed the faith of Christ distinguished them in the eyes of the idolaters; they were accused; and, after suffering many torments, finished their course by a glorious martyrdom, according to their Acts, in the reign of Numerian; Baillet thinks rather in the persecution of Valerian, in 237. Several others, who, by the example of their constancy, had been moved to declare themselves Christians, were put to death with them. Saint Gregory of Tours says¹ that a numerous assembly of Christians who were praying at their tomb soon after their martyrdom, were, by the order of the prefect of Rome, walled up in the cave, and buried alive. SS. Chrysanthus and Daria were interred on the Salarian Way, with their companions, whose bodies were found with theirs in the reign of Constantine the Great. This part of the catacombs was long known by the name of the cemetery of SS. Chrysanthus and Daria. Their tomb was decorated by pope Damasus, who composed an epitaph in their honor.² Their sacred remains were translated by pope Stephen VI, in 866, part into the Lateran basilic, and part into the church of the twelve apostles.³ This at least is true of the relics of their companions. Those of SS. Chrysanthus and Daria had been translated to the abbey of Prom in the diocess of Triers, in 842, being a gift of Sergius II. In 844, they were removed to the abbey of St. Avol, or St. Navor, in the diocess of Metz.⁴ The names of SS. Chrysanthus and Daria are famous in the sacramentaries of Saint Gelasius and Saint Gregory, and in the Martyrologies both of the western and eastern churches. The Greeks honor them on the 19th of March and 17th of October; the Latins on the 25th of October.

SS. CRISPIN AND CRISPINIAN, MM.

See Tillemont, t. 4, p. 461; Bosquet, *Hist. Eccl. de France*, l. 5, c. 156; Le Moine, *Hist. Antiqu. Soissons*, Paris, 1771, t. 1, p. 154; the new Paris Breviary; and Baillet, from ancient Martyrologies; for the Acts of these martyrs are of small authority.

A. D. 287.

THE names of these two glorious martyrs are not less famous in France than those of the two former at Rome. They came from Rome to preach the faith in Gaul toward the middle of the third century, together with St. Quintin and others. Fixing their residence at Soissons, in imitation of St. Paul they instructed many in the faith of Christ which they preached publicly in the day, at sea-

sonable times; and, in imitation of St. Paul, worked with their hands in the night, making shoes, though they are said to have been nobly born, and brothers. The infidels listened to their instructions, and were astonished at the example of their lives, especially of their charity, disinterestedness, heavenly piety, and contempt of glory and all earthly things; and the effect was the conversion of many to the Christian faith. The brothers had continued this employment several years, when the emperor Maximian Hercules coming into Belgic Gaul, a complaint was lodged against them. The emperor, perhaps as much to gratify their accusers as to indulge his own superstition and give way to his savage cruelty, gave order that they should be convened before Rictius Varus, the most implacable enemy of the Christian name, whom he had first made governor of that part of Gaul, and had then advanced to the dignity of prefect of the prætorium. The martyrs were victorious over this most inhuman judge, by the patience and constancy with which they bore the most cruel torments, and finished their course by the sword about the year 287.* They are mentioned in the Martyrologies of

* SS. Crispin and Crispinian are the patrons and models of the pious confraternity of brother shoemakers, an establishment begun by Henry Michael Buch, commonly called Good Henry. His parents were poor day-laborers at Erlon, in the duchy of Luxemburg. Henry was distinguished, from his infancy, for his parts and extraordinary piety and prudence. He was put apprentice very young to a shoemaker. With the duties of his calling he joined constant devotion and the exercise of all virtues. Sundays and holydays he spent chiefly in the churches, was a great lover of holy prayer, and studied earnestly to know and condemn himself, to mortify his senses, and to deny his own will. He took SS. Crispin and Crispinian for his models, and, at his work, had them before his eyes, considering often how they worked with a view purely to please God, and to have an opportunity to convert infidels, and to relieve the poor. It was to him a subject of grief to see many in the same or the like trades ill instructed, slothful in the practice of virtue, and engaged in dangerous or criminal habits; and, by his zealous and prudent exhortations and endeavors, he induced many such to assist diligently at catechism and pious instructions, to shun alehouses and dangerous company, to frequent the sacraments, to pray devoutly; especially to make every evening acts of faith, hope, divine love, and contrition, and to love only virtuous company, and whatever promoted piety and religion. In this manner, he laid himself out with great zeal and success, when, the term of his apprenticeship being expired, he worked as journeyman; and God so abundantly diffused in his heart his holy spirit and charity, and gave such authority and weight to his words, by the character of his sanctity, that he seemed to have established him the father of his family, to hear the complaints, reconcile the differences, inquire into the distresses, comfort the sorrows, and even relieve the wants of many. The servant of God went always very meanly clad, yet often gave to the poor some of the clothes off his back; he retrenched every thing that was superfluous, and contented himself with bread and water, that he might feed the hungry, and clothe the naked. Thus he had lived at his work several years at Luxemburg and Messen, when providence conducted him to Paris, where he continued the

¹ L. De Glor. Mart. c. 38 and 83.

² Damas. Carin. 36.

³ Bosius and Aringhi (*Roma subterr.* l. 3, c. 24), and Anastasius, the Librarian, in his authentic relation of this translation.

⁴ Mabill. Sæc. 4, Ben. p. 611.

St. Jerom, Bede, Florus, Ado, Usuard, &c. A great church was built at Soissons in their honor in the sixth century, and St. Eligius richly ornamented their sacred shrine.

same zealous life among the young men of his low rank and profession.

He was forty-five years old when the baron of Renty, whose piety has rendered his name famous, having heard him spoke of, was extremely desirous to see him. The simplicity and most edifying and enlightened discourse of the poor shoemaker surprised and charmed the good baron, who discovered in him an extraordinary prudence and penetration in spiritual things, and an invincible courage to undertake and execute great projects for the honor of God. He was informed that Henry reformed many dissolute apprentices and children, and, with great address and piety, reconciled to them their angry masters or parents; that he prescribed to many, that were so disposed, excellent rules of a pious life; and that he had an excellent talent at instructing and exhorting poor strangers who had no friends, and seemed destitute of comfort, in the hospital of St. Gervaise, which he visited every day. But what gave him the highest idea of Henry's sanctity, was the eminent spirit of prayer and humility and the supernatural graces with which he discovered him to be endowed. Thinking him, therefore, a proper instrument for advancing the divine honor, he proposed to him a project of establishing a confraternity to facilitate the heroic exercises of all virtues among persons of his profession. For this end, he purchased for him the freedom and privileges of a burghess; and made him commence master in his trade, that he might take apprentices and journeymen who were willing to follow the rules that were prescribed them, and were drawn up by the curate of St. Paul's, regarding frequent prayer, the use of the sacraments, the constant practice of the divine presence, mutual succors in time of sickness, and affording relief and comfort to the sick and distressed. Seven apprentices and journeymen joined him, and the foundation of his confraternity was laid in 1645, Henry being appointed the first superior. It appeared visibly, by the innocence and sanctity of this company of pious artisans, how much God had chosen to be honored by it; the spirit of the primitive Christians seemed revived amongst them.

Two years after this, certain pious tailors, who were charmed with the heavenly life of these shoemakers, whom they heard often singing devoutly the divine praises at their work, and saw employing, in penance and good works, that time which many throw away in idleness and sin, begged of good Henry a copy of these rules, and, with the assistance of the same curate, formed a like confraternity of their profession, in 1647. Both these confraternities are propagated in several parts of France and Italy, and are settled in Rome. The principal rules are, that, all the members rise at five o'clock every morning; meet together to pray before they go to work; that as often as the clock strikes, the superior recites aloud some suitable prayer, at some hours a *De Profundis*, at others some devotion, to honor the passion of our Redeemer, or for the conversion of sinners, &c.; that all hear mass every day at an appointed hour; at their work to say certain prayers, as the beads; sometimes sing a devout hymn; at other times, work mostly in silence; make a meditation before dinner; hear pious reading at table; make every year a retreat for a few days; on Sundays and holidays assist at sermons, and at the whole divine office; visit hospitals and prisons, or poor sick persons in their private houses; make an examination of their consciences; say night prayers together; and retire to their rooms at nine o'clock. It would require a volume to give a true idea of the great virtues and edifying deportment of the pious insti-

From the example of the saints it appears how foolish the pretences of many Christians are, who imagine the care of a family, the business of a farm or a shop, the attention

tutor of this religious establishment. After three years' sickness, he died at Paris, of an ulcer in his lungs, on the 9th of June, in 1666, and was buried in the churchyard at St. Gervaise's. (See *Le Vachet, L'Artisan Chrétien, ou la Vie du Bon Henri*; and *Helyot, Hist. des Ord. Rel. t. 8, p. 175*). An enterprise which the pious baron of Renty had extremely at heart, was to engage persons in the world, of all professions, especially artisans and the poor, to instruct themselves in, and faithfully to practise, all the means of Christian perfection, of which his own life was a model.

Gaston John Baptist, baron of Renty, son of Charles, baron of Renty, of an ancient noble family of Artois, was born at the castle of Beni, in the diocese of Bayeux in Normandy, in 1611. He was placed very young in the college of Navarre at Paris, and afterward in the college of the Jesuits at Caën, with a clergyman for his preceptor, and a secular governor; at seventeen, he was sent to the academy at Paris, and gained great reputation by his progress in learning, and his address in all his exercises, especially riding and fencing. Piety from the cradle, was his favorite inclination, which was much strengthened by his reading the Imitation of Christ. His desire of becoming a Carthusian was overruled by his parents; and, in the twenty-second year of his age, he married Elizabeth of Balzac, of the family of Entragues, daughter to the count of Gravelle, by whom he left two sons and two daughters. His great abilities, modesty and prudence rendered him conspicuous in the world, especially in the states at Rouen, wherein he assisted as deputy of the nobility of the Bailiwick of Vire, and in the army, in which he served in Lorraine, being captain of a select company of six-score men, of whom sixty were gentlemen of good families. His valor, watchful and tender care of all under his charge, regular and fervent devotion, attention to every duty, excessive charity, humility, penance, and the exercise of all virtues, cannot be recounted in this place. He was much esteemed by king Lewis XIII; but it was his greatest happiness, that in the midst of the world his heart appeared as perfectly disengaged from, and raised above it, as the Pauls, Antonies, and Arseniuses were in their deserts. In the twenty-seventh year of his age, the sermons of a certain Oratorian who preached a mission, about seven leagues from Paris, made so strong an impression upon his soul, that, after making a general confession to that pious priest, by his advice he entered upon a new course of life, resolving to break all his connexions with the court, resign all public business, and lay aside superfluous visits, that he might give his whole heart to God in prayer, and to works of duty and charity. He chose for his director F. Condren, general of the Oratorians, a most holy and experienced master in the interior life, as his pious writings and the history of his life show. As the whole secret of a Christian consists in destroying what is vicious in our affections, that grace may reign in us, and in making the old man die, that Christ alone may live in our hearts, the baron, by the counsels of his director, redoubled his application to subdue his passions, and regulate all the interior and exterior motions of his heart and senses. By vigorously thwarting the inclinations of nature and the senses, he brought them into subjection; and wherever he discovered any symptom of the least irregularity, he strongly counteracted the inclination, by doing the contrary. He made every day two examinations of conscience, at noon and at night; went to confession twice, and to communion three or four times a week; rose at midnight to say matins, with an hour's meditation; had regular

which they are obliged to give to their worldly profession, are impediments which excuse them from aiming at perfection. Such, indeed, they make them; but this is altogether owing to their own sloth and malice. How many saints have made these very employments the means of their perfection! Saint Paul made tents; Saints Crispin and Crispinian were shoemakers; the Blessed Virgin was taken up in the care of her poor cottage; Christ himself worked with his reputed father; and those saints who renounced all commerce with the world to devote themselves totally to the contemplation of heavenly things, made mats, tilled the earth, or copied and bound good books. The secret of the art of their sanctification was, that, fulfilling the maxims of Christ, they studied to subdue their passions and die to themselves; they, with much earnestness and application, obtained of God, and improved daily in their souls, a spirit of devotion and prayer; their temporal business they regarded as a duty which they owed to God, and sanctified it by a pure and perfect intention, as Christ on earth directed every thing he did to the glory of his Father. In these very employments, they were careful to improve themselves in humility, meekness, resignation, divine charity, and all other virtues, by the occasions

hours in the day for meditation, mass, and other devotions, and all family duties. His fasts and abstinence were most rigorous and continual; his clothes plain; the interior peace and serenity of his mind demonstrated the submission of his passions to reason and the divine will, and that he very little desired or feared any thing temporal, considering God alone, whether in prosperity or adversity. His retrenchment of every superfluity showed his love of poverty. He looked upon himself as the most unworthy and the basest of all creatures; in his letters took the title of sinner, or the most grievous sinner, and lived in a total annihilation of himself before God and all creatures; when he spoke of God, he humbled himself to the very centre of the earth; and he would feelingly say that so base a creature ought with trembling to adore God in silence, without presuming to pronounce his name. In a sincere love for a hidden and unknown life, he shunned and dreaded esteem and honor, inasmuch that it would have been a pleasure to him to be banished from all hearts, and forgotten by all men. He earnestly conjured his devout friends to sigh to God for him, that the spirit of his divine Son might be his life, or that he might live in him and for him alone. It was his custom to consecrate frequently to God, in the most solemn manner, his whole being, his body, soul, wife, children, estate, and whatever could concern him, earnestly praying that with the utmost purity, simplicity, and innocence he might do all things purely for God, without the least secret spark of self-love, and without feeling joy or sorrow, or any other sentiment which he did not totally refer to Him. His devotion to the blessed sacrament was such, that he usually spent several hours in the day on his knees before it; and when others wondered he could abide so long together on his knees, he said it was this that gave him vigor and strength, and revived his soul. He often served at mass himself; he rebuilt the church at Beni; and, out of devotion to the holy sacrament, he furnished a great number of poor parish-churches with neat silver chalices and ciboriums. It would be too long here to mention his care of his family, and of all his tenants, but espe-

which call them forth at every moment, and in every action. Opportunities of every virtue, and every kind of good work never fail in all circumstances; and the chief means of our sanctification may be practised in every state of life, which are self-denial and assiduous prayer, frequent aspirations, and pious meditation or reflections on spiritual truths, which disengage the affections from earthly things, and deeply imprint in the heart those of piety and religion.

ST GAUDENTIUS OF BRESCIA, B. C.

HE seems to have been educated under St. Philastrius, bishop of Brescia, whom he styles his father. His reputation ran very high when he travelled to Jerusalem, partly to shun applause and honors, and partly hoping by his absence to be at last forgotten at home. In this, however, he was mistaken. In a monastery at Cæsarea in Cappadocia he met with the sisters and nieces of St. Basil, who, as a rich present, bestowed on him certain relics of the forty martyrs and some other saints, knowing that he would honor, those sacred pledges as they had honored them.¹ During his absence, St.

¹ Gaudent, Serm. 17.

cially of his children; frequent attendance upon the sick in hospitals, and in their cottages, and his incredible and perpetual charities not only among his own vassals and in neighboring places, but also among the distant hospitals, the slaves at Marseilles, the Christian slaves in Barbary, the missions in the Indies, several English and Irish Catholic exiles, &c. After the death of F. Condren, he chose for his director a devout father of the society of Jesus, and, for some time before his death, communicated usually every day. Prayer being the great channel through which the divine gifts are chiefly communicated to our souls, in imitation of all the saints he made this his ordinary employment, and his whole life might be called a continued prayer. His eminent spirit of prayer was founded in the most profound humility and constant mortification. The soul must die before she can live by the true life; she must be crucified to herself and the world before she is capable of uniting herself intimately to God, in which consists her perfection. This faithful servant of God was dead to the love of riches, and the goods of the world; to its amusements, pleasures, and honors; to the esteem and applause of men, and also to their contempt; to the inordinate affections or inclinations of self-love; so that his heart seemed to be withheld by no ties, but totally possessed by God and his pure love. In these dispositions he prepared for the company of the heavenly spirits. The latter years of his life he spent partly at Paris, and partly at his country-seat or castle at his manor of Citri, in the diocese of Soissons. It was at Paris that he fell ill of his last sickness, in which he suffered great pains without giving the least sign of complaint. Having most devoutly received all the sacraments, he calmly expired on the 24th of April, in the year 1649, of his age the thirty-seventh. He was buried at Citri; his body was taken up on the 15th of September in 1658, by an order of the bishop, to be removed to a more honorable place; and was found as fresh and entire as if he had been but just dead. (See his life by F. St. Jure, a Jesuit of singular piety and learning).

Philastrius died, and the clergy and people of Brescia, who had been accustomed to receive from him solid instructions, and in his person to see at their head a perfect model of Christian virtue, pitched upon him for their bishop, and fearing obstacles from his humility, bound themselves by oath to receive no other for their pastor. The bishops of the province met, and, with St. Ambrose, their metropolitan, confirmed the election. Letters were despatched to St. Gaudentius, who was then in Cappadocia, to press his speedy return; but he only yielded to the threat of an excommunication if he refused to obey. He was ordained by St. Ambrose with other bishops of the province, about the year 387; the sermon which he preached on that occasion, expresses the most profound sentiments of humility with which he was penetrated.¹

The church of Brescia soon found how great a treasure it possessed in so holy a pastor. He never ceased to break to them the bread of life, and to feed their souls with the important truths of salvation. A certain virtuous nobleman named Benevolus, who had been disgraced by the empress Justina, because he refused to draw up an edict in favor of the Arians, had retired to Brescia, his own country, and was the greatest ornament of that church. This worthy nobleman being hindered by a severe fit of sickness from attending some of the sermons of St. Gaudentius, requested of him that he would commit them to writing for his use.² By his means we have seventeen of his sermons.³ In the second, which he made for the Neophytes, at their coming out of the font, he explaineth to them the mysteries, which he could not expound in presence of the catchumens, especially the blessed eucharist, of which he says: "The Creator and Lord of nature who bringeth the bread out of the ground, maketh also of bread his own body; because he hath promised, and is able to perform it; and he who made wine of water, converteth wine into his own blood."⁴ The saint built a new church at Brescia, to the dedication of which he invited many bishops, and in their presence made the seventeenth sermon of those which are extant. In it he says: that he had deposited in this church certain relics of the forty martyrs, of St. John Baptist, St. Andrew, St. Thomas, St. Luke; some of the blood of SS. Gervasius, Protasius, and Nazarius, moulded into a paste, and of the ashes of SS. Sisinnius, and Alexander. He affirms that a portion of a martyr's relics is, in virtue and efficacy, the same as the whole. "Therefore," says he, "that we may be succored by the patronage of so many saints, let us run and supplicate with an entire confidence and earnest desire, that by their interceding

we may deserve to obtain all things we ask, magnifying Christ our Lord, the giver of so great grace."¹ Besides these seventeen sermons of this father, we have three others. The twentieth is a panegyric on St. Philastrius,² wherein our saint mentions that he had made a like panegyric on his holy predecessor every year on his anniversary festival for fourteen years. The saint exhorts Christians to banish all dissolute feastings accompanied with dancing and music, saying: "Those are wretched houses, which resemble theatres. Let the houses of Christians be free from every thing of the train of the devil; let humility and hospitality be practised therein; let them be always sanctified by psalms and spiritual songs; let the word of God, and the sign of Jesus Christ (the cross), be in your hearts, in your mouths, on your countenance, at table, in the bath, when you go out and when you come in, in joy and in sorrow."³ In 405, St. Gaudentius was deputed with some others by the Roman council and by the emperor Honorius into the East to defend the cause of St. Chrysostom before Arcadius; for which commission St. Chrysostom sent him a letter of thanks which is extant; though the deputies were ill received, and imprisoned for some time in Thrace, and afterward put on board a rotten vessel. St. Gaudentius seems to have died about the year 420; Labbe says in 427. Rufinus styles him "the glory of the doctors of the age wherein he lives." He is honored on this day in the Roman Martyrology. See his works printed in the Library of the Fathers, and more correctly at 1720, 4to. Also Ceillier, t. 10, p. 517; Cave, 11st. Littér. t. 1, 282.

ST. BONIFACE I, POPE, C.

BONIFACE was a priest of an unblemished character, well versed in the discipline of the church, and advanced in years when he succeeded Zosimus in the pontificate on the 29th of December in 418. His election was made much against his will, as the relation of it, which was sent by the clergy and people of Rome, and by the neighboring bishops to the emperor Honorius, who resided at Ravenna, testifies. To it concurred seventy priests, some bishops, and the greatest part of the people; but three bishops and some others chose one Eulalius, an ambitious and intriguing man. Symmachus, prefect of Rome, sent an account of this division or schism to the emperor, who ordered that a synod should be assembled to determine the debate. The council which met desired that a greater number of prelates should be called, and made certain provisional decrees, to which

¹ Ib. Serm. 16.

² S. Gaudent. pref.

³ Bibl. Patr. t. 5, p. 765.

⁴ Ib. p. 947.

¹ Ib. p. 970.

² Extant in Surius, ad 18 Julii.

³ Serm 8

Eulalius refused to submit. Whereupon he was condemned by a sentence of the council, and the election of Boniface ratified. This pope was a lover of peace, and remarkable for his mildness; yet he would not suffer the bishops of Constantinople to extend their patriarchate into Illyricum or the other western provinces, which were then subject to the eastern empire, but had always belonged to the western patriarchate. He strenuously maintained the rights of Rufus, bishop of Thessalonica, who was his vicar in Thessaly and Greece, and would allow no elections of bishops to be made in those countries, which were not confirmed by him, according to the ancient discipline. In Gaul he restored certain privileges to the metropolitan sees of Narbonne and Vienne, exempting them from any subjection to the primacy of Arles. This holy pope exerted his zeal against the Pelagians, and testified the highest esteem for the great St. Austin, who addressed to him four books against the Pelagians. St. Boniface, in his third letter to Rufus, says:¹ "The blessed apostle Peter received, by our sentence and commission, the care of the whole church, which was founded upon him."² St. Boniface died toward the latter end of the year 422, having sat somewhat above three years and nine months, and was buried in the cemetery of St. Felicitas, which he had adorned, on the Salarian Way. He had made many rich presents of silver patines, chalices, and other holy vessels to the churches in Rome. Bede quotes a book of his miracles, and the Roman Martyrology commemorates his name on this day. See his Epistle in Dom Coutant's complete edition of the Decretal Epistles of the Popes, of which he only lived to publish the first volume, in 1721, dying the same year at St. Germain des Prés.* The epistles of this

¹ Decretal. epist. t. 1, p. 1039, ed. Coutant.

² Matt. xvi and xviii.

* In the preliminary dissertation on the pope's authority, Dom Coutant demonstrates, by the testimonies of St. Cyprian, St. Optatus, St. Jerom, &c., what St. Boniface affirms, that the church always acknowledged the primacy of the Roman see to be derived from Christ (who conferred the supreme authority on St. Peter), not from the emperors, as Photius pretended, in order to establish his schism. The same author shows that all the popes, to the beginning of the sixth century, except Liberius (who rose after his fall with so much zeal and piety, that St. Ambrose speaks of his virtue in strains of admiration), are enrolled by the church among the saints. The name pope (or father) was anciently common to all bishops; but, as the style with regard to titles changed, this became reserved to the bishop of Rome. St. Gelasius, St. Leo, St. Gregory, Symmachus, Hormisdas, Vigilius, and other popes, frequently styled themselves Vicars of St. Peter. That the title of Vicar of Christ was also anciently given sometimes to the popes, is manifest from the fifteenth letter of St. Cyprian to Cornelius, and from the testimony of the bishops and priests who, after pope Gelasius had absolved the bishop Misenus, unanimously cried out that they acknowledged in his person the Vicar of Jesus Christ.

pope are also printed in the collections of the councils, as in Labbe's edition, t. 2, p. 1582, and t. 4, p. 1702. See, on his life, Baronius, and the Pontifical published by Anastasius the Librarian (ap. Muratori, Script. Ital. t. 3, p. 116), with the dissertations of Ciampini, Schelstrate, Biancini, and Vignolius on that Pontifical.

OCTOBER XXVI.

SAINT EVARISTUS, POPE AND MARTYR.

See Eus. Hist. l. 3, c. 34; l. 4, c. 1; the first part of Anastasius's Pontifical, ascribed to Damasus; Tillemont, t. 2, p. 231; Berti, Diss. Chronol. t. 2, &c.

A. D. 112

ST. EVARISTUS succeeded St. Anacletus in the see of Rome, in the reign of Trajan, governed the church nine years, and died in 112. He is honored with the title of martyr in the Pontificals and in most Martyrologies. The institution of cardinal priests is by some ascribed to him, because he first divided Rome into several titles or parishes, according to the Pontifical, assigning a priest to each; he also appointed seven deacons to attend the bishop. He conferred holy orders thrice in the month of December, when that ceremony was most usually performed, for which Amalarius assigns moral and mystical reasons; Mabillon and Claude de Vert¹ give this, that at Lent and Whitsuntide the bishops were more taken up, but were more at liberty in Advent to give due attention to this important function; for holy orders were always conferred in seasons appointed for fasting and prayer. St. Evaristus was buried near St. Peter's tomb, at the Vatican.

The disciples of the apostles, by assiduous meditation on heavenly things, were so swallowed up in the life to come, that they seemed no longer inhabitants of this world, but of heaven, where their thoughts and affections were placed, and whither they directed all their actions, even their necessary attention to temporal concerns. If the generality of Christians now-a-days esteem and set their hearts so much on earthly goods, and so easily lose sight of eternity in the course of their actions, they are no longer animated by the spirit of the primitive saints, and are become children of this world, slaves to its vanities, and to their own irregular passions. If we do not correct this disorder of our hearts, and conform our interior to the spirit of Christ, we cannot be entitled to his promises

¹ Explic. des Cérém. Pref. p. 28.

SS LUCIAN AND MARCIAN, MM.

LUCIAN and Marcian, living in the darkness of idolatry, applied themselves to the vain study of the black art; but were converted to the faith by finding their charms lose their power upon a Christian virgin, and the evil spirits defeated by the sign of the cross. Their eyes being thus opened, they burned their magical books in the middle of the city of Nicomedia; and, when they had effaced their crimes by baptism, they distributed their possessions among the poor, and retired together into a close solitude, that, by exercising themselves in mortification and prayer, they might subdue their passions, and strengthen in their souls that grace which they had just received, and which could not safely be exposed to dangers and occasions of temptations in the world, till it was fenced by rooted habits of all virtues and religious exercises. After a considerable time spent in silence, they made frequent excursions abroad, to preach Christ to the Gentiles, and gain souls to the kingdom of his love. The edicts of Decius against the Christians being published in Bithynia, in 250, they were apprehended and brought before the proconsul Sabinus, who asked Lucian by what authority he presumed to preach Jesus Christ? "Every man," said the martyr, "does well to endeavor to draw his brother out of a dangerous error." Marcian likewise highly extolled the power of Christ. The judge commanded them to be hung on the rack and cruelly tortured. The martyrs reproached him that, whilst they worshipped idols, they had committed many crimes, and had made open profession of practising art magic without incurring any chastisement; but, when they were become Christians and good citizens, they were barbarously punished. The proconsul threatened them with more grievous torments. "We are ready to suffer," said Marcian, "but we will never renounce the true God, lest we be cast into a fire which will never be quenched." At this word Sabinus condemned them to be burned alive. They went joyfully to the place of execution, and, singing hymns of praise and thanksgiving to God, expired amidst the flames. They suffered at Nicomedia in 250, and are honored in the Martyrologies on the 26th of October. See their genuine Acts in Surius; Ruinart, p. 151; Tillemont, t. 3, p. 383; and in the original Chaldaic, probably of Eusebius, in Stephen Assemani's *Acta Martyrum Occid.* t. 2, p. 49.

OCTOBER XXVII.

ST. FRUMENTIUS, APOSTLE OF ETHIOPIA, B. C.

See Rufinus, *Hist.* l. 1, c. 19; Theodoret, *l.* 1, c. 22; St. Athan., *Apol.* 1, p. 696; Socrates, *l.* 1, c. 19; Sozomen, *l.* 2, c. 24; Hermant, *Vie de S. Athanase*, t. 2, p. 240; Tillemont, t. 7, p. 284, t. 8, p. 13; Montfaucon, *Vit. S. Athan.* p. 15, t. 1, Op. S. Athan.; Job Ludolf (who died at Francfort, in 1704, and is famous for his travels and skill in the Ethiopian and other Oriental languages), *Hist. Æthiop.* l. 3, c. 7, n. 17, et *Comment. in eandem Hist.* p. 280; Le Quien, *Or. Chr.* t. 2, p. 643.

FOURTH AGE.

A CERTAIN philosopher named Metrodorus, out of curiosity and a desire of seeing the world and improving his stock of knowledge, made several voyages, and travelled both into Persia, and into Farther India, which name the ancients gave to Ethiopia.* At his

* The Ethiopians are so called in Greek, from the black color of their skin. Herodotus and other ancients mention some in Asia, near the Araxis, &c. and others in Africa, where their territories reached from the Red Sea above Egypt beyond the equator, and very far to the west, taking in all the middle parts of Africa. Probably an early colony from Asia mingled with these Africans. Whence Ethiopia above Egypt is often called by the ancients, India, no less than the Southern Asia. Blacks anciently peopled many of the southern islands of Asia; perhaps passed from thence into Africa. Huet (*Diss. on Paradise*) shows against Bochart, that Chus, son of Cham, was father of the Madianites, and also (by his descendants at least) of the Ethiopians.

The Ethiopians anciently disputed antiquity and science, especially in astronomy, with the Egyptians. Lucian observes (*Astrol.*) that their open southern country was most proper for observing the stars. Their manners were then most pure, as was their doctrine on morality, according to the remark of Abbé Marsy, from Diodorus Siculus, &c. If their science of the heavens exceeded general observations of the seasons, of the annual revolution of the sun, the monthly changes of phases of the moon, and the like, it was, in the lapse of time, buried in oblivion, and Ethiopia sunk into that state of barbarism which, to this day, has ever covered the whole face of Africa, except Egypt, and those parts which successively two Phenician colonies and afterward the Romans cultivated.

Abyssinia, called by the ancients Ethiopia under Egypt, is thought to have taken its name from Habasch, a supposed son of Chus, or, from that word which in Hebrew (the original language of Palestine and Arabia) signifies a *Mixture* or a *Stranger*. For a colony of Sabæans passed hither about the time of Solomon, from the southern part of Arabia, and the country lower toward the Red Sea, which, beyond the sandy coast, is the most fruitful and delightful part of Arabia Felix, now rich in the best coffee, about Mocca, and bordering on the only province in the world which produces true frankincense. These Sabæans mixed with the first inhabitants of Abyssinia, as their histories mention, and as appears in the features and many ancient customs, in which the Abyssinians resemble the Arabs more than the Ethiopians. The Abyssinians imbibed the Eutychian heresy from Dioscorus, the heretical patriarch of Alexandria, to

return, he presented Constantine the Great, who had then lately made himself master of the East, with a quantity of diamonds and other precious stones and curiosities, assuring that prince his collection would have been much more valuable, had not Sapor, king of Persia, seized on the best part of his treasure. His success encouraged Meropius, a philosopher of Tyre, to undertake a like voyage upon the same motive. But God, who conducts all the steps of men, even when they least think of him, raised in him this design for an end of infinitely greater importance and value than all the diamonds which the philosopher could bring back. Meropius carried with him two of his nephews, Frumentius and Edesius, with whose education he was intrusted. In the course of their voyage homewards the vessel touched at a certain port to take in provisions and fresh water. The barbarians of that country, who were then at war with the Romans, stopped the ship, and put the whole crew and all the passengers to the sword, except the two children, who were studying their lessons under a tree at some distance. When they were found, their innocence, tender age, and beauty, pleaded strongly in their favor, and moved the barbarians to compassion; and they were carried to the king, who resided at Axuma, formerly one of the greatest cities in the East, now a poor village in Abyssinia, called Accum, filled with ruins of stately edifices, and sumptuous obelisks which seem to have been funeral monuments of the dead, though none of the inscriptions are now intelligible.¹ The prince was charmed with the wit and sprightliness of the two boys, took special care of their education, and, not long after, made Edesius his cup-bearer, and Frumentius, who was the elder, his treasurer and secretary of state, intrusting him with all the public writings and accounts. They lived in great honor with this prince, who, on his death-bed, thanked them for their services, and, in recompense,

¹ See Ludolf, *Hist. Æthiop.*; M. Almeida, *Hist. of Higher Ethiopia*; and Thevenot.

which they still adhere. The Jesuits and other missionaries converted many in this kingdom to the Catholic faith, and the great and good emperor Zadenghel himself, who was slain fighting against rebels that took up arms in defence of their ancient heresy in 1604, and his successor, Negus Susnejos, surnamed Sultan-Saghed, who, after a troublesome reign of twenty-five years, died constant in the Catholic faith, in 1632. His son and successor, Basilides Sultan-Saghed, a zealous Eutychian, by law banished all the missionaries and Portuguese, and forbid the Catholic religion. Many who, out of charity for their converts, staid behind, were crowned with martyrdom with many of the converts. Several attempts have been since made by missionaries to find admittance, but always without success, so strictly are the frontiers guarded. In the prosperous times of this mission, several Jesuits were successively ordained Latin patriarchs of Ethiopia. (See *Modern Universal Hist.* vol. 15, 8vo.; and *Hist. d'Asie, Afrique, et Amérique*, par M. L. A. R. t. 11, p. 12, 28, &c.).

gave them their liberty. After his demise, the queen, who was left regent for her eldest son, entreated them to remain at court, and assist her in the government of the state, wherein she found their fidelity, abilities, and integrity her greatest support and comfort. Frumentius had the principal management of affairs, and desiring to promote the faith of Christ in that kingdom, engaged several Christian merchants, who traded there, to settle in the country, and procured them great privileges, and all the conveniences for their religious worship, and by his own fervor and example strongly recommended the true religion to the infidels. When the young king, whose name was Aizan, came to age, and took the reins of government into his own hands, the brothers resigned their posts, and though he invited them to stay, Edesius went back to Tyre, where he was afterward ordained priest. But Frumentius, having nothing so much at heart as the conversion of the whole nation, took the route of Alexandria, and entreated the holy archbishop, St. Athanasius, to send some pastor to that country, ripe for a conversion to the faith. St. Athanasius called a synod of bishops, and by their unanimous advice ordained Frumentius himself bishop of the Ethiopians, judging no one more proper than himself to finish the work which he had begun.* Frumentius, vested with this sacred character, went back to Axuma, and gained great numbers to the faith by his discourses and miracles; for seldom did any nation embrace Christianity with greater ardor, or defend it with greater courage. King Aizan and his brother Sazan, whom he had associated in the throne, received baptism, and, by their fervor, were a spur to their subjects in the practice of every virtue and religious duty. The Arian emperor Constantius conceived an implacable

* The Abyssinians or Ethiopians received the first seeds of the faith from the eunuch of their queen, who being baptized by St. Philip the Deacon (*Act. viii, 7*) afterward initiated many of his countrymen in the Christian religion, as Eusebius assures us (*l. 2, c. 1*). See the Bollandists (*t. 1 Junij, p. 618*); Tillemont (*t. 2, p. 72 et 531*); Job Ludolf (*Hist. Æthiop. l. 3, c. 4*). But the Abyssinians acknowledge that they owe their conversion principally to St. Frumentius. They were in later ages engaged in the Eutychian heresy, and to this day believe only one nature in Christ. In the sixteenth century their king sent an embassy to pope Clement VII. Several missions have been established in that country. The Jesuits were sent thither by Gregory XIII, but were all banished in 1636. The success of several other missions of Capuchins and others had been prosperous for some time, but failed in the end; and in 1670, several missionaries suffered martyrdom in that country. Others are from time to time sent thither from Rome. See Ludolf; Renaudot (*Apol. pour l'Hist. des Patr. Alexandr. p. 162*); Fabricius (*Salut. Lux Evang. c. 45*); Cerri, secretary to the Congr. de Propaganda Fide (*Istruzione dello stato della Congr. di Prop. Fide, in 1670, p. 122*). La Croze (*Hist. du Christianisme d'Ethiopie et d'Arménie, at the Hague, in 1739*) commits many gross mistakes in his account of these missions in Abyssinia

jealousy against St. Frumentius, because he was linked in faith and affection with St. Athanasius; and when he found that he was not even to be tempted, much less seduced by him, he wrote a haughty letter to the two converted kings, in which he commanded them with threats, to deliver up Frumentius into the hands of George, the barbarous invader of the see of Alexandria. This letter was communicated by them to St. Athanasius, who has inserted in it his apology to Constantius. Our holy bishop continued to feed and defend his flock till it pleased the Supreme Pastor to recompense his fidelity and labors. The Latins commemorate him on the 27th of October; the Greeks on the 30th of November. The Abyssinians honor him as the apostle of the country of the Axumites, which is the most considerable part of their empire.* They also place among the saints the two kings Aizan, whom they call Abreha and Sazan, whose name in their modern language is Atzbeha. St. Frumentius they call St. Fremonat.

In every age, from Christ down to this very time, some few nations have been added to the fold of Christ, as the annals of the church show; and the apostacy of those that have forsaken the paths of truth, has been repaired by fresh acquisitions. This is the work of the Most High, the wonderful effect of all-powerful grace. It is owing to the divine blessing that the heavenly seed fructifies in the hearts of men; and it is God who raises up and animates with his spirit zealous successors of the apostles, whom he vouchsafes to make his instruments in this great work. We are indebted to his gratuitous mercy for the inestimable benefit of this light of faith. If we correspond not faithfully, with fear and trembling, to so great a grace, our punishment will be so much the more dreadful.

S. ELESBAAN, KING OF ETHIOPIA, C.

THE Axumite Ethiopians, whose dominions were extended from the western coast of the Red Sea, very far on the continent, were in the sixth century a powerful and flourishing nation. St. Elesbaan, their king, during the reign of Justin the Elder, in all his actions and designs had no other desire than to procure in all things the happiness of his people, and the divine glory. The mildness and prudence of his government was a sensible proof how great a blessing a people enjoys in

* Axuma was capital of all Ethiopia; now called Accum, reduced to a village since the kings of Abyssinia reside at a great distance; small, and in ruins, it is called the only city in Abyssinia. It is forty-two leagues from Adala, two miles from the Red Sea, the ancient great sea-port of all Ethiopia. Obelisks, ancient inscriptions in characters entirely unknown, neighboring vast and magnificent vaults for burying-places, like those near Memphis, &c., are proofs of its ancient magnificence.

a king who is free from inordinate passions and selfish views, to gratify which princes so often become tyrants. The good king, however, was obliged to engage in a war. But his motives were justice and religion; and the exaltation of both was the fruit of his victory. The Homerite Arabians dwelt upon the eastern coast at the bottom of the Red Sea, in Arabia Felix, and were either a part of the Sabæans, or their neighbors. This nation was full of Jews; and Dunaan or Danaan, a Jew who had usurped the sovereignty, persecuted the Christians. St. Gregentius, who was an Arabian by birth, and archbishop of Taphar, the metropolis of this country, was banished by him in 520. St. Aretas, the governor of the city Neogran, was beheaded, with four companions, for his constancy in the faith. His wife Duma, and daughters, also suffered death for the same glorious cause, and are honored as martyrs on the 24th of October, in the Roman, and in other Western, as well as in the Eastern and Muscovite calendars.* The emperor Justin the Elder, whose protection the persecuted Christians had implored, engaged St. Elesbaan to transport his forces into Arabia, and drive away the usurper. The zealous prince complied with this just desire, and having by the divine blessing defeated the tyrant, made use of his victory with great clemency and moderation, re-established religion, recalled St. Gregentius, and repaired the vineyard, which a furious wild beast had laid waste. He rebuilt the church at Taphar; and, by laying the first stone, would be himself the first architect. He placed on the

* Their Acts are published in Greek by Lambecius (Biblioth. Vindob. t. 5, p. 130, 132; et t. 8, p. 254, 260, 262), and in Latin, by Baronius, Lipoman, and Surius. Baillet suspects them because taken from Metaphrastes. But Falconius rightly judges that Metaphrastes gave them genuine (p. 23), which is shown by Jos. Assemani (Bibl. Orient. t. 1, p. 358, 364, et seq.), who gives us the original Syriac history of the Homerite martyrs, written by Simeon, bishop of Arsamopolis, in Persia, in a letter to Simeon, abbot of Gabula.

The Syriac historians produced by Jos. Assemani, as Simeon, bishop of Beth-Arsamen, &c., agree in this history perfectly with the Greeks, viz. Sim. Metaphrastes, in Surius (t. 5, p. 943), Theophanes, Cedrenus, Procopius, Evagrius, &c. Likewise the modern historians of Abyssinia, who were Portuguese missionaries in that country, viz. Francisco Alvares, chaplain to the Portuguese ambassador in 1540, who printed that year the first and most faithful history of Abyssinia, and of his embassy; F. Bermudes, patriarch, wrote the second in 1565, but mixed many fables, and deserves credit only in things to which he was eye-witness; F. Peter Nais gave a third in 1627; F. Alphonso Mendez, patriarch of Ethiopia, wrote also a Latin history of that country. F. Lopo wrote another more at length, which Le Grand translated into French, adding several curious dissertations and notes, Paris, 1738. F. Balthasar Tellez compiled from these a new more complete history of Ethiopia, in which he sets off the zeal of the Jesuits. From these and other helps Ludolph has compiled his history of Ethiopia, with a dictionary and grammar of that language.

throne Abraamus, a pious Christian, who governed by the counsels of St. Gregentius. That holy prelate had a famous conference with the Jews,* and wrote a book against vices,¹ extant in Greek in the Imperial library at Vienna. St. Gregentius died on the 19th of December, in 552. Baillet tells us that St. Elesbaan resigned his crown soon after his return into his own dominions; but Nonnus, in his Legation,² testifies, in 527, several years after this war, that Elesbaan then resided at Axuma, a very great city, capital of Ethiopia. At length, this good king, leaving his dominion to a son who was heir of his zeal and piety no less than of his kingdom, sent his royal diadem to Jerusalem, put on sackcloth, and retired secretly in the night out of the palace and city to a holy monastery situated on a solitary mountain, where he took the monastic habit, and shut himself up in a cell for the remaining part of his life. He carried nothing with him out of the palace but a mat to lie on, and a cup to drink out of. His food was only bread, with which he sometimes took a few dry herbs; he never drank any thing but water. He would not allow himself the least distinction above the last among his brethren, and was the first in every duty of his new state. No seculars ever had access to him, and his whole employment consisted in the exercises of penance, the contemplation of heavenly things, and conversing with God, by whom he was at length called, by a happy death, to reign eternally with Christ. His name occurs in the Roman Martyrology. See Theophanes; Cedrenus; Jos. Assemani, in his most valuable *Bibl. Orient.* t. 1, p. 359 and 385; also in his *Comm. in Calend. Univ.* t. 6, p. 316, which work more leisure would have enabled him to have digested and rendered (like the former) more methodical. See also Orsi, l. 39, n. 3, 4, 5, 6, 7, t. 17, p. 206.

ST. ABBAN, ABBOT IN IRELAND.

HE was son of Cormac, king of Leinster, and of Mella, sister to St. Ibar, who is said by ancient writers to have preached in Ireland a little before the arrival of St. Patrick; though others think he was consecrated bishop by St. Patrick. St. Ibar having labored with zeal in the conversion of the pagans, founded the monastery of Beg-erin, a small island on the coast of Kinselach in Leinster, where he died about the year 500, and is honored on the 23d of April. After Ibar's death, our saint, who had been trained up in the monastery of Begerin, followed the steps of his holy

¹ Lambec. in *Bibl. Vindob. Cod. Theolog.* 306, n. 33, p. 171.

² *Ap. Phot. Cod.* 3.

* The Acts which we have of this conference have been interpolated.

uncle, and converted a great number of idolaters. He founded the monasteries of Kilabbain in the north of Leinster, and Magharnoidhe in Kinselach, and died in the former, toward the end of the sixth century. See Usher, *Antiq.*; Colgan, *Act. SS.* p. 610 et seq.

OCTOBER XXVIII.

SAINT SIMON, SURNAMED THE ZEALOT, APOSTLE.

See Tillem. t. 1. p. 423; also Nicetas Paphlagon. in his *Encomium Simonis Zelotæ Ap.* published by F. Combefis, in *Auctar. Noviss. Bibl. Patr.* t. 1, p. 408; and Combefis's remarks on the apostles Simon and Jude, t. 3, *Bibl. Concionat.* p. 290; Jos. Assemani, in *Calend. Univ.* ad 10 Maij, t. 6, p. 334.

ST. SIMON is surnamed the Cananæan or Canaanite, and the Zealot, to distinguish him from St. Peter, and from St. Simeon, the brother of St. James the Less, and his successor in the see of Jerusalem. From the first of these surnames, some have thought that St. Simon was born at Cana, in Galilee; certain modern Greeks pretend that it was at his marriage that our Lord turned the water into wine. It is not to be doubted but he was a Galilæan; Theodoret says, of the tribe either of Zabulon or Nepthali. But as for the surname of Cananæan, it has in Syro-Chaldaic the same signification which the word *Zelotes* bears in Greek. St. Luke translated it,¹ the other evangelists retained the original name; for *Caath* in Syro-Chaldaic, or modern Hebrew, signifies zeal, as St. Jerom observes.² Nicephorus Calixti, a modern Greek historian, tells us this name was given to St. Simon only from the time of his apostleship, wherein he expressed an ardent zeal and affection for his Master, was an exact observer of all the rules of his religion, and opposed with a pious warmth all those who swerved from it. As the evangelists take no notice of such a circumstance. Hammond and Grotius think that St. Simon was called the Zealot, before his coming to Christ, because he was one of that particular sect or party among the Jews called Zealots, from a singular zeal they professed for the honor of God and the purity of religion. A party called Zealots were famous in the war of the Jews against the Romans. They were main instruments in instigating the people to shake off the yoke of subjection; they assassinated many of the nobility and others in the streets, filled the temple itself with bloodshed and other horrible profanations, and were the

¹ Luke vi, 15; Acts i, 13.

² S. Hieron. in *Mat.* x, 4, t. 4, p. 25

the chief cause of the ruin of their country. But no proof is offered by which it is made to appear that any such party existed in our Saviour's time, though some then maintained that it was not lawful for a Jew to pay taxes to the Romans. At least if any then took the name of Zealots, they certainly neither followed the impious conduct, nor adopted the false and inhuman maxims of those mentioned by Josephus in his history of the Jewish war against the Romans.

St. Simon, after his conversion, was zealous for the honor of his Master, and exact in all the duties of the Christian religion; and showed a pious indignation towards those who professed this holy faith with their mouths, but dishonored it by the irregularity of their lives. No further mention appears of him in the gospels, than that he was adopted by Christ into the college of the apostles. With the rest he received the miraculous gifts of the Holy Ghost, which he afterwards exercised with great zeal and fidelity. Nicephorus Calixti, and some other modern Greeks, pretend that after preaching in Mauritania, and other parts of Africa, he sailed into Britain, and, having enlightened the minds of many with the doctrine of the gospel, was crucified by the infidels.¹ But of this there appears no shadow of probability, and the vouchers, by many inconsistencies, destroy the credit of their own assertion. If this apostle preached in Egypt, Cyrene, and Mauritania, he returned into the East; for the Martyrologies of Saint Jerom, Bede, Ado, and Usuard place his martyrdom in Persia, at a city called Suanir, possibly in the country of the Suani, a people in Colchis, or a little higher in Sarmatia, then allied with the Parthians in Persia; which may agree with a passage in the Acts of St. Andrew, that in the Cimmeric Bosphorus there was a tomb in a grot, with an inscription, importing that Simon the Zealot was interred there. His death is said, in these Martyrologies, to have been procured by the idolatrous priests. Those who mention the manner of his death say he was crucified. St. Peter's church on the Vatican at Rome, and the cathedral of Toulouse are said to possess the chief portions of the relics of SS. Simon and Jude.²

SAINT JUDE, APOSTLE.

See Tillemont, l. 1; Jos. Assemani, ad 19 Junij, t. 6, p. 453; Falconius, ib. p. 105; Calmet. t. 9.

THE apostle St. Jude is distinguished from the Iscariot by the surname of Thaddæus,

¹ See Usher, De primordiis Eccl. Britan.; Alford's Annals; Cressy, t. 1; Baron &c.; these writers follow Nicephorus, l. 2, c. 40, and the Menæa, ad 20 Apr. et 10 Majj.

² See Florentinius, in Martyr. S. Hieron. p. 176; Saussaye, Mart. Gallic. ad 28 Oct.

which signifies in Syriac, praising or confession (being of the same import with the Hebrew word Judas), also by that of Labbæus, which is given him in the Greek text of St. Matthew, that word signifying, according to St. Jerom, a man of wit and understanding, from the Hebrew word *Leb*, a heart, though it might equally be derived from the Hebrew word, which signifies a Lion. St. Jude was brother to St. James the Less, as he styles himself in his epistle; likewise of St. Simeon of Jerusalem, and of one Joses,¹ who are styled the brethren of our Lord, and were sons of Cleophas, and Mary, sister to the Blessed Virgin. This apostle's kindred and relation to our Saviour exalted him not so much in his master's eyes as his contempt of the world, the ardor of his holy zeal and love, and his sufferings for his sake. It is not known when and by what means he became a disciple of Christ; nothing having been said of him in the gospels before we find him enumerated in the catalogue of the apostles. After the last supper, when Christ promised to manifest himself to every one who should love him, St. Jude asked him, why he did not manifest himself to the world? By which question he seems to have expressed his expectation of a secular kingdom of the Messias. Christ by his answer satisfied him that the world is unqualified for divine manifestations, being a stranger and an enemy to what must fit souls for a fellowship with heaven; but that he would honor those who truly love him with his familiar converse, and would admit them to intimate communications of grace and favor.²

After our Lord's ascension and the descent of the Holy Ghost, St. Jude set out with the other great conquerors of the world and hell, to pull down the prince of darkness from his usurped throne; which this little troop undertook to effect armed only with the word of God, and his spirit. Eusebius relates³ that the apostle St. Thomas sent St. Thaddæus, one of the disciples of our Lord, to Edessa, and that king Abgar and a great number of his people received baptism at his hands. St. Jerom and Bede take this Thaddæus to have been the apostle St. Jude; but it is the general opinion that it was another person, one of the seventy-two disciples whom the Greeks commemorate in the Menæa on the 21st of August.* Nicephorus, Isidore, and the Martyrologies, tell us that St. Jude preached up and down Judæa, Samaria, Idumæa, and Syria; especially in Mesopotamia. St. Paulinus says⁴ that St. Jude planted the faith in Libya. This apos-

¹ Matt. xiii, 55.

² John xiv, 24.

³ Eus. Hist. l. 1, c. 13.

⁴ S. Paulin. Carm. 26.

* On the disciple of our Lord named Thaddæus, and on this transaction, see Baillet, Vie de S. Thaddée, 21 Aug.; and the life of St. Thomas the Apostle, Dec. 21.

tle returned from his missions to Jerusalem in the year 62, after the martyrdom of his brother, St. James, and assisted at the election of St. Simeon who was likewise his brother.¹ He wrote a catholic or general epistle to all the churches of the East, particularly addressing himself to the Jewish converts, amongst whom he had principally labored. St. Peter had wrote to the same two epistles before this, and in the second, had chiefly in view to caution the faithful against the errors of the Simonians, Nicholaites, and Gnostics. The havoc which these heresies continued to make among souls stirred up the zeal of St. Jude, who sometimes copied certain expressions of St. Peter,² and seems to refer to the epistles of SS. Peter and Paul as if the authors were then no more.³ The heretics he describes by many strong epithets and similes, and calls them wandering meteors which seem to blaze for a while, but set in eternal darkness. The source of their fall he points out by saying, they are murmurers, and walk after their own lusts; for being enslaved to pride, envy, the love of sensual pleasure, and other passions, and neglecting to crucify the desires of the flesh in their hearts, they were strangers to sincere humility, meekness, and interior peace. The apostle exhorts the faithful to treat those who were fallen, with tender compassion, making a difference between downright malice and weakness, and endeavoring by holy fear to save them, by plucking them as brands out of the fire of vice and heresy, and hating the very garment that is spotted with iniquity. He puts us in mind to have always before our eyes the great obligation we lie under of incessantly building up our spiritual edifice of charity, by praying in the Holy Ghost, growing in the love of God, and imploring his mercy through Christ.* From Mesopotamia St. Jude travelled into Persia, as Fortunatus⁴ and several Martyrologies tell us. Those who say that he died in peace at Berytus, in Phenicia, confound him with Thaddeus, one of the seventy-two disciples, and the apostle of Edessa, of whom the Menæa

¹ Eus. Hist. l. 3, c. 11.

² See Jude 11, 17; and 2 Pet. ii, 15. &c.

³ Jude 17, referring to 2 Pet. iii, 2, 3, and 1 Tim. iv, 1, 2.

⁴ Fortun. l. 8, Carm. 4.

* Luther, the Century writers, and Kemnitus call in question the divine authority of this epistle, because several of the ancients doubted of it; and Grotius fancies it to have been written by Jude, the fifteenth bishop of Jerusalem, in the reign of Adrian. The tradition of the church makes its divine authority and original unquestionable in the Catholic church. The learned Dr. Edward Pocock, who died at Oxford, in 1691, and whose name is famous for his skill in the Oriental languages and literature, has displayed his talents in several translations and disquisitions, and in comments on Micheas, Malachy, Osee, and Joel. But among all his works, that on the epistle of St. Jude, printed at Leyden, in 1630, is esteemed the most curious.

gives that account.¹ Fortunatus and the western Martyrologists tell us that the apostle St. Jude suffered martyrdom in Persia; the Menology of the emperor Basil, and some other Greeks say at Arat or Ararat, in Armenia, which at that time was subject to the Parthian empire, and consequently esteemed part of Persia. Many Greeks say he was shot to death with arrows; some add whilst he was tied on a cross. The Armenians at this day challenge him and St. Bartholomew for the first planters of the faith among them.^{2*}

We owe to God a homage of eternal praise and thanks for the infinite mercy by which he has established a church on earth, and a church so richly furnished with every powerful means of sanctity and grace; a church in which his name is always glorified, and many souls, both by the purity of their love and virtue, and by their holy functions, are associated to the company of the blessed angels. It ought also to be our first and constant petition in our most earnest addresses to God, as we learn from our Lord's prayer, and as the first dictates of divine charity and religion teach us, that for the glory of his holy name he vouchsafe to protect and preserve his church, according to his divine word, to dilate its pale, to sanctify its members, and to fill its pastors with the same spirit with which he so wonderfully enriched his apostles, whom he was pleased to choose for the foundation of this sacred edifice. If we desire to inherit a share of those abundant and precious graces which God pours forth upon those souls which he disposes to receive them, we must remember that he never imparts them but to those who sincerely study to die to themselves, and to extirpate all inordinate attachments and affections out of their hearts; so long as any of these reign in a soul, she is one of that world to which God cannot manifest himself, or communicate the sweet relish of his love. This is the mystery which Christ unfolded to St. Jude. The

¹ Menæa, ad 21 Aug.

² See Joachim Schroder, in Thesaur. Linguæ Armeni. p. 149, edit. an. 1711; Le Quien, Oriens Christian. t. 1, p. 412.

* Saint Jude was a married man before he was called to the apostleship. Eusebius informs us (l. 3, c. 20) that two grandsons of this apostle, who were possessed jointly of thirty-nine acres of land which they tilled with their own hands, were accused by the Jews, out of hatred to the name of Christ, as descendants from king David, when Domitian had ordered all such to be put to death, to prevent rebellions among the Jews. They boldly confessed Christ; but the emperor, charmed with their simplicity, and seeing, by their low condition, and their hands, callous and rough with labor, that they were not persons any way dangerous to the state, dismissed them. Returning home, they were promoted to the priesthood, and governed considerable churches. That St. Jude was himself a husbandman before he was called to the apostleship, we are assured by the Apostolic Constitutions (l. 2, c. 63, p. 303).

world hath not known him. Few even among those who know God by faith, attain to the experimental knowledge of God, and the relish of his love, because few, very few, disentangle their affection from creatures. So long as their hearts remain secretly wedded to the world, they fall in some degree under its curse. And how few study perfectly to extinguish its spirit in their hearts!

ST. FARO, BISHOP OF MEAUX, C.

THE city of Meaux situated on the Marne, ten leagues from Paris, in the time of the ancient Gauls, was subject to the Parisii, and received the first seeds of faith by the preaching of St. Dionysius of Paris about the year 250. St. Sanctinus or Saintin, first bishop of Meaux, is said by some to have been a disciple of that saint in the third age; but Du Plessis¹ thinks him to have been the same Saintin who was bishop of Verdun in the fourth century, and whose relics were translated from Meaux to the abbey of St. Vanne at Verdun, in the eleventh century. His successor Antoninus, and Rigomer the ninth bishop of Meaux, are honored among the saints. But the eminent sanctity of St. Faro, the fourteenth bishop of this see, has rendered his name the most illustrious of all the prelates of this see, who are mentioned in the calendars of the church. His original name is Burgundofaro, and that of his holy sister Burgundofara; the words *faro* and *fara* in the Burgundian language signifying of a lineage; so that these names imply that they were of an ancient noble Burgundian family,² which is attested in the ancient life of St. Faro,³ and by a hymn on St. Faro used in the ninth age. Their father Agneric was one of the principal lords and officers at the court of Theodobert II, king of Austrasia; for Meaux and Brie then belonged to that kingdom, not to Burgundy, as Baillet pretends.⁴ For though Gontran, king of Orleans and Burgundy, from 561 to 592, possessed the county of Sens, which had formerly been part of Austrasia; the kings of Austrasia were all that time in possession of Meaux. Agneric had by his wife Leodegondis four children, St. Cagnoald (who took the monastic habit at Luxeul, under St. Columban), St. Faro, St. Fara, and St. Agnetrudis. His seat was at Pipimisium, two leagues from Meaux, in the forest of Brie, according to the lives of St. Eustatius and St. Faro; which seems the village of Champigne in Brie, rather than Aubigny, as Mabillon conjectured,⁵ but which lies on the other side. There Agneric harbored St.

Columban in 610, and that holy abbot gave his blessing to him and to each of his children, Cagnoald, the eldest, having lived under his discipline since the year 594, and then bearing him company.

St. Faro spent his youth in the court of king Theodobert II, where his life was rather that of a recluse than a courtier. After the death of Theodobert, and that of his brother and successor Theodoric, the saint, in 613, passed to the court of Clotaire II, who reunited the whole French monarchy. When that prince, provoked at the insolent speeches of certain Saxon ambassadors, had cast them into prison, and sworn he would cause them to be put to death, St. Faro first prevailed on him to defer the execution twenty-four hours, and afterward not only to pardon them, but also to send them home loaded with presents. Mabillon quotes certain charters which St. Faro subscribed in quality of referendary or chancellor.¹ Dom Du Plessis observes² that it is an unpardonable blunder of Yopez,³ who tells us that St. Faro, made his monastic profession at Rebais, when that abbey was not in being. Trithemius says⁴ he took the habit at Luxeul; which is also an evident mistake. For it is certain that from a secular military state he passed to that of the secular clergy. At court he employed his credit with his prince to protect the innocent, the orphan and the widow, and to relieve and comfort all that were in distress. The life which he led there was most edifying and holy; prayer and pious meditation were his principal delight; and he inflamed his soul every day more and more with the love of heavenly things. His great virtues and abilities engaged the esteem and affection of the king and the whole nation; yet the world, whilst it flattered and smiled on him, displeased him. His employments in it, how just soever, seemed to distract his mind too much from God, and he saw nothing in it but snares and dangers. One day he entertained his sister St. Fara, who was at that time abbess, on this subject, in such a manner, that, being penetrated more than ever with these sentiments, he was inspired with an earnest desire to forsake the world. Bliedehilde, his wife, whose consent he asked, was in the same dispositions; and they parted by mutual consent. She took the religious veil, and retired to a solitary place upon one of her own estates, which seems to have been at Aupigny, where, some years after, she died in the odor of sanctity. St. Faro received the clerical tonsure, and was the ornament of the clergy of Meaux; which episcopal see becoming vacant by the death of the bishop Gondoald, he was unanimously chosen to fill it, about the year 626.

The holy prelate labored for the salvation

¹ Du Plessis, t. 1, p. 4.

² Ruinart, Not. in Chronic. Fredegar. p. 621; Du Plessis, note 11, t. 1, p. 631.

³ Ap. Mabil. Act. Bened. t. 2, p. 611.

⁴ Baillet, Vie de S. Faro, 28 Oct.

Annal. Bened. t. 1, p. 304, not.

¹ Annal. Bened. t. 1, p. 343, and App. p. 685

² L. 1, n. 41, p. 31.

³ Chron. de S. Benoît, t. 2, p. 176.

⁴ De Vir. illustr. Ord. S. Bened. l. 4, c. 129.

of the souls committed to his charge, with unwearied zeal and attention, and promoted exceedingly their advancement in Christian perfection, and the conversion of those who had not yet forsaken the errors of idolatry. The author of his life tells us that he restored sight to a blind man by conferring on him the sacrament of confirmation, and wrought several other miracles. In 650, he assisted at the council of Sens; he invited holy men into his diocese, and encouraged and promoted pious foundations, to be sanctuaries of religion, and nurseries and schools of piety and virtue. Excited by his exhortations and example, many others entered into the same zealous views, and gave themselves up to the most heroic practices of virtue.*

St. Faro afforded a retreat to St. Fiaker, and directed many saints of both sexes in the paths of perfection, and had a share in many pious establishments made by others. A little before his death, he founded, in the suburbs of the city of Meaux, where he possessed a large estate, the great monastery of the Holy Cross, which now bears his name, and is of the reformed congregation of St. Maur. St. Faro placed in it monks from Luxeul, of the institute of St. Columban; but the rule of St. Bennet was afterward received here,

* Among these no one seems to have been more remarkable than a certain lord of the court, and near relation of our saint, called St. Authaire, and, by the common people, St. Oys, who resided at Ussy on the Marne, of the parish church of which village he is the titular saint. His two virtuous sons, Ado and Dado (or St. Owen), were brought up in the court of Dagobert I, and the former was made treasurer, the latter referendary; but both whilst they served their prince, aspired only after the solid goods of the life to come. Ado first took the resolution of dedicating himself entirely to God in silence and retirement, and, about the year 630, founded the great monastery of Jouarre, in a forest of that name, in Brie, four leagues from Meaux, to the east, a league beyond Ussy. Here burying himself alive, he broke off all commerce with the world, to entertain himself only with God and his own soul on the great affair for which he was created. After a most holy and penitential life of many years, he arrived at the happy term which opened to him a passage to a glorious eternity. Many lords of the first distinction embraced the monastic state in this house under his direction; and, among others, Agilbert, who, going into England, was chosen bishop of Dorchester, when that see had been some time vacant after the death of St. Birinus; but returning into France, he died bishop of Paris. His sister, St. Thelehilde, was appointed first abbess of the nunnery of Jouarre, this being a double monastery. She died about the year 660, and is honored at Meaux on the 10th of October. St. Bertile, one of her nuns, after having been long prioress of this house, and assistant to the abbess, was called to Chelles by St. Bathildes, in 646, and made the first abbess of that royal monastery, situated four leagues from Paris. She governed the abbey of Chelles forty-six years, and died about the year 692. Whilst Ado sanctified the forest of Jouarre by his holy establishment, Saint Owen founded, about the year 634, the abbey of Resbac, now called Rebais, three leagues from Jouarre. Of this house St. Agilis, called in French Aile, pronounced El, a monk of Luxeul, was ap-

and the famous abbey of Prum, founded by king Pepin in the Ardennes, in 762, was a filiation of this house. St. Faro, after having peopled his diocese with so many saints, went to receive the recompense of his labors, on the 28th of October, in 672, being about fourscore years old, and having governed the church of Meaux forty-six years.¹ See the three Latin lives of St. Faro, one compiled by Hildegger, bishop of Meaux, in the ninth century (ap. Mabil. Act, Ben. t. 2, p. 606); another in verse, written by Fulcoius, subdeacon of Meaux, in the eleventh century; and a third published by Surlus, with alterations of the style; extant genuine in manuscripts St. Faro's, &c. See also Dom Toussaints Du Plessis, the Maurist monk, Hist. de l'Eglise de Meaux, t. 1, l. 1, n. 41, 42, 43, 64, 73, note 22, 23, 24, 36; and on the plundering of St. Faro's church by the Huguenots, ib. l. 4, n. 49, 50, p. 358, t. 2, p. 664.

ST. NEOT, ANCHORET, C.

To this holy hermit is generally ascribed the glorious project of the foundation of our first and most noble university in which he was king Alfred's first adviser.* St. Neot was

¹ See Le Cointe, Annal. Eccl. Franc.

pointed first abbot, and is honored among the saints on the 30th of August. His disciple St. Philibert succeeded him at Rebais, and afterward founded the abbeys of Jamieges, Nermontier, Pavilly, Montivilliers, and St. Bennet of Quincy. His disciple St. Regulus was chosen archbishop of Rheims, and instituted the abbey of Orbais, in the diocese of Soissons. St. Walter, a monk of Rebais, in 1060, instituted and was made first abbot of the famous monastery of St. Germanus, now called St. Martin's at Pontoise, and is mentioned in the calendars on the 8th of April. (On the histories and miracles of these saints see Mabillon's Acta Sanctorum Ordinis S. Bened., and his Annales Benedictini, &c. On other pious foundations made at that time at Meaux, see the life of St. Faro).

* The chief schools which, by the advice of St. Neot, king Alfred founded, were those of Oxford, as the archives of that university, produced by Wood, and as Brompton, Malmesbury, Higden, Harpsfield, and others assure us. Wood thinks this king founded there one college for all the sciences, besides grammar-schools. Ayliffe, who is less accurate, in his history of Oxford, pretends that three halls or colleges were erected there by this prince, which is, indeed, affirmed by John Rouse or Ross, the Warwick historian, who died in 1491. Asserius of Menevia, in his life of king Alfred, names not Oxford, and may be understood of schools set up by the king in his own palace; but that St. Grimbald taught at Oxford seems clear from his seat there in St. Peter's church. John the Saxon and others were his colleagues. But Saint Neot never left his solitude; and Asserius mentions of himself only his staying in Alfred's court six months every year; for he would always spend the other six months in his monastery at Menevia or St. David's. There is indeed a passage in Asserius, which mentions a dispute between the new and the old scholars at Oxford under St. Grimbald; but this seems an interpolation, and is wanting in archbishop Parker's edition, though defended as genuine

born of noble parentage, and, according to many authors, related to king Alfred. In his youth, he took the monastic habit at Glastenbury, and pursued his studies with great application, in which a natural strong inclination from his infancy was the index of his extraordinary genius and capacity. He became one of the greatest scholars of the age, but was yet more admirable for his humility, piety, and devotion. The bishop of the diocese was so taken with his saintly deportment and conversation, that, when the saint was yet very young, he, by compulsion, ordained him, first deacon, and soon after priest. St. Neot dreaded the danger of being drawn out of his beloved obscurity, which he coveted above all earthly blessings, being more desirous to slide gently through the world without being so much as taken notice of by others, and without being distracted from applying his mind to his only great affair in this life, than most men are to

bustle and make parade on the theatre of the world. He feared particularly the insinuating poison of vanity, which easily steals into the heart amidst applause, even without being perceived. Therefore, with the leave of his superior, he retired to his solitude in Cornwall, which was then called St. Guerir's, from a British saint of that name, but is since called, from our holy anchorite, Neot-stoke. In this hermitage he emaciated his body by rigorous fasts, and nourished his soul with heavenly contemplation, in which he received great favors of God, and was sometimes honored with the visits of angels. After seven years spent in this retreat, he made a pilgrimage to Rome; but returned again to the same cell. Several persons of quality and virtue began to resort to him to beg the assistance of his prayers and holy counsels; and the reputation of his wisdom and experience in the paths of an interior life reached the ears of king Alfred.* That

by Mr. Wise, in his edition of this life of king Alfred, at Oxford, in 1722. Wood (p. 4) and others (Annot. in vit. Alfredi, p. 136) imagine schools at Greclade and Lechelade to have flourished under the Britons and Saxons, and to have been only translated to Oxford, and there revived by king Alfred after the wars had interrupted them. But the monuments in which mention is made of them are at best very uncertain; and Lechelade, so called from physicians, is a Saxon, not a British word. The schools at Oxford decayed after Alfred's reign, and that city was burnt by the Danes in 979, and again in 1009. Robert Poley or Pullus, an Englishman who had studied at Paris, returning home, restored sacred studies at Oxford, in 1133, in the reign of Henry I, and carried the glory of this university to the highest pitch. Being made cardinal and chancellor of the Roman church by Lucius II, he obtained the greatest privileges for this university about the year 1150. His treatise on the sacrament of penance was printed at Paris in 1654. Several of his sermons and other works of piety are extant in manuscripts. (See Leland and Tanner, *De Scriptor. Brit.* p. 602; Leland's *Itin.* t. 4, App. p. 156; and Wood's *Hist. Univ. Oxon.* t. 1, p. 49, t. 2, p. 31).

Nothing more sensibly betrayed the weakness of human nature than the folly of seeking a false imaginary glory, especially in those who incontestably possess every most illustrious title of true greatness. Some weak and lying impostors pretended to raise the reputation of the university of Cambridge by forgeries which it is a disgrace not to despise and most severely censure. Nicholas Cantelupes, or Cantlow, a Carmelite friar, in 1440, published a collection of forged grants of British kings, Gurgunt, Lucius, Arthur, and Cadwald, and of several ancient popes, under the title of *The History of Cambridge*; in which his simplicity and credulity, which do not obscure the character of great piety, which Leland gives him, ought not to impose upon our understandings. (See Parker's *History of Cambridge*). Cair-Grant was one of the twenty-eight cities of Britain under the Romans, but fallen to decay when Bede wrote (*Hist.* l. 4, c. 19). From its ruins Cambridge arose at a small distance, as appears from Henry of Huntington, and the writers of Croyland and Ramsey. Some have pretended that here was the school which Bede, or the schools which Malmesbury, Florentius, and H. of Huntington say king Sigebert founded, by the advice of St. Felix, in 636. But it is more reasonable to believe those foundations to have been made near Dummoc in Suffolk. And whatever schools might

flourish at Cambridge under the Saxons, it is certain there were no remains under the first Norman kings. The foundation of this seat of the sciences was laid in the reign of Henry II. Peter of Blois, a contemporary writer, in his *Continuation of Ingulphus's History*, published by Gale (*Script. Hist. Angl.* t. 1, p. 114), relates that Soffrid, abbot of Croyland, sent some learned monks of that house to their manor of Cotenham, near Cambridge, who, hiring a great house in Cambridge, went thither every day, and taught at different hours the whole circle of the sciences, a great concourse of students resorting to their lessons. From these beginnings that university soon rose to the highest degree of splendor, and Peterhouse was the first regular college that was erected there, Hugh Balsham, bishop of Ely, founding it in 1284.

The general study of Paris is said to have been founded by Charlemagne before the year 800. But Eginhard, that prince's secretary and historian, mentions in his life only the general schools of all the sciences, founded by him in his own palace. And Alcuin, his adviser (who proposed to him for his model, in erecting his colleges, the great school at York, from whence he came), when he left the court, retired to Tours, not to Paris. At least the schools erected by that prince at Paris became not very general or famous before the twelfth century. (See Egassius Bulaeus, *Hist. Universitatis Paris.* ann. 1665; and Doin Rivet, *Hist. Lit.* t. 5, 6, 7).

* ALFRED THE GREAT is named among the saints on the 26th of October, in two Saxon calendars mentioned in a note on the Saxon translation of the New Testament; also in some other private calendars, and in Wilson's inaccurate English Martyrology on the 28th of October. Yet it does not appear that he was ever proposed in any church to the public veneration of the faithful. In this incomparable prince were united the saint, the soldier, and the statesman in a most eminent degree. Sir Henry Spelman (*Conc. Brit.*) gives us his character in a rapture: "O, Alfred," says he, "the wonder and astonishment of all ages! If we reflect on his piety and religion, it would seem that he had always lived in a cloister; if on his warlike exploits, that he had never been out of camps; if on his learning and writings, that he had spent his whole life in a college; if on his wholesome laws and wise administration, that these had been his whole study and employment." It may be doubted whether ever any king showed greater abilities on a throne; but in this circumstance he was perfectly happy—that all his wonderful achievements and great qualifications were directed and made perfect

great prince, from that time, especially while he lay concealed in Somersetshire, to the death of the holy hermit, frequently visited him, and doubtless, by his discourses, re-

ceived great light, and was inflamed with fresh ardor in the practice of virtue. Saint Neot's counsels were also to him of great use for regulating the government of his

by the purest motives of piety and religion, and a uniform heroic sanctity. Alfred was the fourth and youngest son of Ethelwolph, the pious king of the West-Saxons, and second monarch of all England. He was born at Wantage, in Berkshire, in 849. His wit, beauty, and towardly disposition endeared him from his infancy to the whole kingdom, especially to his father, who sent him to Rome when he was only five years old, that he might receive the pope's blessing. Leo IV, who then sat in St. Peter's chair, adopted him for his son, and, as Malinesbury says, by a happy presage of his future dignity, anointed him king. Leland rather thinks this unction was the sacrament of confirmation; but this, according to the discipline of the English, Spanish, and several other churches, was given to infants as soon as it could be done after they were baptized. Montfaucon and other French historians observe that Pepin in France was the first Christian king who (in imitation of the Jewish kings by God's appointment) was anointed at his coronation; and Alfred was the first among our English princes who received that rite. Whether the pope thought it due to so promising a son of a great king, or whether he looked upon it that some sovereignty in England would fall to his lot, is uncertain. Ethelwolph soon after, making himself a pilgrimage to Rome, carried Alfred thither a second time.

Through the confusion of the times, amidst the Danish invasions, this prince was twelve years old before he learned to read. He had a happy memory and an excellent genius, and we have a proof of his eagerness and application in the following instance. His mother one day showed him and his brothers a fine book in Saxon verse, promising to give it him who should first read and understand it. Alfred was only beginning to learn to read; but, running straight to his master, did not rest till he not only read it but got it by heart. He naturally loved poetry, and in his childhood got several poems by heart. He excelled more in all other arts and sciences than in grammar, that study being then at a low ebb in this country, says bishop Tanner, from an ancient chronicle. His elder brothers, Ethelbald, Ethelbert, and Ethelred, successively filled the throne; Alfred, though very young, appeared often at the head of their armies. The death of Ethelred, which happened on the 22nd of April, set the crown upon his head in the year 871, the twenty-second of his age. The Danes at that time poured upon this island like a tempest, landing in several parts at once; they had lately martyred St. Edmund, were possessed of the three kingdoms of the East-Angles, Northumbrians, and Mercians, and with several armies were in the very heart of that of the West-Saxons, which then comprised all the rest. The English having fought eight or nine great battles within the compass of the preceding year, were exhausted and dispirited, and, seeing new armies rise up against them on every side, were at a loss whether to betake themselves. The young king had scarce solemnized his brothers' funerals, when, in a month's time, he was obliged with an inconsiderable army to engage the whole power of the Danes near Wilton. By his courage and valor they were at first forced to fly; but, finding the number of the pursuers to be small, they rallied, and became masters of the field. Twice they were compelled to leave West-Sex, and to promise never to return; but new armies immediately renewed their depredations. Contrary to their oaths and obligations, in the beginning of the year 878, they entered West-Sex with a great power, took Chippenham, the royal palace in Wiltshire, and laid waste the whole country. King Alfred

was constrained, with a small number of attendants, to retire among the woody and boggy parts of Somersetshire, and conceal himself between the rivers of Thone and Paret, in the isle of Athelingay, now called Athelney, where he built a little castle. Here he lay hid six months, making reading and prayer his chief employment, and frequently visiting St. Neot, his spiritual director. With a small troop of stout men he often surprised his enemies with good success, and, if he happened to be overpowered by numbers, he always appeared formidable to them in the manner in which he made his retreat. His afflictions were to him a school for the exercise of all virtues, and he sought in the first place, by his penance, patience, and confidence in God, to appease the divine indignation. While he lay in this little castle, or rather, according to the terms of the historian, in a poor cottage in that country, it being winter, and the waters being all frozen so that no fish could be got in that place, his companions went out at some distance to get some fowl or fish for provisions. In the mean time, a poor man came to the door, begging an alms. The king, who was reading, ordered some bread to be given him. His mother, who was alone with him, said there was but one loaf in the castle, which would not suffice for themselves that day. Yet he prayed her to give half of it to the poor man, bidding her trust in him who fed five thousand men with five loaves and two fishes. Several of our best historians add, that the king, soon after falling into a slumber, received, in recompense of his charity, an assurance from St. Cuthbert, in a vision; that God would shortly restore him to his kingdom. Soon after, he heard that Hubba, the Danish general, brother to Hinguar, landing in Devonshire, had been defeated and slain by Odun, the royal earl of Devon, near the castle of Kenwith. The place where Hubba was buried under a great heap of stones, is called to this day Hubble-stones. The Reafau, or Raven, the sacred standard of the Danes, who placed in it a superstitious confidence, and on which that bird was painted, was found among the spoils. Upon this news, Alfred left his retreat, assembled an army in Selwood forest, and marched against the Danes at Edingdun, where, having chosen his post on a rising ground, he gave the infidels a total overthrow, so that they were obliged to receive his conditions. The chief of these were, that all the idolaters should quit the island, and that those Danes that embraced the Christian faith should confine themselves to the kingdom of the East-Angles, which they had possessed ever since the martyrdom of St. Edmund, in 870; but which they were now to hold of king Alfred. Gunthrum, one of their vanquished kings, received baptism, with a multitude of his people, at Aller, Alfred's palace, in Somersetshire. King Alfred stood godfather to him, and made him king of the East-Angles, where he reigned twelve years; and after him Eoric; after whose decease, Edward the Elder reunited that kingdom to the English monarchy. Alfred drew up a particular body of laws, adapted to the Danish converts, which he gave to king Gunthrum, and obliged him and his people to observe. They are extant in Spelman, Wilkins, and the ninth volume of Labbe's councils.

In 883, Alfred vanquished and slew Hinguar and Haldene, two Danish leaders in the north, took great care to repeople and cultivate those depopulated provinces, and constituted Guthred king of the Northumbrians, who, being a most religious and valiant man, defended his dominions, and gave to the church of St. Cuthbert at Durham, the country which is since called the bishopric of Durham, as Siuneon of Durham and the Chronicle of Mailros

kingdom. Our saint particularly recommended to him the advancement of useful and sacred studies, and advised him to repair the schools of the English founded at

relate. Alfred was no less active in restoring the desolate provinces of Mercia, where the Danes, in 874, had burnt Repehdune, now Repton upon Trent, in Derbyshire, the ancient burial place of the Mercian kings, and had laid waste the whole country. The infidels made again formidable descents in Kent and other places in the following years, but were as often totally routed by this vigilant and valiant king, who is said to have fought fifty-six battles. He every where encouraged the English to resume their spirits, and taught them to conquer. But the detail of his military exploits we leave to the writers of the civil history of our country, and only repeat, with William of Malmesbury, that when this king seemed cast down on the earth, he was still a terror to his enemies; that in all battles he was every where present, striking fear into their breasts, and paleness over their countenances, and inspiring his own soldiers with courage. He alone would restore the combat when his army was ready to disperse; he alone would present his breast to the swords of the enemy; and by his example force his soldiers to repulse the insulting and pursuing infidels. About the year 890, the Normans, or barbarians from the northern coasts of the Baltic, landed in England, but being repelled by king Alfred, made a descent upon the western coasts of France, carried their arms into the heart of that kingdom, thrice laid siege to Paris, and during fourscore years compelled the provinces to redeem themselves from plunder by exorbitant sums of money, which were an allurement to repeat their invasion, till Charles the Simple gave his daughter Gisele in marriage to Rollo, their leader, in 912, with part of Vexin, and that part of Neustria which from that time has been called the duchy of Normandy. Rollo, receiving baptism, took the name of Robert.

King Alfred, being aware that the safety and natural strength of this island consists in its navies, became himself well skilled in maritime affairs, and spent three years in building and fitting out a fleet, by which, in 883, he gave the Danish pirates every where the chase, and asserted the dominion of the British seas. This fleet he afterward much increased, and, with wonderful sagacity, devised himself a kind of ships of a new construction, which gave him infinite advantages over a people continually practised in naval armaments. Sir John Spelman was not able to determine whether they were ships or galleys. But it appears, says Mr. Campbell (*Lives of Admirals*, t. 1, p. 56), that they were galleys, for the facility of running them close unto shore, or up into creeks. We are at least assured that they were longer, higher, and swifter than the vessels in common use, in a duplicate proportion. At the same time this king extended the commerce of his subjects with other nations, knowing of what advantage this is to a kingdom, by which foreign riches perpetually flow into it; also how necessary it is for the improvement of navigation, and for a constant supply of able and skillful seamen for the navy. He sent out ships to discover and describe far distant countries, and employed Ohther the Dane for the discovery of a north-east passage, and afterward Wulfstan, an Englishman, to explore the northern countries. In the manuscript accounts of these voyages, and the survey of the coasts of Norway and Lapland, we find, says Mr. Campbell, so surprising accuracy and judgment as must oblige us to confess that the age of Alfred was an age of good sense, and far superior in knowledge to those that succeeded it. Alfred's victories over the Danes procured him frequent intervals of peace; and this became at length

Rome, and to establish others at home. Both which things this king most munificently executed.

Our historians agree that the plan of erect-

fixed and lasting, the latter part of his reign not being disturbed with any fears of invasions.

If the conduct and courage of this great king in war was admirable, his wisdom appeared still more conspicuous in the care and prudence wherewith he improved his kingdom by the arts of peace, and by wholesome laws, and a constant attention to see them well executed. When he came to the throne, the whole country was become a desert, and it was a difficult matter for men to find subsistence even when they were freed from the fear of enemies. Alfred encouraged agriculture, and all the necessary and useful arts, in which he was himself the author of many new improvements. For, by conversing with men of abilities, and by comparing together his informations not only in the sciences, but also in various arts, he came to the knowledge of many things; and by his penetration, the justness of his reasoning and reflections, and a superior judgment, he made many important discoveries, and arrived at a degree of skill, of which even they from whom he received his intelligence, were often ignorant. Such was the desolate condition to which several provinces were reduced by the late devastations and wars, that he was obliged to order seed to be distributed gratis to sow the earth, and to encourage tillage by premiums. It is a just remark of Felibien, that the state of architecture has always been in every country the sure proof in what degree arts flourished, and true taste and elegance prevailed. This appeared in the reign of Alfred, as it had done among the Greeks and Romans. This prince adorned his kingdom with many magnificent churches, and other buildings, directing himself the artificers. He taught the people to build their houses of brick or stone, which till then had been usually made of wood and mortar. He erected several castles and fortresses, repaired the walls of London, and founded three monasteries, a rich nunnery at Shaftesbury, in which his daughter Algiva or Ethelgiva was the first abbess, and a monastery at Athelingay, now Athelney, into which he turned the castle in which he lived during his retreat there.

London was a flourishing Roman colony under Nero, and probably had been founded under Julius Cæsar soon after his landing in Britain. King Alfred is justly styled its second founder, as he was of the constitution of this kingdom, of its legislation, and of its fleet and navigation. He was himself the inventor of many necessary arts to the great advantage of all his subjects, and the restorer of the military art, in the highest perfection, and established in every branch of the administration, perspicuity, order, wisdom, activity, and life. He protected and cultivated the arts and sciences; was the wisest, the most eloquent, and the most learned man in his kingdom, and the best poet, which adds a true lustre to his name and dignity, as he was not less attentive to every branch of his government, and was at the same time the greatest, the most excellent, and watchful of kings. The ingenious Gailiard (in his history of the rivalship of France and England, t. 1, p. 75) says of him, that Charlemagne, the glory and founder of the western empire, and the greatest of all the kings of France, formed the English Egbert in the arts of war and of government, and taught him by uniting kingdoms to form an empire; but confesses that England seems to have possessed a greater prince than Charlemagne in Alfred, grandson to Egbert; though conqueror in fifty battles by land and sea, which he fought in person against barbarous invaders flushed with victory, and though he was obliged to be always armed, yet it was only on the defence and against the most cruel and unjust oppressors of his own kingdoms,

ing a general study of all the sciences and liberal arts was laid by this holy anchorer; and upon it Alfred is said to have founded the university of Oxford. By his advice the

and of all the rights of humanity. His reign is more interesting than that of Charlemagne in this circumstance, that he had learned to suffer with heroic constancy, and had learned all perfect virtues by practising them in the school of adversity; that having raised his kingdom from a state of entire ruin, into which it was fallen, by his personal valor, military skill, and prudence, and subdued all his enemies, he was always an enemy to conquests, and a stranger to the rage and ambition of commanding great empires; the love of peace was the constant reigning disposition of his great soul; and he consecrated all his talents to its arts and to the study of the happiness of his people. One useful discovery or institution does more honor to his memory than a hundred great victories could ever have done. If, like Charlemagne, he converted his enemies to the Christian faith, he did this by the rules of the gospel and the apostles, without baptizing them through rivers of blood. His reign had not the taste of that of Charlemagne, but it had more of the paternal character of the truly great king and Christian saint. Master of all his passions (no small miracle of grace, especially in his station), he never was enslaved to or warped from the purest view of justice and virtue by any; was equally free from the allurements of all the soft passions, and from the rage of the fiercer. He was a prince of so great abilities, natural and acquired, and endowed with so extraordinary virtues and prudence, that no historian was ever able to find a blot or flaw in his reign, or charge him with the least reproach, or the want of any single virtue, either in his regal, religious, or civil character. In him we have an exception to the trite distich:

Si Nisi non esset, perfectus quilibet esset;
Et non sunt visi qui caruere Nisi.

Whilst Charles the Simple dismembered Neustria, to settle a fierce enemy within his own kingdom to be a seed of an eternal rivalry and unquenchable wars carried with the Normans into England and Sicily, and perpetuated during above nine hundred years, Alfred, far more wisely, incorporated the converted Danes into his own people, and strengthened himself by increasing the number of useful subjects at home. Mons. Gailard's work would have been more impartial and accurate if he studied the history of England in the original sources; with which he had no acquaintance except the collections of Mr. Brequiny, from the MSS. of the British Museum, &c. If we are still at a loss for a good modern history of France (in which all later attempts fall short of Mezerai's), amidst our numerous swarms of modern histories of England, our poverty is still greater. Brady, the original writers collected by Kennet, down to his jejune supplement, Hume's Stuarts, and Ralph's two brothers, Charles II and James II, and his William III, afford us the best, though very imperfect accounts. The generality of the rest are more apt to lead a reader astray than to give just or judicious and impartial informations. It is to be wished we had a complete collection of original writers and monuments upon the model of Dom Bouquet's of France, &c. The expense indeed would require a public undertaking.

Nothing is more famous in the reign of this king than his care and prudence in settling the public tranquillity of the state, by an exact administration of justice. In the preceding times of war and confusion, especially whilst the king and his followers lurked at Athelney, or up and down and in cottages, the English themselves became lawless, and in many places revolted and plundered their own country. Alfred, by settling a most prudent polity,

king invited to his court Asserius, a monk of Menevia or St. David's, in Wales; Grimbold, a monk of St. Bertin's (from whom part of the chancel in St. Peter's old church

and by a rigorous execution of the laws, restored so great a tranquillity throughout the whole kingdom, that, according to the common assertion of our historians, if a traveller had lost a purse of money on the highway, he would find it untouched the next day. We are told in Brompton's Chronicle, that gold bracelets were hung up at the parting of several highways, which no man durst presume to touch.

Alfred compiled a body of laws from those of Ina, Offa, and Ethelbert, to which he added several new ones, which all tended to maintain the public peace and safety, to enforce the observance of the divine precepts, and to preserve the respect which is due to the church and its pastors. For crimes they inflict fines or mulcts proportioned to the quality and fortune of the delinquent; as, for withholding the Peter-pence, for buying, selling, or working on the Lord's Day, or a holyday, a Dane's fine was twelve ores or ounces, an Englishman's thirty shillings; a slave was to forfeit his hide, that is, to be whipped. The mulct of a Dane was called *Lash-wite*, that of an Englishman, *Weare-wite*, or gentleman's mulct. Were or Were-gild was the mulct or satisfaction for a crime; it was double for a crime committed on a Sunday, or holyday, or in Lent. By these laws it appears that slaves in England enjoyed a property, and could earn for themselves, when they worked at times in which they were not obliged to work for their masters; in which they differed from strict slaves of whom the Roman laws treat. Alfred's laws were mild, scarce any crimes except murder being punished with death, but only with fines, or, if these could not be paid, with the loss of a hand or foot. But the severity with which these laws were executed, maintained the public peace. Alfred first instituted trials to be determined by juries of twelve unexceptionable men, of equal condition, who were to pass judgment upon oath as to the evidence of the fact or crime; which is to this day one of the most valuable privileges of an English subject. To extirpate robberies which, by the confusion occasioned by Danish devastations, were then very common, this king divided the kingdom into shires (though there were some shires before his time), and the shires into hundreds, and the hundreds into tithings or tenths, or in some places into wapentakes; and every district was made responsible for all robberies committed within its precincts. All vagabonds were restrained by every one being obliged to be enrolled in some district. The capital point in Alfred's administration was, that all bribes or presents were most rigorously forbid the judges, their conduct was narrowly inspected, and their least faults most severely punished. Upon any information being lodged against a judge or magistrate, he was tried by a council established for that purpose by the king, who himself presided in it; he is said to have condemned in one year forty-five judges to be hanged for crimes committed by them in their office. By this severity he struck a terror into all his magistrates; and such was the effect of his perspicacity and watchfulness in this respect, that, as Milton says, in his days justice seemed not to flourish only, but to triumph.

This prince, who was born for every thing that is great, was a lover and zealous patron of learning and learned men. He considered that arts and sciences cultivate and perfect those faculties in which the excellency of his nature consists, and bestow the empire of the mind, much more noble pleasant, and useful than that of riches; they exceedingly enhance all the comforts and blessings of life, and extend the reputation and influence of a nation beyond any conquests. By this encour-

at Oxford is called, to this day, St. Grim-ald's seat); and John the Saxon, from Old Saxony, whom he nominated abbot of the new monastery which he founded at Athe-

ragement of learning have so many great geniuses been formed, to which the world stands most indebted; and to this the greatest nations owe their elegance, taste, and splendor, by which certain reigns have been distinguished. By what else did the golden elegant ages of Rome and Athens differ from the unknown brutal times of savage nations? Certainly nothing so much exalts the glory of any reign, or so much improves the industry and understanding, and promotes the happiness of a people, as the culture of leading geniuses by well-regulated studies. As Plato says (l. 6 De leg.), man without culture and education is the most savage of all creatures which the earth nourishes. But sciences are still of infinitely greater importance with regard to religion; and this consideration above all others recommended the patronage of learning to this pious king. The ancient public schools being either destroyed or almost fallen to decay with the monasteries during the wars, Alfred founded the university of Oxford. Alfred, canon of Beverly, in 1120, writes in his manuscript history, that king Alfred stirred up all gentlemen to bring up their sons to the study of literature, or, if they had no sons, some servants or vassals whom they should make free. He obliged every free man who was possessed of two hides of land, to keep their sons at school till they were fifteen years of age; for, said the king, a man born free, who is unlettered, is to be regarded no otherwise than a beast, or a man void of understanding. It is a point of importance, that persons of birth, whose conduct in life must necessarily have a strong and extensive influence over their fellow-creatures, and who are designed by providence to be charged with the direction of many others, be formed from their infancy to fill this superior rank which they hold, with dignity, and to the general advantage of their species. In order to be qualified for this purpose, their tender hearts must be deeply impressed with the strongest and most generous sentiments of sincere piety and religion, and of true honors; by being inured to reason in their youth they must acquire a habit of reasoning well and readily, and of forming right judgments and conclusions. Their faculties must be raised and improved by study, and when, by passing through the circle of the sciences, their genius has been explored, their studies and employments ought to be directed into that channel, which, by their rational inclinations, talents, particular duties, and circumstances of life, the great Author of nature and Master of the world shall point out to each individual. King Alfred also exhorted the noblemen to choose, among their country vassals or villains, some youths who should appear, by their parts and ardent inclinations to piety, particularly promising to be trained up to the liberal arts. As for the rest it was not then the custom to give the poorer sort too much of a school education, which might abate their industry and patience at manual labor. But this prince was solicitous that care should be taken for the education and civilizing of all by religious instructions and principles. Agriculture in the first place, and all the useful and mechanical arts never had a greater patron or protector.

He regretted his having been applied so late to his studies; and, during his whole life afterward, redoubled his diligence in them. It is incredible how he found time for so many and so great employments; but he was never idle, knowing the value of every moment, and squandering away no part of his time in idle amusements and diversions, which the great ones often look upon as the privilege of their rank; though if they well considered all their obligations, they would confess this max-

ingay in Somersetshire. This John the Saxon is by some confounded with John Scotus Erigena, who, without any invitation or encouragement of king Alfred, was obliged

im to be very inconsistent with their duties. This great prince in his youth, as soon as he had learned to read, got the whole Psalter and other prayers of the church by heart, as monks then usually did in their novitiate.

Whilst he was king, he translated paraphrastically from Latin into the Saxon tongue, Bede's Church History; which work was published first by Wheloc, at Cambridge, in 1644, and again by John Smith, in 1722. He also translated St. Gregory's Pastoral (of which book he sent a copy, with a pencil, to every bishop in his dominions), Orosius's Roman History, and Boëtius, De Consolatione Philosophiæ, which last book he always carried with him. These translations, with those of the flowers of St. Austin's Soliloquies, and the dialogues of St. Gregory, and a book of the parables of King Alfred, are extant in several of our libraries, in manuscripts. Alfred also wrote an Enchiridion, or manual of meditations. He began an interpretation of the Psalms, which he never finished, being prevented by death. This imperfect work was published by Sir John Spelman in 1610. King Alfred's Saxon translation of the New Testament was printed at London, in 1571, and more correctly at Dort, with notes, in 1664. A beautiful manuscript copy, which belonged to archbishop Piegmund, is preserved in the Cottonian Library. Alfred's laws are most accurately published by Wilkins (Conc. Brit. t. 1, p. 186, 191). King Alfred, as Asserius and William of Malmsbury write, whenever business allowed him leisure, was always reading, or conversing with learned men, or hearing others read; in his chamber he had always some book open before him, and in all his journeys he carried books with him. He substituted the use of the Italian or French alphabet for that of the old Saxon, which till then was used in writing Saxon books; a specimen of which is exhibited in the notes to the Latin edition of Spelman's life of king Alfred, though imperfect and inaccurate, says bishop Tanner (Bibl. Script. Britan. p. 32).

Notwithstanding so many great employments and achievements in the world, piety and religion engrossed the soul of this great king, and to this he referred all his views and studies. To promote this in himself and in others was all his ambition, and the sole end of all his endeavors. Sir John Spelman throws out a surmise that he could not have been in the interest of the Roman see; otherwise his name would have been found in its calendar. But it is manifest that though all the greatest kings among the Saxons seemed to vie with each other in their devotion to the apostolic chair, yet Alfred stands among the foremost in that respect. His laws testify that he raised even with rigor the Peter-pence, or annual charitable contribution to the apostolic see. Asserius, William of Malmsbury, Matthew of Westminster, and the Saxon chronicle mention frequently his sending the same to Rome with large additional alms of his own; they often name the great nobleman or prelate who was the bearer of these royal largesses to Rome; they speak of a vow which he made of sending thither an extraordinary alms, which he afterward fulfilled. At the same time he sent Sigelin, bishop of Shireburn, to carry a considerable alms to the poor Christians of St. Thomas's in the East Indies; for his ships sailed thither for commerce, though the navigation of the ocean, if known, was afterward lost till restored by the Portuguese. It is indeed hard to imagine that king Alfred's merchants could make this voyage round Africa, all by sea, before the use of the compass; and it is more probable, that they travelled through Egypt or Chaldæa and the Indies, sailing only through the Medi-

to leave France for certain heterodox opinions which he had advanced, taught a private school at Malmsbury, and was murdered by his own scholars. Alford, Wood, and Cam-

terrean. The Saxon Chronicle, Asserius, and Matthew of Westminster inform us, that at this king's request, pope Marinus freed the English school at Rome from all taxes and tribute, and that, in gratitude for his liberalities to the holy see, he sent him the most precious present of a considerable portion of the sacred cross of Christ with other great gifts. This relic of the cross the king bestowed on the abbey of Glastenbury, as John the historian of that monastery testifies.

The great actions and exploits of this glorious king are truly admirable, because they were the result of heroic piety and religion, and free from stains of base human passions. It is necessary to give a short sketch of the eminent virtues which he practised in private life, as they are set forth by Asserius, who conversed familiarly with him, and is a writer of so great authority, diligence, and veracity, that no one ever suspected or called in question any thing which he affirmed, as Dr. Cave remarks (*Hist. Liter. t. 2, p. 66*). The historian tells us that Alfred was from his infancy a diligent and devout visiter of holy places, and that in his whole life he feared nothing so much as to offend God in the least thing. It was his custom to rise privately at the cock crowing, and to repair to some church or chapel in which was kept the shrine of some saint, and there he continued long prostrate, praying with great fervor; he was wont to repeat the same prayer often over, redoubling each time his earnestness in it, in imitation of our Saviour in the garden. No hurry of public affairs, even in the midst of his wars, ever made him interrupt this custom. After he had happily finished his wars with the Danes he made it his rule to spend every day eight hours out of the four-and-twenty, in reading and prayer; other eight in giving attendance to the affairs of his kingdom, leaving the other eight for his corporal refectations and sleep. He was very exact in observing all the canonical hours of the divine office in the church with the clergy or monks.

As to the use of clocks—sun-dials by observing the shadow of the sun on certain steps were known among the Jews in the time of Achaz, and probably from the beginning of the world. Hour-glasses were in use among the Greeks and Romans. St. Boniface, about the year 730, seems to have sent for a clock from England, *Cloccam* (ep. 9; Serarius, not. ib.), but probably of a frame not fit for a private closet or church. Gerbert, preceptor to king Robert of France, afterward archbishop of Rheims, then of Ravenna, and at length pope under the name of Silvester II, about the year 995, invented clocks with a balance, which continued in use till pendulums began to be employed, in 1650 (See Rivet. *Hist. Littér.*; and Henault, *Chron. de Tr. t. 1, p. 126*). However, in England, no clocks were then known fit for apartments, as Asserius assures us. Whence Alfred, by his own contrivance, ordered six wax candles, of the same length and bigness, to be kept always burning before the relics of saints, in his private oratory, which he caused always to be carried about with him wherever he went. Each candle was divided into inches, which were all marked; and by these he measured time in his oratory, that he might observe the canonical hours with the most punctual exactness, such was his spirit of religion in the minutest circumstances. Lest the wind should at any time put out these candles, or make them burn faster, he had them put in lanterns, made of cows' horns cut into thin plates; and this, as we are assured, was the first invention of such lanterns, at least in England, for Plautus (*Amphit. Act. 1, v. 185*) and other Roman writers seem to speak of the like.

den, upon the authority of certain annals of Worcester, make St. Neot the first professor of theology at Oxford; but this seems not consistent with the more ancient authentic

Windows were formerly low, and generally of lattice, whence this invention of king Alfred was found very useful to keep in the church-lamps.

His great piety, and the ardor and even ecstasy of his devotion were still more worthy of admiration than his assiduity in prayer. From a sincere and humble sentiment of religion proceeded the reverence which he showed to bishops and other ecclesiastical persons, at whose feet he would often prostrate himself, as Ingulphus testifies. He constantly and attentively heard sermons, and often caused some of his servants to read the holy scriptures and other holy books to him. His affability and liberality toward persons of all ranks and conditions, were proofs of his sincere humility and charity. He was bountiful to the poor, whether subjects or strangers. When his wars were at an end, he divided the yearly revenues of his patrimony into two parts; the first of which he subdivided into four equal portions, one for the poor, the second for the subsistence of the monasteries which he founded the third for his schools, and the fourth for other occasional charities at home and abroad; for he often sent large alms into distant parts, especially Gaul and Ireland, and to remote monasteries. The other moiety of his revenues he distributed into three equal shares, of which the first he allowed to pay the officers and servants of his court, the second to pay his workmen, and the third to defray the expenses of hospitality and of his household. He loved his clergy and nobility, and he took delight in causing the children of the latter to be educated in his own court, and instructed in learning under his own eyes. He always entertained many learned men about him; among these are named Asserius of Menevia, Telmund, who was afterwards archbishop of Canterbury, Athelstan, Werwulf, &c. Never, perhaps, was any king more justly or more cordially honored, or more tenderly beloved by his nobility and people. Envy itself dropped its sting, respected him, and paid a just tribute to his extraordinary talents and virtues. So transcendent were these, that slander itself seems never to have touched him; and no historian, whether Catholic or Protestant, ever so much as laid to his charge the least reproach or imputation of any vices. His virtue was perfected by the weight of many trials; besides external afflictions, he is said scarce ever to have passed a day without feeling some extraordinary pain or aching; and he performed so many and so great things in a very infirm and crazy body. This great and good king ended his most glorious reign by a happy death on the 25th of October, in the year 900, the fifty-first year of his age, having reigned twenty-nine years, and about six months. His body was deposited in the cathedral of St. Swithun, at Winchester, called Ealdenminster, or the Old Miuster, but removed into the church of the new monastery called Newanminster, when it was finished. His remains were translated with this monastery from the close near St. Swithun's, where it first stood, to the suburb without the north gate, since called Hyde, and laid before the high altar in the same tomb with the bones of his son and successor, Edward the Elder, with their names inscribed on two tables of lead. St. Grimbald was interred in the same church.

Asserius of Minevia wrote the life of king Alfred, and died bishop of Shirburn, in 909, according to the additions made to the chronicle of St. Neot's, not in 893, as Godwin mistakes. The best edition of this excellent life was published by Fr. Wise, at Oxford, in 1722. On this king, see also Malmsbury, and our other historians both ancient and modern. His life is compiled by Sir John Spel-

accounts of those times ; and St. Neot seems to have died about the time when that university was erected, in 877, or, according to Tanner, 883. His death happened on the 31st of July, on which day his principal festival was kept ; his name was also commemorated on the days of the translations of his relics. His body was first buried in his own church in Cornwall, where certain disciples, to whom he had given the monastic habit, had founded a little monastery. His relics, in the reign of king Edgar, were removed by count Ethelric and his famous lady Ethelfleda, out of Cornwall in Huntingdonshire, and deposited at Einulfsbury, since called St. Neot's or St. Need's, where an abbey was built by count Alfric, which bore his name.¹ When Osketil was the ninth abbot of Croyland, his sister Leviva, to whom the manor of Einulfsbury belonged, caused these relics to be transferred to Croyland ; but they were afterward brought back to the former church which from that time took the name of St. Neot's. Many memorials of this saint were preserved at Glastenbury, with an iron grate (or rather a step made of iron bars) upon which the holy man used to stand at the altar when he said mass, being of a very low stature, as John of Glastenbury, and Malmsbury testify. Asserius assures us that king Alfred experienced the powerful assistance of St. Neot's intercession when the saint had quitted this mortal life. Being much troubled in his youth with temptations of impurity, he earnestly begged of God that he might be delivered from that dangerous enemy, and that he might rather be afflicted with some constant painful distemper. From that time, he was freed from these alarming assaults, but felt a very painful disorder, which seems, by the description which Asserius has given of it, to have been an excruciating sort of piles, or a fistula. He sometimes poured forth his prayers and sighs to God a long time together at the tomb of St. Neot, formerly a faithful director, whose body then remained in Cornwall ; and found both comfort and relief in his interior troubles. The corporal distemper above-mentioned only left him, to be succeeded by violent colics. See John of Glastenbury's *Historia de rebus Glastoniensibus*, published by Hearne, t. 1, p. 110, 111, 112. This author copied his account of St. Neot from the life of the saint compiled by one who was contemporary, and

¹ See *Registrum S. Neoti* in the Cottonian library ; and *Monast. Angl.* t. 1, p. 368 ; t. 2, p. 876.

man (son to our learned antiquarian Sir Henry Spelman), first in English, afterward in Latin, at Oxford, in 1678, with learned marginal notes added by the best scholars in Oxford, at that time, especially in University-College, which glories in the title of Alfred's-College. In its library is a copy of this book with large manuscript notes of Obadiah Walker in the margin. King Alfred is only placed among the saints by certain private biographers.

is quoted by Asserius himself: See also in Leland an extract of another life of St. Neot, wrote by a monk, *Itiner. t. 4, Append. p. 126, 134, ed. Hearne, an. 1744.* The same inquisitive antiquarian, *l. De Scriptor. Angl.* mentions two lives of St. Neot which he saw at St. Neot's, one of which was read in the office of this saint on his festival ; he also quotes concerning him certain annals which he calls the *Chronicle of St. Neot's*, because he found them in that monastery. They are published by the learned Gale, *inter Hist. Brit. Script. 15, p. 141*, which work he ascribes to Asserius, and calls his *Annals*, (*Præf. n. 10*). See Tanner's *Bibl. in Asserio, p. 54* ; also F. Alford's *Annals, t. 3, ad an. 878, 886, 890.* The life of St. Neot in Capgrave, Mabillon, and the Bollandists is spurious. See Leland, in *Collect. t. 3, p. 13, 14.*

OCTOBER XXIX.

ST. NARCISSUS, BISHOP OF JERUSALEM.

From Euseb. *Hist. l. 5, c. 12, 23, 25 ; l. 6, c. 9, 10, 11, 12 ; St. Jerom, De viris illustr. c. 73 ; Tillemont, t. 3.*

SECOND CENTURY.

ST. NARCISSUS was born toward the close of the first century, and was almost fourscore years old when he was placed at the head of the church of Jerusalem, being the thirtieth bishop of that see. In 195, he and Theophilus, bishop of Cæsarea in Palestine, presided in a council of the bishops of Palestine held at Cæsarea, about the time of celebrating Easter ; in which it was decreed that this feast is to be kept always on a Sunday, and not with the Jewish passover. Eusebius assures us that the Christians of Jerusalem preserved in his time the remembrance of several miracles which God had wrought by this holy bishop ; one of which he relates as follows. One year on Easter-eve, the deacons were unprovided with oil for the lamps in the church, necessary at the solemn divine office that day. Narcissus ordered those who had care of the lamps to bring him some water from the neighboring wells. This being done, he pronounced a devout prayer over the water ; then bade them pour it into the lamps ; which they did, and it was immediately converted into oil, to the great surprise of the faithful. Some of this miraculous oil was kept there as a memorial at the time when Eusebius wrote his history. The veneration of all good men for this holy bishop could not shelter him from the malice of the wicked. Three incorrigible sinners, fearing his inflexible severity in the observance of ecclesiastical

discipline, laid to his charge a detestable crime, which Eusebius does not specify. They confirmed their atrocious calumny by dreadful oaths and imprecations; one wishing he might perish by fire, another, that he might be struck with a leprosy, and the third, that he might lose his sight, if what they alleged was not the truth. Notwithstanding these protestations, their accusation did not find credit; and, some time after, the divine vengeance pursued the calumniators. The first was burnt in his house, with his whole family, by an accidental fire in the night; the second was struck with a universal leprosy; and the third, terrified by these examples, confessed the conspiracy and slander, and, by the abundance of tears which he continually shed for his sins, lost his sight before his death.

Narcissus, notwithstanding the slander had made no impression on the people, to his disadvantage, could not stand the shock of the bold calumny, or rather made it an excuse for leaving Jerusalem, and spending some time in solitude, which had long been his wish. He spent several years undiscovered in his retreat, where he enjoyed all the happiness and advantage which a close conversation with God can bestow. That his church might not remain destitute of a pastor, the neighboring bishops of the province, after some time, placed in it Pius, and after him Germanion, who, dying in a short time, was succeeded by Gordius. Whilst this last held the see, Narcissus appeared again like one from the dead. The whole body of the faithful, transported at the recovery of their holy pastor, whose innocence had been most authentically vindicated, conjured him to resume the administration of the diocess. He acquiesced; but afterward, bending under the weight of extreme old age, made Saint Alexander his coadjutor.¹ This primitive example authorizes the practice of coadjutorships; which, nevertheless, are not allowable by the canons except in cases of the perpetual inability of a bishop through age, incurable infirmity, or other impediment, as Marianus Victorius observes in his notes upon Saint Jerom.² St. Narcissus continued to serve his flock, and even other churches, by his assiduous prayers and his earnest exhortations to unity and concord, as St. Alexander testifies in his letter to the Arsinoites in Egypt, where he says that Narcissus was at that time about one hundred and sixteen years old. The Roman Martyrology honors his memory on the 29th of October.

The pastors of the primitive church, animated with the spirit of the apostles, were faithful imitators of their heroic virtues, discovering the same fervent zeal, the same contempt of the world, the same love of Christ. If we truly respect the church as the

immaculate spouse of our Lord, we will incessantly pray for its exaltation and increase, and beseech the Almighty to give it pastors according to his own heart, like those who appeared in the infancy of Christianity. And, that no obstacle on our part may prevent the happy effects of their zeal, we should study to regulate our conduct by the holy maxims which they inculcate; we should regard them as the ministers of Christ; we should listen to them with docility and attention; we should make their faith the rule of ours, and shut our ears against the language of profane novelty. O! that we could once more see a return of those happy days when the pastor and the people had but one heart and one soul; when there was no diversity in our belief; when the faithful seemed only to vie with each other in their submission to the church, and in their desire of sanctification.

ST. CHEF, IN LATIN, THEUDERIUS, ABBOT.

CHEF, a young gentleman of one of the best families of the city of Vienne, by the interior call of the Holy Ghost, forsook the world; and having long exercised himself in the most perfect practices of a monastic life under the direction of St. Cæsarius at Arles, returned to his own country, and, being joined by several disciples, built for them first cells, and afterward a monastery near the city of Vienne in Dauphiné. It was anciently a custom in the most regular monasteries, that the hebdomadarian priest who said the community mass, spent the week in which he discharged that function, in the closest retirement in his cell, and in holy contemplation and austere penance,¹ both that he might be better prepared to offer daily the tremendous sacrifice, and that he might more faithfully acquit himself of his mediatorship between God and his people.* It was also a peculiar custom at Vienne in the sixth century, that some monk, of whose sanctity the people entertained a high opinion, was chosen, who should voluntarily lead the life of a recluse,

¹ Le Brun, Explic. des Cérém. de la Messe, Tr. Prélim. Rubr. 1. p. 33, et Pratiques pour honorer les Sacr. Prat. 28.

* Every priest receives the charge of being a common intercessor, and by divine right is bound to offer the holy sacrifice and his earnest prayers, not only for the remission of his own sins, but also for those of the people, for whom, by his office, he is appointed the intercessor (Heb. v. 1, 3; S. Chrys. De Sacerdot. l. 6, p. 424, t. 1, ed. Ben). And theologians and canonists agree that every curate of a parish is obliged to offer up his mass, at least every Sunday and festival, for those souls in particular that are committed to his charge (Conc. Trid. sess. 23; De Reform. c. 1; Gavant; Soto Bonacina; several answers of the Congr. of the Council at Rome quoted by Pasqualig. qu. 851; Reiffenstuel; Barbosa, De Offic. Parochi; the Constitution of Bened. XIV., which begins, *Cum semper oblatas*, &c.).

¹ On S. Alexander, see March 18.

² Marian, in S. Hier. De Vir. Illustr. c. 73 t. 1. p. 298, ed. Paris, 1623.

being walled up in a cell, and spending his whole time in fasting, praying, and weeping, to implore the divine mercy in favor of himself and his country. This practice would have been an abuse and superstition, if any persons relying on the prayers of others, were themselves more remiss in prayer or penance. St. Chef was pitched upon for this penitential state, which obligation he willingly took upon himself and discharged with so much fervor as to seem desirous to set no bounds to his tears and mortifications. An extraordinary gift of miracles made his name famous in the whole country. He died about the year 575, and was buried in the monastery of St. Laurence. His relics were translated to a collegiate church of which he is the titular patron, and which gives the name of St. Chef to the town where it stands, in Dauphiné, eight leagues from Vienne. This saint is named in the Roman Martyrology. See his life writ by Ado, archbishop of Vienne, in Mabill. Sæc. 1 Ben. p. 678.



OCTOBER XXX.

ST. MARCELLUS THE CENTURION, MARTYR.

From the authentic Acts of his martyrdom in Baronius and Surius, and most correctly in Ruinart, who has published with them the short Acts of St. Cassian, p. 312; Tillem. t. 4, p. 575.

A. D. 298.

THE birth day of the emperor Maximian Hercules was celebrated in the year 298, with extraordinary feasting and solemnity. Pompous sacrifices to the Roman gods made a considerable part of this solemnity. Marcellus, a Christian centurion or captain in the legion of Trajan, then posted in Spain, not to defile himself with taking part in those impious abominations, cast away his military belt at the head of his company, declaring aloud that he was a soldier of Jesus Christ, the eternal King. He also threw down his arms, and the vine branch, which was the mark of his post of centurion; for the Roman officers were forbid to strike a soldier with any instrument except a vine-branch, which the centurions usually carried in their hands. The soldiers informed Anastasius Fortunatus, prefect of the legion, by whose order Marcellus was committed to prison. When the festival was over, this judge ordered Marcellus to be brought before him, and asked him what he meant by his late proceedings. Marcellus said: "When you celebrated the emperor's festival on the 12th before the calends of August (the day on which Maximian had been declared Cæsar), I said aloud that I was a Christian, and could

serve no other than Jesus Christ, the Son of God." Fortunatus told him that it was not in his power to connive at his rashness, and that he was obliged to lay his case before the emperor Maximian and Constantius Cæsar. Spain was immediately subject to Constantius, who was at that time Cæsar, and most favorable to the Christians. But Marcellus was sent under a strong guard to Aurelianus Agricolaus, vicar to the prefect of the prætorium, who was then at Tangier, in Africa. Agricolaus asked him whether he had really done as the judge's letter set forth; and, upon his confessing the fact, the vicar passed sentence of death upon him for desertion and impiety, as he called his action. St. Marcellus was forthwith led to execution and beheaded on the 30th of October. His relics were afterward translated from Tangier to Leon in Spain, and are kept in a rich shrine in the chief parish church in that city, of which he is the titular saint.

Cassian, the secretary or notary of the court, refused to write the sentence which the vicar pronounced against the martyr, and threw his pencil and table-book on the ground. Agricolaus, rising in a rage from his seat, asked him why he behaved in that manner. "Because," said Cassian, "the sentence which you have dictated is unjust." He was immediately hurried to prison, and examined again about a month after. The firmness with which he defended his former answer procured him the crown of martyrdom. He was beheaded on the 3d of December. These two martyrs are mentioned in the Roman Martyrology on their respective days.

We justly honor the martyrs whom God himself honors. Martyrdom is the most heroic act of divine love, and the most perfect and entire sacrifice man can make of himself to God. Of all the goods of this life man has nothing more precious and dear than his life and honor. And what stronger proof can he give of his fidelity to the law of God than to embrace with joy an ignominious and cruel death rather than consent to sin? Nor does any thing require a more heroic degree of courage and firmness than to suffer torments at the very thought of which nature shudders. God proportions his rewards and crowns to the measure of our sufferings and love for him. How great, then, is the glory, how abundant the recompense which attend the martyrs! They rejoiced to see their torments redoubled manifold, because they had before their eyes the incomparably greater increase of grace, divine love, and eternal glory. If we shrink under the least sufferings, it is plain our faith and our idea of everlasting bliss must be very weak, and our love faint and imperfect.

SAINT GERMANUS, BISHOP OF
CAPUA, C.

THIS holy prelate was sent by pope Hormisdas legate to the emperor Justin, in 519, to engage the Orientals to put an end to the schism which had continued forty years, and had been fomented by the emperors Zeno and Anastasius, both favorers of heretics, and by Acacius and other patriarchs of Constantinople. The embassy was attended with the desired success; heretics were condemned, and the schism entirely abolished. In it St. Germanus and his fellow legates suffered much from the heretics, but escaped out of their hands. St. Gregory the Great relates that this saint saw Paschasius, the deacon of Rome, long after his death, in the flames of purgatory, for having adhered to the schism of Laurence against Symmachus,* and that he was delivered by the prayers of this holy bishop.¹ Also that Saint Bennet at Mount Cassino saw in a vision the soul of St. Germanus, at the hour of his departure, carried by the ministry of angels to eternal bliss.² His death happened about the year 540. See Baron. ad ann. 519, &c.; St. Greg. Dial. l. 2, et 4.

ST. ASTERIUS, BISHOP OF AMASEA,
IN PONTUS,

FATHER OF THE CHURCH.

WE learn from the writings of this holy prelate that, in his youth, he applied himself to the study of eloquence and the law, and pleaded for some time at the bar. But the love of God ceased not to raise an interior voice in his soul which seemed continually to exhort him to devote himself wholly to the spiritual service of his neighbor. In obedience to this call, he renounced his profession and preferments in the world, and entered himself among the clergy. Upon the death of Eulalius, archbishop of Amasea, he was unanimously placed in that metropolitanical see. Always zealous for the purity of the Catholic faith, he taught its most holy maxims, and labored assiduously to inspire his flock with its perfect spirit. He appeared in the midst of his people as a vessel filled with that spirit, and communicating the same from the overflowing fulness of his own heart, as St. Gregory describes the good pastor. For it is a vain and foolish presumption and a

scandalous profanation for a man to set up for a doctor of penance, patience, humility, and holy charity, who is himself a stranger to those virtues. St. Asterius in his sermons recommends alms-deeds with an energy which shows charity to the poor to be his favorite virtue. Avarice, luxury, and all other vices he paints in colors which set their deformity in a true light, and inspire men with abhorrence. He lived to a very advanced age, speaks of the persecution of Julian as an eyewitness,¹ and survived the year 400. For, in his sermon against the calends, which he preached on New-Year's day, he says that Eutropius was consul the foregoing year, which was in 399. He loudly exerts his zeal against the riots of that day, derived from paganism, and declaims against the noise and tumultuous wishes of a happy new year from door to door in which idle employ many lose that time which they ought rather to employ in dedicating to God the first-fruits of the year by prayer. He says that the church then kept the feasts of Christ's birth, resurrection, and epiphany, or of lights; likewise the feasts of martyrs. But asks "What is the festival which Christians keep on the calends and in riots?" The ancients style St. Asterius blessed, and a divine doctor who, as a bright star, diffused his light upon all hearts.²

We have extant several sermons of Saint Asterius,* which, though few, are an immortal monument of his masterly eloquence and genius no less than of his piety. His reflections are just and solid, and the expression natural, elegant, and animated; he abounds in lively images and descriptions both of persons and things, which he always beautifies by masterly strokes. In these he discovers a great strength of imagination, and a commanding genius, and moves the inmost springs of the soul. His homily on Daniel and Susanna is a masterpiece. In that on SS. Peter and Paul he teaches and often repeats the prerogative of jurisdiction which St. Peter received over all Christians from the East to the West; and says that Christ made him his vicar, and left him the father, pastor, and master of all those who should embrace the faith.³ In his panegyric of St. Phocas, the martyr at Sinope,⁴ he established manifestly the invocation of saints, the honoring their relics, pilgrimages to pray before them, and miracles wrought by them.⁵ In the following sermon, On the Holy Martyrs, he says, "We keep through every age their

¹ S. Greg. Dialog. 4, c. 40, t. 2, p. 444, ed. Ben.

² Ib. 2, c. 35, p. 270.

³ Or. 3.

⁴ P. 142.

⁵ P. 178.

² Apud Phot. Cod. 127.

⁴ See July 3, p. 12

* St. Gregory only tells us that he received this account when a child from certain old men. If it be authentic, Paschasius must have repented at least in his last moments, perhaps when he was speechless; or ignorance must have excused him from the most grievous malice of the schism which he had abetted: for voluntary schism is itself a mortal sin.

* Published by F. Combefis, in his *Auctarium to the Bibliotheca Patrum*. The fourteen first are undoubtedly genuine. Several of the latter appear uncertain, and perhaps are the productions of Asterius, bishop of Scythopolis, mentioned by Saint Jerom in his Catalogue.

odies decently enshrined, as most precious pledges, vessels of benediction, the organs of their blessed souls, the tabernacles of their holy minds. We put ourselves under their protection. The martyrs defend the church, as soldiers guard a citadel. The people flock in crowds from all quarters, and keep great festivals to honor their tombs. All who labor under the heavy load of afflictions fly to them for refuge. We employ them as intercessors in our prayers and suffrages. In these refuges the hardships of poverty are eased, diseases cured, the threats of princes appeased. A parent, taking a sick child in his arms, postpones physicians, and runs to some one of the martyrs, offering by him his prayer to the Lord, and addressing him whom he employs for his mediator in such words as these: You, who have suffered for Christ, intercede for one who suffers by sickness. By that great power and confidence you have, offer a prayer in behalf of fellow-servants. Though you are now removed from us, you know what men on earth feel in their sufferings and diseases. You formerly prayed to martyrs, before you were yourself a martyr. You then obtained your request by asking; now you are possessed of what you asked, in your turn assist me. By your crown ask what may be our advancement. If another is going to be married, he begins his undertaking by soliciting the prayers of the martyrs. Who, putting to sea, weighs anchor before he has invoked the Lord of the sea by the martyrs?"¹ The saint describes with what magnificence and concourse of people the feasts of martyrs were celebrated over the whole world. He says the Gentiles and the Eunomian heretics, whom he calls New Jews, condemned the honors paid to martyrs and their relics; to whom he answers: "We by no means adore the martyrs, but we honor them as the true adorers of God. We lay their bodies in rich shrines and sepulchres, and erect stately tabernacles of their repose, that we may be stirred up to an emulation of their honors. Nor is our devotion to them without its recompense; for we enjoy their patronage with God," &c. He says the New Jews, or Eunomians, do not honor the martyrs, because they blaspheme the King of martyrs, making Christ unequal to his Father. He tells them that they ought at least to respect the voice of the devils, who are forced to confess the power of the martyrs. "Those," says he, "whom we have seen bark like dogs, and who were seized with phrensy, and are now come to their senses, prove by their cure how effectual the intercession of martyrs is." He closes this sermon with a devout and confident address to the martyrs. See Photius, Biblioth. Cod. 271; St. Asterius's fourteen homilies, published by F. Combefis, in Auc-tar. Bibl. Patr. t. 1, p. 1, with extracts from several others in Photius, loc. cit.; and seven

homilies on the Psalms, published by Cotelier, Mon. Græc. vol. 2, p. 1; also Tillem. t. 10; Du Pin, vol. 3, p. 53; Fabricius, Bibl. Gr. l. 5, c. 28, § 8, vol. 8, p. 607; Oudin, t. 1, p. 892; Ceillier, &c.

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OCTOBER XXXI

ST. QUINTIN, MARTYR.

From his Acts in Surius, written in a good style, before St. Eligius's time, but later than Nestorius. The author assures us that he compiled them from a history wrote by one who was present at the first translation of the martyr's relics, fifty-five years after his death. But the author has added certain circumstances from popular traditions, with a *fertur*, which are not of equal authority. Other Acts of St. Quintin, but of an inferior stamp, are given us by Claude Heméré, in his History of the Town of Saint Quintin's. See Tillemont, t. 4, p. 433, 436, 700.

A. D. 287.

ST. QUINTIN was a Roman, descended of a senatorian family, and is called by his historian the son of Zeno. Full of zeal for the kingdom of Jesus Christ, and burning with a holy desire to make his powerful name and the mysteries of his love and mercy known among the infidels, he left his country, renounced all prospects of preferment, and, attended by St. Lucian of Beauvais, made his way to Gaul. They preached the faith together in that country till they reached Amiens in Picardy, where they parted. Lucian went to Beauvais, and having sown the seeds of divine faith in the hearts of many, received the crown of martyrdom in that city. St. Quintin staid at Amiens, endeavoring by his prayers and labors to make that country a portion of our Lord's inheritance. Desiring nothing so earnestly as to destroy the kingdom of the devil, that the name of God might be glorified, he besought the Author of all good, without ceasing, that he would infuse his saving knowledge and holy love into the souls of those to whom he announced the divine law. God made him equally powerful in words and works, and his discourses were authorized and strongly recommended by great numbers of miracles, and illustrated and enforced by a most holy and mortified life. The reward of his charitable labors was the crown of martyrdom, which he received in the beginning of the reign of Maximian Hercules, who was associated in the empire by Dioclesian, in the year 286. Maximian made Rictius Varus prefect of the prætorium; for, though Augustus had appointed but one prætorian prefect to judge causes and receive appeals from all the provinces of the empire, in the reign

of Dioclesian, each emperor appointed one, so that there were four prætorian prefects, according to the number of emperors that then reigned together. But Constantine the Great was the first who made this number regular, and determined the districts and jurisdiction of these supreme magistrates of the Roman empire. Rictius Varus, whose hatred of the Christian religion has stored the Martyrology with lists of many illustrious martyrs, seems to have resided at Triers, the metropolis of the Belgic Gaul. But, making a progress into the Second Gaul, when he was near Soissons, he had intelligence of the great progress the Christian faith had made at Amiens, and resolved to cut him off who was the author of this great change. When he arrived at Amiens, he ordered St. Quintin to be seized, thrown into prison, and loaded with chains. The next day, the holy preacher was brought before the prefect, who assailed his constancy with promises and threats; and, finding him proof against both, ordered him to be whipped unmercifully, and then confined to a close dungeon, without the liberty of receiving either comfort or assistance from the faithful. In two other examinations before the same magistrate, his limbs were stretched with pulleys on the rack till his joints were dislocated; his body was torn with rods of iron wire; boiled pitch and oil were poured on his back, and lighted torches applied to his sides. The holy martyr, strengthened by Him whose cause he defended, remained superior to all the cruel arts of his barbarous persecutor, and preserved a perfect tranquillity of mind in the midst of such torments as filled the spectators with horror.

When Rictius Varus left Amiens, he commanded Quintin to be conducted to the territory of the Veromandui, whither he was directing his course in his return. The capital of that country was called Augusta Veromanduorum. In this city of the Veromandui the prefect made fresh attacks upon the champion of Christ, with threats and promises; and being ashamed to see himself vanquished by his courage and virtue, caused his body to be pierced with two iron wires from the neck to the thighs, and iron nails to be struck under his nails and in his flesh in many places, particularly into his scull; and, lastly, his head to be cut off. This was executed on the 31st of October, in 287. The martyr's body was watched by the soldiers till night, and then thrown into the river Somme; but it was recovered by the Christians some days after, and buried on a mountain near the town; fifty-five years after, it was discovered by Eusebia, a devout lady; and a certain blind woman recovered her sight by the sacred relics.<sup>1</sup> The knowledge of the place was again lost in the persecu-

<sup>1</sup> Act. Mart.; et S. Greg. Turon. De Gl. Mart. c. 73.

tion of Julian the Apostate, though a chapel which was built near it remained, when, in the beginning of the year 641, St. Eligius, bishop of Noyon and the Vermandois, caused the holy relics to be sought; and when they were discovered, together with the great nails with which the body had been pierced, he distributed these nails, the teeth, and hair, in other places, and enclosed the rest of the sacred treasure in a rich shrine of his own work, which he placed behind the high altar, as St. Owen relates in his life. A new stately church of St. Quintin was built in the reign of Lewis Debonnaire, and another translation of the relics was made on the 25th of October, 825.<sup>1</sup> They were removed to Laon for fear of the Normans, but brought back on the 30th of October, 885, and are still kept in the great church, which was in the hands of monks from the time of Ebertran, the first abbot, till these were afterward dispersed by the inroads of the Normans. In the following age, secular canons were put in possession of this famous church. Another church was built here in honor of Saint Quintin, in the place where his body had been concealed during fifty-five years, in an island in a marsh formed by the river Somme. It became a famous monastery, now in the hands of the Benedictine monks of St. Maur; it is called St. Quintin's in the Island. St. Quintin's on the Mountain, a mile from Peronne, is another monastery of the same congregation, founded by Eilbert, brother to Herbert, count of Vermandois, in the seventh century. From the time of the translation of the martyr's relics, in the reign of Lewis le Debonnairé, the town has taken the name of St. Quintin's.\*

Martyrdom, when we are called to it, is a homage we owe to God, and a debt due to faith and religion. Happy are they whom God, by a special grace, allows to seal their fidelity to him by their blood! How great is the honor and happiness for a poor mortal man, and a poor sinner to lay down his mean miserable life for Him, who, out of infinite love for us, gave his most precious life! Martyrs are holocausts offered to the divine love and glory. They are witnesses, as the word imports in the original Greek, *bearing testimony* to the infinite power and goodness of God, in which they place an

<sup>1</sup> Hemeré, Hist. Aug. Verom. l. 2, p. 72, 79.

\* Cluverius and Sanson think the great city called Augusta Veromanduorum was destroyed by the Barbarians in the fifth age, and that it stood where now the Premonstratensian abbey of Vermand is situate, three leagues from Noyon, and four from Peronne. But the abbé De Longuerue shows, from the Acts of St. Quintin, St. Gregory of Tours, and several Chronicles, that the body of St. Quintin was buried near Augusta Veromanduorum, and always kept in that city. Consequently the town of St. Quintin's was rebuilt upon the spot where the old city stood; which also appears by the neighborhood of the river Somme.

entire confidence, and to the truth of his holy revealed faith, which they confirm with their blood. No testimony can be more authentic, more glorious to God, more edifying to the faithful, or more convincing to infidels. It is by the constancy of martyrs that our holy religion is established. God was pleased to choose it for one of the means by which he would accomplish this great work. Are we witnesses to God and his holy religion, at least by lives of self-denial, meekness, and sanctity? Or do we not rather, by a contrary deportment, disgrace his holy church, of which we have the honor to be members, and expose his adorable name to the blasphemy of infidels.

#### SAINT WOLFGANG, BISHOP OF RATISBON.

RADERUS derives this saint's pedigree from the most illustrious families of Suabia; but the ancient author of his life, published by Mabillon, assures us that his parents were of a middle condition in the world. He was a native of Suabia, and, at seven years of age, was put into the hands of a neighboring virtuous ecclesiastic, but some time after removed to the abbey of Richenaw (in Latin Augia) founded by Charles Martel in 724, near Constance, united in 1536 to the bishopric of Constance. This monastery was at that time a flourishing school of learning or piety, which furnished many churches with eminent pastors. In this house our saint contracted an intimacy with a young nobleman called Henry, brother to Poppo, bishop of Wurtzburg, who had set up a great school in that city, and engaged an Italian professor, called Stephen, to leave his own country to give lectures there. It was Wolfgang's earnest desire never to know any other employment but that of Mary, and to spend his life in the contemplation and praises of his Creator. But Henry, who was charmed with his virtue and other great qualifications, could not bear to be separated from him, and prevailed upon to bear him company to this new school at Wurtzburg. Once, when a difficult passage in an author raised a contest among the scholars about the sense, Wolfgang explained it with so much perspicuity and evidence, that in all perplexing difficulties the rest had recourse to him, rather than to the master. This raised in him a jealousy against the saint, and made him many ways persecute him. Wolfgang, by silence, patience and meekness, made his advantage of all the contradictions and humiliations he met with, thinking no happiness greater than the means and opportunities of subduing his passions, and gaining a complete victory over himself. But observing how easily petty jealousies, envy, resentments, vanity, and other dangerous passions prevailed among both masters and scholars,

he lamented to see those who professed themselves lovers of wisdom, so much strangers to it, and more addicted to the meanest and most ungenerous passions of the human mind than the most ignorant and boorish among the common people; so that, perverting their very studies and science, they made them the means, not of virtue, but of sin, and the nourishment of their most dangerous passions, for want of studying to know and perfectly vanquish themselves, without which even the best food of the mind is converted into the worst poison. What can poor scholars do in such a school, but contract from their tender years the contagious spirit of the masters by their example and conversation? The misfortune of others (which was the more grievous by the usual blindness that attended it), and the sight of his danger of falling insensibly into the same, served the more to alarm the saint, who was therefore more watchful, and kept the stricter guard over all the motions of his own heart; and whilst, by tender charity, he studied to be blind to the faults of others, he judged and condemned himself the more severely. In the apprehension of his own weakness, he was desirous of finding a holy monastery of mortified religious men, sincerely dead to the world and themselves, whose example might be a spur to him in the necessary duty of dying to himself without dangerous temptations or trials. But such a society is not to be found in this life; it is even necessary that our patience, meekness, and humility be exercised by others here, that they may be made perfect. Nor is there any company of saints in which trials fail. This is the very condition of our hire in the divine service, and of our apprenticeship to heaven. We can never be like the angels and saints, we can never bear the image of God, unless by humility, patience and meekness, we learn perfectly to die to ourselves; nor are these virtues to be learned, or the spirit of Christ to be put on, but by bearing well contradictions. Henry perceived this inclination of Wolfgang for a monastic life, and engaged him to serve his neighbor; and being himself chosen archbishop of Triers in 956, he pressed the saint to accompany him thither.

Wolfgang could not be prevailed upon to take upon him any other charge than that of a school for children, and afterward that of a community of ecclesiastics, with the title of dean; in both which posts he succeeded to a miracle, and to the edification of the whole country, in planting the spirit of Christ in those that were committed to his care. Upon the death of the archbishop of Triers he made some stay with Bruno, archbishop of Cologne, but could not be prevailed on to accept of any bishopric, and retired soon after to the monastery of Enfielden, governed at that time by George, an Englishman, who had left his own country to serve God in

silence and mortification. The abbot soon found the reputation of Wolfgang to be inferior to his merit, and appointed him director of the school of the monastery, which, under his care, became the most flourishing in the whole country. St. Ulric, bishop of Ausburg, in whose diocess this abbey stood, ordained St. Wolfgang priest, in spite of all the opposition his humility could form. With his ordination the holy man received an apostolical spirit, and, having obtained his abbot's leave, in 972, went with a select number of monks to preach the faith to the Hungarians. The success of this undertaking seemed not sufficiently to correspond to his zeal; but the bishop of Passaw detained him some time, and, by a private message recommended him to the emperor Otho II, as a person of all others the best qualified to fill the see of Ratisbon, which was then vacant. To put a cheat upon the saint's humility, the emperor ordered him to repair to Ratisbon, as if it had been for some other affairs. When he arrived there, the archbishop of Saltzburg, and several bishops of the province were ready to receive him, and to see the election duly performed by the clergy and people. He was then put into safe hands, and conducted to the emperor at Frankfort, who gave him the investiture of the temporalities, though the saint entreated him on his knees to allow him to return to his monastery. Being sent back to Ratisbon, he was consecrated and enthroned. He never quitted the monastic habit; and he practised all the austerities of a religious life when in possession of the episcopal dignity. The first thing he did in it, after an excellent regulation of his own conduct and household, was to settle a thorough reformation among all his clergy, and in all the monasteries of his diocess, especially the nunneries of Obets Munster and Nider Munster, disorders in the sanctuary being of all others the most pernicious, and of the most fatal influence. He was indefatigable in preaching, and, being a man of prayer, possessed powerfully the art of touching the hearts of his hearers. Every other duty of his station he discharged with extraordinary vigilance and fidelity during twenty-two years' administration. The poor had always the greatest share in his table and revenues, though, in his profuse charities, he seemed to conceal from his own left hand what his right hand gave. The time which was not taken up in business, he consecrated entirely to the strictest silence and retirement; and he employed a considerable part of the nights in devout prayer. Not content with this, he sometimes retired into some remote cell for a time, and once lay a long time concealed in a wilderness, that by heavenly contemplation he might repair and nourish his own soul. Good part of Bohemia being part of his diocess, he found it too extensive, gave up a great part of his revenue to settle a bishopric in that country, and procured St.

Adelbert to be placed in it. Henry, duke of Bavaria, held this good prelate in the highest veneration, and intrusted to him the education of his four children; these were, St. Henry, afterward emperor of Germany, Bruno, who died bishop of Ausberg, Gisela, queen of Hungary, and Brigit, who, renouncing the world, died abbess at Ratisbon. The virtue and eminent qualifications of all these princes and princesses made many say: "Find saints for masters, and you will have holy emperors." We ought to pray that Christ send us such holy prelates, and we shall see the primitive splendor of the church restored. He was taken ill in a journey of charity, and died at Popping, in Austria, on the 31st of October, 994.\* His body was brought to Ratisbon, and deposited in St. Emmeran's church. His name was enrolled among the saints by Leo IX, in 1052, upon the testimony of many miracles, and his relics enshrined by order of the same pope. See his life written by a disciple in Mabillon, *Sæc. v Ben. p. 812*; Hundius, *Hist. Eccl. Metrop. Salzburgens.*; Aventin, *Ann. Boior.*; Raderus, in *Bavaria Sancta*, t. 1, p. 91.

#### ST. FOILLAN, M.

ST. ULTAN, St. Fursey, and St. Foillan, were three brothers, sons of Fyltan, king of Munster in Ireland. Fursey embraced a monastic life in the islands, and, after some years, returning home, persuaded Ultan, who was the eldest brother, and Foillan also, to renounce the world. St. Fursey having travelled into England, and built the monastery of Knobersburg in the kingdom of the East-Angles, invited Foillan thither from Ireland, and left him abbot of that house. After the death of St. Fursey, which happened at Peronne about the year 650, SS. Ullan and Foillan went into France. Some authors say St. Foillan travelled to Rome, and was made regionary bishop. If this be true, at least he soon returned to St. Ullan, and they went both together from Cambray to Nivelles in Brabant, where St. Gertrude governed a great nunnery, which her parents, B. Pepin of Landen, and B. Ita, had founded, with a neighboring monastery of men. They both staid here some time, till St. Gertrude, after the death of her mother, in 652, gave to St. Ultan a territory to build an hospital and monastery, which is called Fosse, situate between the Meuse and the Sambre, in the diocess of Maestricht, now of Liege. St. Gertrude detained St. Foillan at Nivelles, where he instructed the nuns, and preached to the people in the country. He was going

\* We have of St. Wolfgang, a paraphrase on the Miserere, published by D. Pez in his *Thesaur Anecd. Aug. Vindel. 1721*, t. 2, p. 13 ad p. 26. In it the saint most pathetically deploras his sins; every word breathes compunction.

to pay a visit to his brother St. Ultan at Fosse in 655, when he and three companions were assassinated by robbers, or infidels, in the forest of Sonec, now Charbonnière, in Hainault, on the 31st of October. His relics are kept with veneration in the church of Fosse, formerly served by monks, now by secular canons. St. Ultan governed the mo-

nasteries of Fosse and Mont-Saint-Quentin many years, and died on the 1st of May, toward the year 686. See Bede, Hist. l. 3, c. 19; and his ancient life published by Dom Menard, Addit. ad Martyr. Benedict. p. 900; Le Cointe, ad an. 654, 656, et 686; Molanus; Miræus; and Usher, Antiqu. Brit.





# N O V E M B E R I .

## ALL SAINTS.

THE church, in this great festival, honors all the saints reigning together in glory; first, to give thanks to God for the graces and crowns of all his elect; secondly to excite ourselves to a fervent imitation of their virtues by considering the holy example of so many faithful servants of God of all ages, sexes, and conditions, and by contemplating the inexpressible and eternal bliss which they already enjoy, and to which we are invited; thirdly, to implore the divine mercy through this multitude of powerful intercessors; fourthly, to repair any failures or sloth in not having duly honored God in his saints on their particular festivals, and to glorify him in the saints who are unknown to us, or for whom no particular festivals are appointed. Therefore our fervor on this day ought to be such, that it may be a reparation of our sloth in all the other feasts of the year, they being all comprised in this one solemn commemoration, which is an image of that eternal great feast which God himself continually celebrates in heaven with all his saints, whom we humbly join in praising his adorable goodness for all his mercies, particularly for all treasures of grace which he has most munificently heaped upon them.\* In this

\* The dedication of a famous church in Rome gave occasion to the institution of this festival. The Pantheon, or Rotunda, was a temple built by Marcus Agrippa, the favorite counsellor of Augustus, and dedicated to Jupiter the Revenger, in compliment to Augustus upon his victory at Actium over Antony and Cleopatra, as Pliny informs us. It was called Pantheon, either because the statues of Mars and several other gods were placed in it, or rather, as Dion thinks, because its figure represented the heavens, called by the pagans the residence of all the gods, which is the interpretation of the Greek name Pantheon. This masterpiece of architecture is a half globe, its height being almost equal to its breadth; the diameter is one hundred and fifty-eight feet. It has neither pillar nor window, but only a round large aperture in the middle at the top, which lets in the light. Underneath it, in the middle of the pavement, is an orifice of a sink, covered with a concave brass plate, bored with many holes, to receive the rain which falls through the aperture at the top. (See Théâtre

and all other festivals of the saints, God is the only object of supreme worship, and the whole of that inferior veneration which is paid to the saints, is directed to give sovereign honor to God alone, whose gifts their graces are; and our addresses to them are only pe-

d'Italie, t. 4, p. 14, et fig. 57—59. in fol.). Such changes are at present making in repairing and embellishing the inside of this famous structure, which began to decay, that only the outlines, as it were, of this most curious ancient masterpiece of architecture will be discernible. (See on the Pantheon, Mémoires de Trévoux, November, 1758, p. 362).

Theodosius the Younger, who came to the throne in 408, demolished all the temples of Idols in the East; but Honorius, his uncle, though he caused them to be shut up in the West, suffered them to stand as monuments of the ancient magnificence of the empire. When idolatry had been so long banished that there was no danger of any person reviving its superstitions, these edifices were in some places purified, and converted into churches for the worship of the true God, who thus triumphed over those pretended deities in their own temples. When our Saxon ancestors received the faith, St. Gregory, writing to king Ethelbert, exhorted him to destroy the temples of the idols (l. 11, ep. 66, ol. 60, p. 1165); but afterward, in a letter to St. Mellitus (l. 11, ep. 76, ol. 71, p. 1176, t. 2, ed. Ben.), he allowed them to be changed into churches. About three years and a half after the decease of this great pope, Boniface IV was placed in St. Peter's chair, who cleansed and opened the Pantheon, and, in 607, dedicated it in the honor of the Blessed Virgin and all the martyrs. Whence it was called S. Maria ad Martyres, or the Rotunda. The feast of this dedication was kept on the 13th of May. Pope Gregory III, about the year 731, consecrated a chapel in St. Peter's church in honor of all the saints (as Anastasius relates in his life), from which time this feast of All Saints has been celebrated in Rome. Gregory IV, going into France, in 837, in the reign of Lewis Debonnaire, exceedingly propagated this festival of All Saints. (See John Belet, an English theologian who flourished at Paris in 1328, Rationale de Divinis Officiis et Festivitatibus, c. 127; Durandus, bishop of Mende, legate of Gregory X, at the council of Lyons, Rationale Div. Officiorum, l. 7, c. 34; Thomassin, Tr. des Fêtes; Fronto, in Calend. p. 145). Before the dedication of the Rotunda, the feast of all the apostles was celebrated on the 1st of May. The Greeks keep a festival of All Saints on the Sunday after Whitsunday. (See Smith, De hod. statu Eccl. Græc. p. 19; and Benedict XIV, De Festis Sanct. in Diœcesi Bolon. Op. t. 13)

titions to holy fellow-creatures for the assistance of their prayers to God for us. When therefore we honor the saints, in them and through them we honor God, and Christ true God and true Man, the Redeemer and Saviour of mankind, the King of the Saints, and the source of all their sanctity and glory. In his blood they have washed their robes; from him they derive all their purity, whiteness and lustre. We consider their virtues as copies taken from him, the great original, as streams from his fountain, or as images of his virtues produced by the effusion of his spirit and grace in them. His divine life is their great exemplar and prototype, and in the characteristic virtues of each saint, some of his most eminent virtues are particularly set forth; his hidden life in the solitude of the anchorites; his spotless purity in the virgins; his patience or charity in some; his divine zeal in others; in them all, in some degree, his plenitude of all virtue and sanctity. Nor are the virtues of the saints only transcripts and copies of the life or spirit of Christ; they are also the fruit of his redemption; entirely his gifts and graces, and when we honor the saints we honor and praise him who is the Author of all their good; so that all festivals of saints are instituted to honor God and our Blessed Redeemer.

In all feasts of saints, especially in this solemn festival of All Saints, it ought to be the first part of our devotion to praise and thank God for the infinite goodness he has displayed in favor of his elect. A primary and most indispensable homage we owe to God, is that of praise, the first act of love, and complacency in God, and his adorable perfections. Hence the psalms, the most perfect and inspired model of devotions, repeat no sentiments so frequently or with so much ardor as those of divine adoration and praise. This is the uninterrupted sweet employment of the blessed in heaven to all eternity; and the contemplation of the divine love, and other perfections, is a perpetual incentive inflaming them continually afresh in it, so that they cannot cease pouring forth all their affections, and exhausting all their powers; and conceive every moment new ardor in this happy function of pure love. So many holy solitaries of both sexes in this life have renounced all commerce and pleasures of the world, to devote themselves wholly to the mixed exercises of praise and love, and of compunction and humble supplication. In these, all servants of God find their spiritual strength, refreshment, advancement, delight, and joy. If they are not able here below to praise God incessantly with their voice or actual affections of their hearts, they study to do it always by desire, and by all their actions strive to make the whole tenor of their life an uninterrupted homage of praise to God. This tribute we pay him, first, for his own adorable majesty, justice,

sanctity, power, goodness and glory; rejoicing in the boundless infinitude of his perfections we call forth all our own faculties and all our strength; summon all the choir of the creation to praise him, and find it our delight to be vanquished and overwhelmed by his unexhausted greatness, to which all our praises are infinitely inadequate, and of which all conceptions fall infinitely short; so as not to bear the least degree of proportion to them. To aid our weakness, and supply our insufficiency, in magnifying the infinite Lord of all things, and exalting his glory, we have recourse to the spotless victim, the sacrifice of the Lamb of God, put into our hands for us to offer a holocaust of infinite price, equal to the majesty of the Godhead. We also rejoice in the infinite glory which God possesses in himself, and from himself. Deriving from himself infinite greatness and infinite happiness, he stands not in need of our goods, and can receive no accession from our homages as to internal glory; in which consists his sovereign bliss. But there is an external glory which he receives from the obedience and praise of his creatures, which, though it increase not his happiness, is nevertheless indispensably due to him, and an external homage with which all beings are bound to sound forth his sovereign power and sanctity. Nor do we owe him this only for his own greatness and glory, which he possesses in himself, but also for the goodness, justice, wisdom, and power which he manifests in all his works. Compounds of the divine mercies, as we are, we are bound to give to God incessant thanks for all the benefits both in the order of nature and of grace, which he has gratuitously conferred upon us. We owe him also an acknowledgement of praise and thanksgivings for all his creatures from the beginning, and for all the wonders he has wrought in them or in their behalf. For this the psalmist and the prophets so often rehearse his mighty works, and invite all beings to magnify his holy name for them.

It is in his saints that he is wonderful above all his other works.<sup>1</sup> For them was this world framed; for their sakes is it preserved and governed. In the revolutions of states and empires, and in the extirpation or conservation of cities and nations, God has his elect chiefly in view. By the secret unerring order of his most tender and all-wise providence, *All things work together for good to them.*<sup>2</sup> For their sake will God shorten the evil days in the last period of the world.<sup>3</sup> For the sanctification of one chosen soul, he often conducts innumerable second causes, and hidden springs. Nor can we wonder hereat, seeing that for his elect his coeternal Son was born, and died, has wrought so many wonders, performed so many mysteries, instituted so many great sacraments,

<sup>1</sup> Ps. lxxvii, 56. <sup>2</sup> Rom. viii 29. <sup>3</sup> Mark xiii, 20

and established his church on earth. The justification of a sinner, the sanctification of a soul is the fruit of numberless stupendous works, the most wonderful exertion of infinite goodness and mercy, and of almighty power. The creation of the universe out of nothing is a work which can bear no comparison with the salvation of a soul through the redemption of Christ. And with what infinite condescension and tenderness does the Lord of all things watch over every one of his elect! With what unspeakable invisible gifts does he adorn them! To how sublime and astonishing a dignity does he exalt them, making them companions of his blessed angels, and coheirs with his Divine Son! Weak and frail men, plunged in the gulf of sin, he, by his omnipotent arm, and by the most adorable and stupendous mercy, has rescued from the slavery of the devil and jaws of hell; has cleansed them from all stains; and, by the ornaments of his grace, has rendered them most beautiful and glorious. And with what honor has he crowned them! To what an immense height of immortal glory has he raised them! and by what means? His grace conducted them by humility, patience, charity, and penance, through ignominies, torments, pains, sorrows, mortifications, and temptations to joy and bliss, by the cross to their crowns. Lazarus, who, here below, was covered with ulcers, and denied the crumbs of bread which fell from the rich man's table, is now seated on a throne of glory, and replenished with delights, which neither eye hath seen, nor ear hath heard. Poor fishermen, here the outcast of the world, are made assessors with Christ in judging the world at the last day, so great will be the glory and honor with which they will be placed on thrones at his right hand, and bear testimony to the equity of the sentence which he will pronounce against the wicked. *Thy friends are exceedingly honored, O God.*<sup>1</sup> These glorious citizens of the heavenly Jerusalem he has chosen out of all the tribes of the children of Israel,<sup>2</sup> and out of all nations, without any distinction of Greek or barbarian; persons of all ages, showing, there is no age which is not ripe or fit for heaven; and out of all states and conditions; on the throne, amidst the pomp of wordly grandeur; in the cottage; in the army; in trade; in the magistracy; clergymen, monks, virgins, married persons, widows, slaves, and freemen. In a word, what state is there that has not been honored with its saints? And they were all made saints by the very occupations of their states, and by the ordinary occurrences of life, prosperity and adversity, health and sickness, honor and contempt, riches and poverty; all which they made the means of their sanctification by the constant exercise of patience, humility meekness, charity, resignation, and devotion.

This is the manifold grace of God.<sup>1</sup> He has employed all means, he has set all things at work to show in ages to come the abundant riches of his grace.<sup>2</sup> How do these happy souls, eternal monuments of God's infinite power and clemency, praise his goodness without ceasing! *I will sing to the Lord, for he hath triumphed gloriously, &c.*<sup>3</sup> And, casting their crowns before his throne, they give to him all the glory of their triumphs<sup>4</sup> "His gifts alone in us he crowns."\* We are called upon with the whole church militant on earth to join the church triumphant in heaven in praising and thanking our most merciful God for the grace and glory he has bestowed on his saints. Shall we not, at the same time, earnestly conjure him to exert his omnipotence and mercy in raising us from all our spiritual miseries and sins, healing the disorders of our souls, and conducting us through the paths of true penance to the happy company of his saints, to which he has vouchsafed most graciously to invite us?

Nothing can more powerfully incite us to aspire with all our strength to the incomparable happiness and blessed company of the saints than their example. Nor can any thing more strongly inflame us with holy emulation than the constant meditation on that glory of which they are even now possessed, and in which they earnestly wait for us to join them. How does their immortality inspire us with a contempt of the inconstant, perishable, and false honors of this world! How does the unspeakable joy of that state, which satisfies all the desires, and fills the whole capacity of the heart, make us sovereignly despise the false empty pleasures of this life, and trample under our feet the threats and persecutions of a blind world, with all that we can suffer from it or in it! Are we not transported out of ourselves at the thought that, by the divine mercy and grace, we are capable of attaining to this state of immense and endless bliss? And do we not, from our hearts, this moment bid adieu for ever to all pursuits, occupations, and desires which can be an impediment to us herein, and embrace all means which can secure to us the possession of our great and only good. Do we not burn with a holy desire of being admitted into the society of the friends of God, and being crowned by him in this blessed company with eternal joy and glory? A certain general who, from the rank of a common soldier, had, by his valor and conduct, raised himself to the dignity and command of lieutenant-general, used sometimes familiarly to converse with his soldiers, and tell them that he once carried his musket, stood sentry, lived and bore

<sup>1</sup> 1 Pet. iv, 10<sup>2</sup> Eph ii, 7.<sup>3</sup> Exod. xv, 1, 2, 11, 13, 18.<sup>4</sup> Apoc. iv, 11; Ps. cxv, 1.\* "Nil Deus in nobis præter sua dona coronat  
S. Posper, rCarm. de Ingratis

fatigues like them. He used to relate how in sieges he had dug the trenches, carried fascines, been the first man in mounting a breach, making an assault, or forcing a dangerous pass. He gave them an account upon what occasion and by what means he was made a serjeant, and gradually advanced to the posts of lieutenant, captain, colonel, and general officer. It is not to be easily conceived with what ardor his soldiers were fired by such discourses, and by such an example which they had before their eyes. The greatest fatigues and dangers were to them at that time no longer a subject of complaint, but of joy and ambition, whilst every one seemed to himself to see a door by such means open to him to some degree of preferment. Yet they could not but be sensible how great the odds were against them, through how many dangers the very least promotion was to be purchased; and after all that could be done by them, after the greatest exploits and most happy success on their side, the reward and honor which they had in view was too extraordinary, too precarious, and depended too much upon the caprices of favor and fortune rationally to raise high expectations. In the affair of our salvation the case is quite otherwise. The option is in our own breast; how exalted and how immense soever the glory is to which we aspire, it is God who invites us, and who is our light and our strength; by his grace, which can never fail but through our fault, we are sure to attain to that state of bliss which will never have an end, and which is far beyond all we can imagine possible. So many happy saints are already arrived there. By their example they have pointed out the way to us. We have but to tread their steps. They were once what we now are, travellers on earth; they had the same weaknesses which we have; *Elias was a man subject to the same infirmities as we are*, says St. James;<sup>1</sup> so were all the saints. We have difficulties to encounter, so had all the saints, and many of them far greater than we can meet with. They had the allurements of vice, and several of them the flatteries of courts to resist, with a thousand particular obstacles from kings and princes, from the interest of whole nations, from the seduction and snares of fawning worldly friends, from the rancor and injustice of enemies, sometimes from the prisons, racks, and swords of persecutors, and from an infinity of other circumstances. Yet they bravely surmounted these difficulties, which they made the very means of their virtue and sanctity by their victories and triumphs over these enemies, and by their extreme watchfulness over themselves, their fervor in continual prayer, mortification, and penance, their plentiful almsdeeds, and their ardor in the exercise of all good works, to which their alarming dangers served much more strongly to excite them.

<sup>1</sup> Jam. v, 17.

Do we complain of our frailty? The saints were made of the same mould with us. But being sensible of their weakness, they were careful to retrench all incentives of their passions, to shun all dangerous occasions of sin, to ground themselves in the most profound humility, and to strengthen themselves by the devout use of the sacraments, prayer, an entire distrust in themselves, and other means of grace. It was by the strength they received from above, not by their own, that they triumphed over both their domestic and their external enemies. We have the same succors by which they were victorious. The blood of Christ was shed for us as it was for them; the all-powerful grace of our Redeemer is not wanting to us, but the failure is in our selves. If difficulties start up, if temptations affright us, if enemies stand in our way, like monsters and giants which seem ready to devour us,<sup>1</sup> let us not lose courage, but redouble our earnestness, crying out with Josue;<sup>2</sup> *The Lord is with us. Why do we fear?* If the world pursue us, let us remember that the saints fought against it in all its shapes. If our passions are violent, Jesus has furnished us with arms to tame them and hold them in subjection. How furious assaults have many saints sustained in which they were supported by victorious grace! Many, with the Baptist, happily prevented the rebellion of these domestic enemies by early watchfulness, abstinence and retirement. Others God suffered for their own advantage to feel their furious buffets; but animated them to vigilance and fervor, and crowned them with victories, by which they at length brought these enemies into subjection. Of this many are instances who had had the misfortune formerly to have fortified their passions by criminal habits. Saint Austin, after having been engaged many years in irregular courses, conquered them. How many other holy penitents broke stronger chains than ours can be, by courageously using violence upon themselves, and became eminent saints! Can we, then, for shame think the difficulties we apprehend an excuse for our sloth, which, when we resolutely encounter them, we shall find to be more imaginary than real? Shall we shrink at the thought of self-denial, penance, or prayer? Shall not we dare to undertake or to do what numberless happy troops of men and women have done, and daily do? So many tender virgins, so many youths of the most delicate complexion and education, so many princes and kings, so many of all ages, constitutions, and conditions have courageously walked before us! "Canst not thou do what these and those persons of both sexes have done?"\* said

<sup>1</sup> Num. xiii, 34.

<sup>2</sup> Num. xiv, 9.

\* "Tu non poteris quod isti et istæ?"—S. Aug. Conf.

St. Austin to himself. Their example wonderfully inspires us with resolution, and silences all the pretexts of pusillanimity. To set before our eyes a perfect model of the practice of true virtue, the Son of God became man, and lived amongst us. That we may not say the example of a God-man is too exalted for us, we have that of innumerable saints, who, inviting us to take up the sweet yoke of Christ, say to us with St. Paul; *Be you imitators of me, even as I am of Christ.*<sup>1</sup> They were men in all respects like ourselves, so that our sloth and cowardice can have no excuse. They form a cloud of witnesses, demonstrating to us, from their own experience, that the practice of Christian perfection is easy and sweet. They will rise up and condemn the wicked at the last day, covering them with inexpressible confusion; *Thou raisest up thy witnesses against me.*<sup>2</sup> To animate and encourage ourselves in the vigorous pursuit of Christian perfection, and in advancing towards the glory of the saints, we ought often to lift up our eyes to heaven, and contemplate these glorious conquerors of the world, clothed with robes of immortality, and say to ourselves: These were once mortal, weak men, subject to passions and miseries as we are now; and if we are faithful to our sacred engagements to God, we shall very shortly be made companions of their glory, and attain to the same bliss. But for this we must walk in their steps; that is to say, we must with them take up our cross, renounce the world and ourselves, and make our lives a course of labor, prayer, and penance. We are lost if we seek any other path. We must either renounce the world and the flesh with the saints, or we renounce heaven with the wicked.

There is but one gospel, but one Redeemer and divine Legislator, Jesus Christ, and but one heaven. No other road can lead us thither but that which he has traced out to us; the rule of salvation laid down by him is invariable. It is a most pernicious and false persuasion, either that Christians in the world are not bound to aim at perfection, or that they may be saved by a different path from that of the saints. The torrent of example in the world imperceptibly instils this error into the minds of many, that there is a kind of middle way of going to heaven; and, under this notion, because the world does not live up to the gospel, they bring the gospel down to the level or standard of the world. It is not by the example of the world that we are to measure the Christian rule, but by the pure maxims of the gospel. All Christians are commanded to labor to become holy and perfect, as our heavenly Father is perfect, and to bear his image, and resemble him by spotless sanctity, that we may be his children. We are obliged, by the law of the

gospel, to die to ourselves by the extinction of inordinate self-love in our hearts, by the crucifixion of the old man, and the mastery and regulation of our passions. It is no less indispensable an injunction laid on us than on them, that we be animated with, and live by the Spirit of Christ; that is, the spirit of sincere and perfect humility, meekness, charity, patience, piety, and all other divine virtues. These are the conditions under which Christ makes us his promises, and enrolls us among his children, as is manifest from all the divine instructions which he has given us in the gospel, and those which the apostles have left us in their inspired writings. Here is no distinction made between the apostles or clergymen, or religious and secular persons. The former indeed take upon themselves certain stricter obligations, as means of accomplishing more easily and more perfectly these lessons; but the law of sanctity and of a disengagement of the heart from the world is general, and binds all the followers of Christ, all who can be entitled to inherit his promises. Now, what marks do we find in the lives of Christians of this crucifixion of their passions, and of the Spirit of Christ reigning in their hearts and actions? Do not detraction, envy, jealousy, anger, antipathies, resentments, vanity, love of the world, ambition, and pride discover themselves in their conversation and conduct, and as strongly as in the very heathens? It is in vain to plead that these are sins of surprise. It is manifest that they are sins of habit, and that these passions hold the empire in their hearts. An interior disposition of charity, meekness, and other virtues would give a very contrary turn to their conversation and behavior, and would make them like the saints, humble, peaceable, mild, obliging to all, and severe only to themselves. The dirt lies always lurking in their hearts; the provocation and occasion only stirs it up, and shows it to be there. It is in vain that such persons shelter themselves under a pretended course of a pious life, and allege that they are regular in their prayers, in frequenting the sacraments, and in other duties, and are liberal in their alms; all this is imperfect so long as they neglect the foundation, which is the mortification of their passions. They are unacquainted with the very soul of a Christian spirit, which was that of all the saints.

What, then, is the first duty of one who desires to become a disciple of Christ? This is a most important point, which very few sufficiently attend to. The first thing which a Christian is bound to study is, in what manner he is to die to himself and his passions. This is the preliminary article or condition which Christ requires of him, before he can be admitted into his divine school. For this such a practice of the exterior mortification of the senses is necessary that they may be kept under due government; but the interior denial of the will and restraint of the

<sup>1</sup> Cor. xi. 1<sup>2</sup> Job x, 17.

passions is the most essential part, and is chiefly effected by extirpating pride, vanity, revenge, and other irregular passions, and planting in the heart the most perfect spirit of humility, meekness, patience, and charity. The motives and rules of these virtues ought to be studied and meditated upon, according to every one's capacity; both interior and exterior acts of each must be frequently and fervently exercised and the contrary vices diligently watched against and vigorously curbed. By diligent self-examination all the foldings of the heart must be laid open, every vicious inclination discovered, and the axe laid to the root, that the disorder may be cut off. Thus must we study to die to ourselves. By the frequent use of the sacraments, assiduous prayer, pious reading or meditation, and the practice of devout aspirations, we must unite our souls to God. This crucifixion of self-love and union of our hearts to God are the two general means by which the Spirit of Christ must be formed and daily improved in us, and by which we shall be imitators of the saints. This task requires earnest application, and some consideration and leisure from business. How much time do we give to every other improvement of mind or body! the student, to cultivate his understanding in any art or science! the artisan, to learn his trade! and so of every other profession. And shall we not find time to reform our hearts, and to adorn our souls with virtue,\* which is our great and only business, upon which the good use of all other qualifications, and both our temporal and eternal happiness depend? In virtue consists the true excellence and dignity of our nature. Against this great application to the means of our sanctification some object the dissipation and hurry of the world in which they live; they doubt not but they could do this if they were monks or hermits. All this is mere illusion. Instead of confessing their own sloth to be the source of their disorders, they charge their faults on their state and circumstances in the world. But we have all the reason in the world to conclude that the conduct of such persons would be more scandalous and irregular in a monastery than it is in the world. Every thing is a danger to him who carries the danger about with him.

But can any one pretend that seculars can be excused from the obligation of subduing their passions, retrenching sin, and aiming at perfection? Are they not bound to save their souls; that is, to be saints? God, who commands all to aim at perfection, yet whose will it is at the same time that to live in the world should be the general state of mankind, is not contrary to himself. That all places in the world should be filled, is God's express command; also that the duties of every station in it be faithfully complied

with.<sup>1</sup> He requires not then that men abandon their employments in the world, but that, by a disengagement of heart, and a religious motive or intention, they sanctify them. Thus has every lawful station in the world been adorned with saints. God obliges not men in the world to leave their business; on the contrary, he commands them diligently to discharge every branch of their temporal stewardship. The tradesman is bound to attend to his shop, the husbandman to his tillage, the servant to his work, the master to the care of his household and estates. These are essential duties which men owe to God, to the public, to themselves, and to their children and families; a neglect of which, whatever else they do, will suffice to damn them. But then they must always reserve to themselves leisure for spiritual and religious duties; they must also sanctify all the duties of their profession. This is to be done by a good intention. It is the motive of our actions upon which, in a moral and Christian sense, the greatest part, or sometimes the whole of every action depends. This is the soul of our actions; this determines them, forms their character, and makes them virtues or vices. If avarice, vain-glory, sensuality, or the like inordinate inclinations influence the course of our actions, it is evident to what class they belong; and this is the poison which infects even the virtuous part of those who have never studied to mortify their passions. Thus the very virtues of the foolish drudgers for popular fame among the ancient philosophers, were false; they have already received their reward, the empty applause of men. The Christian who would please God, must carefully exclude in his actions all interested views of self-love, and direct all things he does purely to the glory of God, desiring only to accomplish his holy will in the most perfect manner. Thus a spirit of divine love and zeal, of compunction, penance, patience, and other virtues, will animate and sanctify his labor and all that he does. In the course of all these actions he must watch against the dangerous insinuation of his passions, must study on all occasions to exercise humility, meekness, charity, and other virtues, the opportunities of which continually occur; and he ought, from time to time, by some short fervent aspiration, to raise his heart to God. Thus the Isidores and Homobons sanctified their employments. Did the Pauls or Antonies do more in their deserts? unless perhaps the disengagement of their hearts, and the purity and fervor of their affections and intentions were more perfect; upon which a soul's progress in sanctity depends.

But slothful Christians allege the difficulty of this precept; they think that perfectly to die to themselves is a severe injunction. God forbid any one should widen the path

\* "Vacat esse philosophum, non vacat esse Christianum."—*S. Eucher. ad Valer.*

<sup>1</sup> 1 Cor. vii, 20; Ephes. iv, 1.

which the Saviour of the world has declared to be narrow. It is doubtless difficult, and requires resolution and courage. Who can think that heaven will cost him nothing which cost all the saints so much? What temporal advantage is gained without pains? The bread of laborers, the riches of misers, the honors of the ambitious, cost much anxiety and pains. Yet, what empty shadows, what racking tortures, what real miseries are the enjoyments which worldlings purchase at so dear a rate! But it is only to our inordinate appetites (which we are bound to mortify, and the mortification of which will bring us liberty and true joy) that the doctrine of self-denial appears harsh. And its fruits in the soul are the reign of divine love; and the sweet *peace of God which surpasseth all understanding*,<sup>1</sup> which springs from the government of the passions, and the presence of the Holy Ghost in the soul, and is attended with a pure and holy joy which fills the whole capacity of the heart, and which the whole world can never take from the servant of God. This precious gift and comfort does not totally forsake him under the severest interior trials, with which God suffers his servants to be sometimes visited in this life for their greatest advantage; under which they are also supported by the prospect of eternal glory. And even in this present life their sufferings are often repaid by the inexpressible consolations which the Holy Ghost infuses into their hearts, so that they receive a hundred fold for all that they have forsaken for God. *The wicked have told me their fables; but not as thy law, O Lord.*<sup>2</sup> *A voice of joy and salvation rings in the tabernacles of the just.*<sup>3</sup> Compare the state of the greatest worldly monarch with that of the humble servant of God.<sup>4</sup> Power, riches and pleasure constitute the king's imaginary happiness. Nations conspire to obey his will, or even prevent his inclinations; the earth is silent before him; at his orders armies march, lay whole countries waste, or sacrifice their lives; he punishes by his very countenance, and scatters favors at pleasure, without any one asking him a reason; even princes approach him with trembling, count it their greatest happiness and honor if he vouchsafes to receive their homages, and, with the countenances of slaves, study in his eyes what sacrifice he requires of them. Is this that happy state of independence and power which the world admires? Certainly there cannot be a baser slavery, than that of the world and the passions. Only the servant of God enjoys true liberty and independence, who fears only God, and has no concern but for his duty, is equally resigned under all vicissitudes of for-

tune, as much raised above all consideration of human respect as he is disengaged from this world, yet, by charity, shares in the prosperity of all his neighbors as in his own; neither can injuries or affronts reach his person, who, fenced by meekness, patience, and charity, receives them as great opportunities of his spiritual advantage, and considers them as sent by God in infinite wisdom and tender love and mercy. A king is exposed to greater disappointments and troubles as his concerns are greater, and his passions usually more impetuous. And is not the very grandeur and happiness of a king dependent upon others? and upon men whose favor is caprice? If he would reign by being feared, so as to say in his heart, "Let them hate, provided they fear me," he bears in his heart all the seeds of tyranny and pride, and will be sure to have almost as many secret enemies as he has subjects. If he studies to gain the affections and love of his people by clemency and kindness, he will find the generality so blind as neither to know what is for their good, nor what they themselves desire; likewise ungrateful, whom benefits only embolden to be more insolent. If his power be so frail and so troublesome, shall we admire his riches? Is not he rather the poorest of men whose wants are the greatest, and whose desires are usually the most craving? Him we ought justly to esteem the richest, whose necessities are fewest, and who knows not what more to ask or desire; and this whether he lives in a cell or a palace. A king's pleasures are much abated because cheaper than those of others; for human enjoyments consist greatly in the pursuit; or at least it is by the eagerness of the pursuit that they are chiefly enhanced. If he be a stranger to virtue, his breast, amidst the glittering pomp which surrounds him, will often be miserably torn by all those passions which successively tyrannize over him, and will be a prey to corroding cares which im-bitter all enjoyments. The beautiful fat ox in the fable could not taste the rich pasture, but ran and roared, as it were, to call for compassion and help, because a contemptible insect, a little gnat, shot its sting into his nostrils. A man, who governed the Persian empire under the king, could not take his rest, or find any pleasure in all that he possessed, because Mordecai, the Jew, refused to bow down to him at the gate of the palace. Thus does the most trifling check, or the most petty rage or envy raise storms in the breasts of the wicked. Their pleasures are base, empty, and vain; whatever false joy they may give for a passing moment, this is dearly earned by succeeding pains; however these may be disguised from others, they are not less sharp or gnawing. Many, who are seated on the pinnacle of human grandeur, are a burden to themselves, whilst they are the object of others' envy.

Have we not then reason to conclude, with

<sup>1</sup> Phil. iv, 7.

<sup>2</sup> Ps. cxviii, 84.

<sup>3</sup> Ps. cxvii, 15.

<sup>4</sup> See St. Chrysostom's short treatise, *Comparatio Regis et Monachi*, ed. Savil. l. 7, p. 861, ed. Ben. t. 1, p. 116. Also translated in Blossius's works.

St. Chrysostom, that happiness is not to be sought in the gratification of pride and worldly passions; which the oracles of eternal truth clearly confirm? But we are assured by the same unerring authority that it is to be found in a steady practice of virtue. Hence the virtues, in which the renunciation of ourselves consist, as humility, compunction, meekness, and the rest,<sup>1</sup> are by our divine Redeemer himself styled Beatitudes, because they not only lead to happiness, but also bring with them a present happiness, such as our state of trial is capable of. This Christ gives in the bargain as an earnest of his love and promises. But the recompense of the saints reserved in the kingdom of God's glory is such as alone to make every thing that can be suffered here, for so great a crown, light and of no consideration. The examples of the saints show us the path; and their glory strongly animates our hope, and excites our fervor. "It is our interest," says St. Bernard,<sup>2</sup> "to honor the memory of the saints, not theirs. Would you know how it is our interest? From the remembrance of them I feel, I confess, a triple vehement desire kindled in my breast, of their company, of their bliss, and of their intercession. First, of their company. To think of the saints is in some measure to see them. Thus we are in part, and this the better part of ourselves, in the land of the living, provided our affection goes along with our thoughts or remembrance; yet not as they are. The saints are there present, and in their persons; we are there only in affection and desires. Ah! when shall we join our fathers? when shall we be made the fellow-citizens of the blessed spirits, of the patriarchs, prophets, apostles, martyrs, and virgins? when shall we be mixed in the choir of the saints? The remembrance of each one among the saints is, as it were, a new spark, or rather torch which sets our souls more vehemently on fire, and makes us ardently sigh to behold and embrace them, so that we seem to ourselves even now to be amongst them. And from this distant place of banishment we dart our affections sometimes toward the whole assembly, sometimes towards this, and sometimes that happy spirit. What sloth is it, that we do not launch our souls into the midst of those happy troops, and burst hence by continual sighs! The church of the first-born waits for us; yet we loiter. The saints earnestly long for our arrival; yet we despise them. Let us with all the ardor of our souls prevent those who are expecting us; let us hasten to those who are waiting for us." Secondly, he mentions the desire of their bliss; and, lastly, the succor of their intercession, and adds: "Have pity on me, have pity on me, at least you, my friends. You

know our danger, our frail mould, our ignorance, and the snares of our enemies; you know our weakness, and the fury of their assaults. For I speak to you who have been under the like temptation; who have overcome the like assaults; have escaped the like snares, and have learned compassion from what yourselves have suffered.—We are members of the same Head.—Your glory is not to be consummated without us," &c.

This succor of the saints' intercession is another advantage which we reap by celebrating their festivals, of which the same St. Bernard<sup>1</sup> writes: "He who was powerful on earth, is more powerful in heaven where he stands before the face of his Lord. And if he had compassion on sinners and prayed for them whilst he lived on earth, he now prays to the Father for us so much the more earnestly, as he more truly knows our extreme necessities and miseries; his blessed country has not changed, but increased his charity. Though now impassible, he is not a stranger to compassion; by standing before the throne of mercy he has put on the tender bowels of mercy," &c.

#### ST. CÆSARIUS, M.

AT Terracina in Italy it was an impious and barbarous custom, on certain very solemn occasions, for a young man to make himself a voluntary sacrifice to Apollo, the tutelar deity of the city. After having been long caressed and pampered by the citizens, apparelled in rich gaudy ornaments, he offered sacrifice to Apollo, and running full speed from this ceremony, threw himself headlong from a precipice into the sea, and was swallowed up by the waves. Cæsarius, a holy deacon from Africa, happened once to be present at this tragical scene, and, not being able to contain his zeal, spoke openly against so abominable a superstition. The priest of the idol caused him to be apprehended, and accused him before the governor, by whose sentence the holy deacon, together with a Christian priest named Lucian, was put into a sack, and cast into the sea, in 300, the persecution of Dioclesian then raging. Saint Gregory the Great mentions an ancient church of St. Cæsarius in Rome.<sup>2</sup> It had lain long in ruins, when it was magnificently rebuilt by Clement VIII, who created his little nephew Sylvester Aldobrandini cardinal deacon of this church. St. Cæsarius is mentioned with distinction in the Sacramentary of St. Gregory, in the Martyrology of the seventh age, published by the learned Jesuit Fronto le Duc, and in those of Bede, Usuard, &c. His modern Acts in Surius are of small authority.

<sup>1</sup> Matt. v.

<sup>2</sup> S. Bern. serm. 5 De Fest. Omnium Sanct. n. 5, 6.

<sup>1</sup> Serm. in Vigiliâ SS. Petri et Pauli, p. 937.

<sup>2</sup> S. Greg. M. 11, ep. 1.



## SAINT MARY, M.

GOD, who, in the distribution of his graces, makes no distinction of condition amongst men, raised an humble female slave to the dignity of martyrdom; and, in the proud capital of the world, the boasted triumphs of its deified conquerors and heroes were all eclipsed by the admirable courage and virtue of a weak woman. Mary was slave to Tertullus, a Roman senator, a Christian from her cradle, though the only person in that great family who was favored with that grace. She prayed much, and fasted frequently, especially on all the idolatrous festivals. This devotion displeased her superstitious mistress; but her fidelity, diligence, and approved probity endeared her to her master. Dioclesian's bloody edicts against the Christians filling all places with terror, Tertullus privately made use of every artifice to engage Mary to renounce her faith. But neither the caresses and promises of an indulgent master, nor the apprehension of his indignation and chastisements, could shake her constancy. The senator, fearing to lose her if she fell into the hands of the prefect, out of a barbarous compassion, in hopes of making her change her resolution, caused her to be unmercifully whipped, and then to be locked up in a dark cellar for thirty days, where no other sustenance was allowed her but bread and water. Prayer, in the mean time, was her comfort and strength, and it was her joy to lose all the favor she could promise to herself in this world, and to suffer torments for Christ. The matter at length taking wind, the judge made it a crime in Tertullus, that he had concealed a Christian in his house, and the slave was forthwith delivered up to him. At her examination her answers were firm, but modest. The mob in the court, hearing her confess the name of Christ, demanded with loud clamors that she should be burnt alive. The martyr stood praying secretly that God would give her constancy, and said to the judge: "God, whom I serve, is with me; and I fear not your torments, which can only take away a life which I desire to lay down for Jesus Christ." The judge commanded her to be tormented; which was executed with such cruelty, that the unconstant giddy mob tumultuously cried out that they were not able any longer to bear so horrible a spectacle, and entreated that she might be released. The judge, to appease the commotion, ordered the lictors to take her from the rack, and committed her to the custody of a soldier. The virgin, fearing chiefly for her chastity, found means to escape out of her keeper's hands, and fled to the mountains. She finished her course by a happy death, though not by the sword. She is styled a martyr in the Roman and other Martyrologies, that title being usually given by Saint Cyprian in his epistles, and by other ancient

writers to all who had suffered torments with constancy and perseverance for Christ. See her genuine Acts published by Baluze, *Miscell.* t. 2, p. 115; also the Martyrologies of Bede, Ado, Usuard, &c.

SAINT MARCELLUS, BISHOP OF  
PARIS, C

HE was born at Paris in the fourth age, of parents not conspicuous for any rank in the world, but on whom his virtue reflected the greatest honor. Purity of heart, modesty, meekness, mortification, and charity were the ingredients of his character in his youth; and he gave himself entirely to the discipline of virtue and prayer, so as to seem, whilst he lived in the flesh, disengaged both from the world and the flesh, says the author of his life. The uncommon gravity of his manners, and his progress in sacred learning so strongly recommended him to Prudentius, bishop of Paris, that, when he was yet young, this prelate ordained him reader of that church. From this time the saint is said to have given frequent proof of a wonderful gift of miracles. He was afterward promoted to the dignity of priesthood, and upon the decease of Prudentius was unanimously chosen bishop of Paris. As he undertook this charge by compulsion and with trembling, so a just apprehension of its obligations made him always humble, watchful, and indefatigable in all his functions. It is related that amongst other miracles he freed the country from a great serpent which inhabited the sepulchre of an adulteress. But the circumstances of this action depend upon the authority of one who wrote near two hundred years after the time, and who, being a foreigner, took them upon trust, and probably upon popular reports. The saint died in the beginning of the fifth century, on the 1st of November, on which day he is named in the Roman Martyrology, though in the Gallican his feast is deferred to the 3rd. His body was buried about a quarter of a league from Paris in a village which is now joined to the town, and called the suburb of St. Marceau. His relics have been long since kept in the cathedral. See the life of St. Marcellus by Fortunatus,\* published by Surius.

\* This piece is attributed by Cave (*Hist. Lit.* t. 1, p. 530), Dubois (*Hist. Ec.* Paris, p. 46), and some others to Venantius Fortunatus, who, fleeing the swords of the barbarians in Italy, left Ravenna, and, out of devotion to St. Martin, settled at Tours. Thence he was called by St. Radegundes to Poitiers, and, after the death of his friend St. Gregory of Tours, in 595, upon the demise of Plato, bishop of Poitiers, was chosen to fill that see. He died soon after the year 600, and is honored at Poitiers among the saints on the 4th of December. We have monuments of his extensive learning and original genius in four books of the life of St. Martin, in verse, hastily compiled from the elegant prose of Saint Sulpicius Severus, in ten books of

## ST. BENIGNUS, PRIEST, MARTYR,

APOSTLE OF BURGUNDY.

AMONGST the holy Roman missionaries who preached the faith in Gaul, in the third century, Saint Benignus laid the foundation of the church of Burgundy, and received the crown of martyrdom near Dijon, probably in the reign of Aurelian, who, in 272, raised a cruel persecution against the Christians, and, after his victory over Zenobia in the East, waged war in Gaul, and led Tetricus, the Gaulish general, in triumph. This emperor is said to have built the town of Dijon, which was a place of no great note till, long after this, it became the seat of many of the sovereign dukes of Burgundy, since which time there are few gayer cities in France. St. Gregory of Tours relates several miracles that were wrought at the tomb of St. Benignus in this town, and says that his mother, by watching all night before it in prayer, on the eve of his festival, on the 1st of November, obtained of God that her whole family

poems (published with his life by F. Brower, the Jesuit, at Mentz) and in several other scattered poems; also in an excellent short exposition of the Lord's Prayer, this author's masterpiece, in which he recommends daily communion. By this piece we may form a judgment of the devotion of Saint Radegundes, whose chaplain and director Fortunatus was at Poitiers. This piece is extant in the library of the Fathers, and in the Orthodoxygrapha, with his Exposition of the Apostles' Creed. Muratori (Anecd. Lat. p. 212) has published his Exposition of the Creed of St. Athanasius, which Dr. Waterland had quoted in manuscript (Comm. on the Creed of St. Athan. p. 32, 171). The lives of the following saints compiled by this author, are barren of facts, and filled with relations of miracles; of St. Germanus of Paris, St. Albin of Angers, St. Paternus of Avranches, St. Amantius of Rhodes, St. Remigius of Rheims, the second book of the life of St. Hilary, the life of St. Medard, published by D'Achery (Spicil. t. 8, p. 391), that ascribed to Venantius Fortunatus by Surius, being the work of Radbod II, bishop of Poitiers in the eleventh age. But his life of St. Radegundes, different from his others, is a very useful narrative of her actions and virtues; as is also the supplement, or second life of the same holy queen, compiled by Baudonivia, corruptly called Bandonivia, the learned nun of her monastery whilst Fortunatus was bishop. See Rivet, t. 3, p. 464, and the last edition of Cave's *Historia Litteraria*, in 1740, in which most of his former mistakes on this article are corrected, except that the two Fortunatus's are confounded together.

Another St. Fortunatus, bishop of an unknown see in Lombardy, a native of Vercelli, for his learning surnamed the Philosopher, came into France a little before the former, perhaps expelled by the Lombards. He settled near Chelles, was much honored by St. Germanus, bishop of Paris, and died a little before him, as Usuard testifies in his Martyrology, about the year 569, when St. Germanus lay sick. He is honored on the 5th of May, and 18th of June; the place where he was interred bears his name; his relics are kept with respect, and two churches are built in his honor. (See the Bollandists, 18 Jun.; Du Bois, *Hist. Eccl. Paris*, l. 1, c. 8; Tillem. t. 10, p. 416). This is the Fortunatus who, at the request of St. Germanus of Paris, compiled the life of St. Marcellus. (See Dom Rivet, *Hist. Littér. de la Fr.* t. 3, p. 298).

in Auvergne was preserved from a pestilence called *lues inguinaris*. In the life of St. Anno, archbishop of Cologne, we are told that the relics of St. Benignus were afterward translated into Germany. The abbey of St. Benignus at Dijon was founded in the sixth century. See St. Gregory of Tours, l. De Glor. Mart. c. 51, 55; Tillemont, t. 3, p. 422. The Acts of Saint Benignus are of no authority.

## ST. AUSTREMONIUS,

WHO in the third century planted the faith with great zeal in Auvergne, and died a holy confessor, is also honored on this day. His head is preserved in the abbey which bears his name at Issoire in Lower Auvergne; the rest of his relics chiefly in the abbey of Mauzac near Riom, and at Pierre-Encise or St. Guoine in Aquitain. His name was famous in France in the eighth century, and is mentioned in the Roman Martyrology. See St. Gregory of Tours, *Hist.* l. 1, c. 30, and *De Glor. Confes.* c. 30; Tillem. t. 4; Baillet, &c. Mabillon has published the history of the translation of his relics to Mauzac, with remarks, *Sæc.* 3 Bened. part. 2.

## SAINT HAROLD VI, KING OF DENMARK, M

THE archbishops of Bremen from St. Willehad, the apostle of Saxony, and St. Ansharius, the first archbishop of Bremen, labored successively in planting the faith in the northern parts of Europe. Eric the Younger, king of Denmark, was converted to the faith by St. Ansharius. But his successors persecuted the Christians till Fronto VI, king of Denmark, brother and successor of Swein I, embraced the faith of Christ in his wars in England, and sent an ambassador to pope Agapetus II, about the year 950, but died before the return of the embassy, so that his conversion produced little fruit in that nation. Gormo III, the third king from him, was a cruel persecutor of the Christians, and demolished a church which they had built at Sleswic. But marrying Thyra, an English princess, he promised to become a Christian. His son and successor, Harold VI, surnamed Blodrand, embraced the faith with great ardor, and filled his dominions with churches and preachers; in which he was chiefly assisted by Adalbag, the most zealous archbishop of Bremen, the seventh from St. Ansharius, contemporary with Otho the Great, who, about the same time, founded the city and church of Magdeburgh. Adalbag instituted three bishoprics in Jutland, which this king endowed. When he had reigned many years, his son Swein, surnamed *Tvekegk*,

who remained at that time an idolater,\* stirred up the people to demand the restoration of their idols, and their ancient liberty to plunder their neighbors. The king was wounded in battle by one Toko, a leader of the malecontents, and died some days after of his wounds, on the 1st of November, 980. He was buried in the church of the Holy Trinity, which he had founded at Roskilde, and which continues to this day the burial-place of the Danish kings. On a pillar in the choir, over the grave of this king, is his effigies, with this inscription: "Harold, king of Dacia (or Denmark), England, and Norway, founder of this church." Though many historians style him martyr, he is not named in the Roman Martyrology. See *Vetus Historia Regum Daniæ*, prefixed to Lindenbruch's edition of Adam Bremensis.

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## NOVEMBER II.

### ALL SOULS; OR, THE COMMEMORATION OF THE FAITHFUL DEPARTED.

By purgatory no more is meant by Catholics than a middle state of souls; viz. of purification from sin by temporary chastisements, or a punishment of some sin inflicted after death, which is not eternal.<sup>1</sup> As to the place, manner, or kind of these sufferings, nothing has been defined by the church; and all who with Dr. Deacon except against this doctrine, on account of the circumstance of a material fire,<sup>2</sup> quarrel about a mere scholastic question in which a person is at liberty to choose either side. This doctrine of a state of temporary punishment after death for some sins, is interwoven with the fundamental articles of the Christian religion. For, as eternal

<sup>1</sup> See the Council of Trent, Sess. 25; Pope Pius IV's Creed; Bossuet's Exposition; and Catech. of Montp.

<sup>2</sup> Deacon, Tr. on Purgatory.

\* Swein Tweskegk for his crimes was expelled Denmark by his own subjects; but, after having lived fourteen years in Sweden, recovered the crown, and was converted to the faith by Poppo, a preacher sent from Bremen. Afterward he invaded and conquered great part of England, where he died. He was succeeded in Denmark by his eldest son Harold; after whom his second son Knut the Great, called by the Danes Gamle Knut, became king of Denmark, Norway, and England, and by sending over many learned preaches from England, completed the conversion of Denmark. The Danish kings took the title of kings of England during the space of one hundred and twenty years, till Harold VII. The churches of Denmark continued subject to the archbishops of Bremen till the reign of Eric III, surnamed the Good, when an archbishopric was erected at Lunden about the year 1100.

torments are the portion of all souls which depart this life under the guilt of mortal sin, and everlasting bliss of those who die in the state of grace, so it is an obvious consequence that among the latter, many souls may be defiled with lesser stains, and cannot enter immediately into the joy of the Lord. Repentance may be sincere, though something be wanting to its perfection; some part of the debt which the penitent owes to the Divine Justice may remain uncanceled, as appears from several instances mentioned in the holy scriptures, as of David,<sup>1</sup> of the Israelites in the wilderness,<sup>2</sup> of Moses and Aaron,<sup>3</sup> and of the prophet slain by a lion,<sup>4</sup> which debt is to be satisfied for, either in this life or in the next. Certainly, some sins are venial, which deserve not eternal death, yet, if not effaced by condign penance in this world, must be punished in the next. Every wound is not mortal; nor does every small offence totally destroy friendship. The scriptures frequently mention these venial sins, from which ordinarily the just are not exempt, who certainly would not be just if these lesser sins into which men easily fall by surprise, destroyed grace in them, or if they fell from charity?<sup>5</sup> Yet the smallest sin excludes a soul from heaven so long as it is not blotted out. Nothing which is not perfectly pure and spotless can stand before God, who is infinite purity and sanctity, and cannot bear the sight of the least iniquity. Whence it is said of heaven: *There shall in no wise enter into it any thing defiled.*<sup>6</sup> It is the great employment of all the saints or pious persons here below by rigorous self-examination to try their actions and thoughts, and narrowly to look into all the doublings and recesses of their hearts; continually to accuse and judge themselves, and by daily tears of compunction, works of penance, and the use of the sacraments, to correct all secret disorders, and wipe away all filth which their affections may contract. Yet who is there who keeps so constant a guard upon his heart and whole conduct as to avoid all insensible self-deceptions? Who is there upon whose heart no inordinate attachments steal; into whose actions no sloth, remissness, or some other irregularity ever insinuates itself? Or whose compunction and penance is so humble and clear-sighted, so fervent and perfect, that no lurking disorder of his whole life escapes him, and is not perfectly washed away by the sacred blood of Christ, applied by these means or conditions to the soul? Who has perfectly subdued and regulated all his passions, and grounded his heart in perfect humility, meekness, charity, piety, and all other virtues, so as to bear the image of God in

<sup>1</sup> 2 Kings (or Samuel) xiv, 10 and 13; ib. xxiv

<sup>2</sup> Num. xiv, 20.

<sup>3</sup> Num. xx, 24; Deut. xxxii, 51.

<sup>4</sup> 3 Kings (or 1 Kings) xiii.

<sup>5</sup> Prov. xiv, 16; James iii, 2; Matt. xii, 36, vi, 2.

<sup>6</sup> Apoc. xxi, 27.

himself, or to be holy and perfect even as he is, without spot? Perhaps scarce in any moment of our lives is our intention or motive so fervent, and so pure or exempt from the least imperceptible sinister influence and mixture of sloth, self-complacency, or other inordinate affection or passion, and all other ingredients or circumstances of our action so perfect and holy, as to be entirely without failure in the eyes of God, which nothing can escape. Assiduous conversation with heaven, constant watchfulness, self-denial, and a great purity of heart, with the assistance of an extraordinary grace, give the saints a wonderful light to discover and correct the irregularities of their affections. Yet it is only by the fervent spirit and practice of penance that they can be purified in the sight of God.

The Blessed Virgin was preserved by an extraordinary grace from the least sin in the whole tenor of her life and actions; but, without such a singular privilege, even the saints are obliged to say that they sin daily; but they forthwith rise again by living in constant compunction and watchfulness over themselves.<sup>1</sup> Venial sins of surprise are readily effaced by penance, as we hope of the divine mercy; even such sins which are not discovered by us, are virtually repented of by a sincere compunction, if it be such as effectually destroys them. Venial sins of malice, or committed with full deliberation, are of a different nature, far more grievous and fatal, usually of habit, and lead even to mortal sin. Those Christians who shun these more wilful offences, yet are not very watchful over themselves, and labor not very strenuously in subduing all their passions, have just reason to fear that some inordinate affections taint almost the whole body of their actions, without being sufficiently repented of. And the very best Christians must always tremble at the thought of the dreadful account they have to give to God for every idle word or thought. No one can be justified before God but by his pure and free mercy. But how few even among fervent Christians bring, by his grace, the necessary conditions of cleanliness and disengagement of heart and penance, in so perfect a manner as to obtain such a mercy, that no blemishes or spots remain in their souls? Hence a saint prayed, *Enter not into judgment with thy servant; for in thy sight shall no man living be justified.*<sup>2</sup> No soul which leaves this world defiled with the least stain, or charged with the least debt to the Divine Justice, can be admitted into the kingdom of perfect purity and unspotted sanctity, till she be perfectly purged and purified. Yet no man will say, that a venial sin which destroys not sanctifying grace, will be punished with eternal torments. Hence there must be a relaxation of some sin in the world to come,

as is sufficiently implied, according to the remark of St. Austin, in these words of Christ, where he says, that the sin against the Holy Ghost *shall not be forgiven in this world, nor in the world to come.*<sup>1</sup> Christ, exhorting us to agree with our adversary or accuser by appeasing our conscience, mentions a place of punishment out of which souls shall be delivered, though not before they shall have paid the last farthing.<sup>2</sup> St. Paul tells us<sup>3</sup> that he whose work shall abide the trial, shall be rewarded; but he who shall have built upon the foundation (which is Christ or his sanctifying grace) wood, hay, or stubble, or whose imperfect and defective works shall not be able to stand the fiery trial, shall be saved, yet so as by fire. The last sentence in the general judgment only mentions heaven and hell, which are the two great receptacles of all men, both the good and the bad for eternity, and after the last judgment there will be no purgatory. It is also very true of every man at his death that on whatever side the tree falls, on that it shall always lie; the doom of the soul is then fixed for ever either to life or death; but this excludes not a temporary state of purgation before the last judgment, through which some souls enter into everlasting life. This doctrine of a purgatory will be more evidently proved from the following demonstration of the Catholic practice of praying for the souls of the faithful departed.

The church of Christ is composed of three different parts; the Triumphant in heaven, the Militant on earth, and the Patient or Suffering in Purgatory. Our charity embraces all the members of Christ. Our love for him engages and binds us to his whole body, and teaches us to share both the miseries and afflictions, and the comforts and blessings of all that are comprised in it. The communion of saints which we profess in our Creed, implies a communication of certain good works and offices, and a mutual intercourse among all the members of Christ. This we maintain with the saints in heaven by thanking and praising God for their triumphs and crowns, imploring their intercession, and receiving the succors of their charitable solicitude and prayers for us; likewise with the souls in purgatory, by soliciting the divine mercy in their favor. Nor does it seem to be doubted but they, as they are in a state of grace and charity, pray also for us; though the church never addresses public suffrages to them, not being warranted by primitive practice and tradition so to do. That to pray for the faithful departed is a pious and wholesome charity and devotion, is proved clearly from the Old Testament, and from the doctrine and practice of the Jewish synagogue. The baptisms or legal purifications which the

<sup>1</sup> Matt. xii, 32; S. Aug. l. 21 De Civ. Dei, c. 13.

<sup>2</sup> Matt. v, 27.

<sup>3</sup> 1 Cor. iii, 13. On these texts see the Catechism of Montpellier, t. 2, p. 342, ed. Latinæ.

<sup>1</sup> Prov. xxiv, 16.

<sup>2</sup> Psalm cxliii, 2.

Jews sometimes used for the dead, demonstrate their belief that the dead receive spiritual succors from the devotion of the living.<sup>1</sup> In the second book of the Machabees<sup>2</sup> it is related that Judas the Machabee sent twelve thousand drachms of silver to the temple for sacrifices to be offered for the dead, *thinking well and religiously concerning the resurrection.*—It is therefore a holy and a wholesome thought to pray for the dead, that they may be loosed from their sins. This book is ranked among the canonical scriptures by the Apostolical Canons, Tertullian, St. Cyprian, St. Hilary, St. Ambrose, St. Austin, the third council of Carthage, &c. Some ancients call it apocryphal, meaning that it was not in the Hebrew canon compiled by Esdras, it being writ after his time; and Origen and St. Jerome, who give it that epithet, sometimes quoted it as of divine authority. The Catholic church admits the deuterocanonical books, or those which were compiled after the time of Esdras, as written equally by divine inspiration. If some among the ancients doubted of them before tradition in this point had been examined and cleared, several parts of the New Testament, which are admitted by Protestants, have been no less called in question. Protestants, who at least allow this book a historical credit, must acknowledge this to have been the belief and practice of the most virtuous and zealous high-priest, of all the priests and doctors attached to the service of the temple, and of the whole Jewish nation, and a belief and custom which our Blessed Redeemer no where reprehended in them. Whence the learned Protestant, Dr. Jeremy Taylor, writes thus:<sup>3</sup> “We find, by the history of the Machabees, that the Jews did pray and make offerings for the dead, which appears by other testimonies, and by their form of prayer still extant, which they used in the captivity. Now it is very considerable, that since our Blessed Saviour did reprove all the evil doctrines and traditions of the Scribes and Pharisees, and did argue concerning the dead and the resurrection, yet he spake no word against this public practice, but left it as he found it; which he who came to declare to us all the will of his Father, would not have done, if it had not been innocent, pious, and full of charity. The practice of it was at first, and was universal; it being plain in Tertullian and St. Cyprian,” &c.

The faith and practice of the Christian church from the beginning is manifest from the writings of the primitive fathers. In all ancient liturgies (or masses) express mention is made of prayer and sacrifice for the dead.\*

<sup>1</sup> 1 Cor. xv, 29; Ecclus. vii, 37.

<sup>2</sup> 2 Mac. xii, 43, 46.

<sup>3</sup> Dr. Jer. Taylor, Lib. of Proph. l. 1, sect. 20, n. 11, p. 345.

\* Beausobre, in his History of Manicheism (l. 9, c. 3, not.) pretends that St. Cyril of Jerusalem

St. Cyril of Jerusalem, expounding to the catechumens the several parts of the liturgy, says<sup>1</sup> that in it we pray for the emperor and all the living; we also name the martyrs and saints, to commend ourselves to their prayers; then mention the faithful departed, to pray for them. “We remember,” says he, “those that are deceased, first the patriarchs, apostles, and martyrs, that God would receive our supplications through their prayers and intercession. Then we pray for our fathers and bishops, and in general for all among us who are departed this life, believing that this will be the greatest relief to them for whom it is made whilst the holy and tremendous victim lies present.” These words of this father are quoted by Eustratius, in the sixth age, and by Nico the Monk.<sup>2</sup> St. Cyril goes on, and illustrates the efficacy of such a prayer by the comparison of a whole nation which, in a joint body, should address their king in favor of persons whom he should have banished, offering him at the same time a crown. “Will not he,” says the father, “grant them a remission of their banishment? In like manner, we, offering our prayers for the dead, though they are sinners, offer not a crown, but Christ sacrificed for our sins, studying to render the merciful God propitious to us and to them.” Arnobius, speaking of our public liturgies, says:<sup>3</sup> “In which peace and pardon are begged of God for kings, magistrates, friends, and enemies, both the living and those who are delivered from the body.” In the Apostolical Constitutions is extant a very ancient fragment of a liturgy, from which Grabe, Hicks, and Deacon borrow many things for their new models of primitive liturgies, and which Whiston pretended to rank among the canonical scriptures. In it occurs a prayer for the dead: “Let us pray for those who are departed in peace.”<sup>4</sup> There is no liturgy used by any sect of Oriental Christians, though some have been separated from the communion of the church ever since the fifth or sixth centuries, in which prayer for the dead does not occur.<sup>5</sup> The most ancient fathers frequently speak of the offering the holy sacrifice of the altar for the faithful departed. Tertullian, the oldest among the Latin Christian writers, mentioning certain apostolical traditions, says: “We make yearly offerings (or sacrifices) for the dead, and for the feasts of the martyrs.”<sup>6</sup> He says “that a widow prays for the soul of her deceased husband, and begs repose for him, and his company

<sup>1</sup> Catech. 19, n. 9, p. 328, ed. Ben.

<sup>2</sup> See the notes of the Benedictines, *ibid.*

<sup>3</sup> L. 4 adversus Gentes.

<sup>4</sup> Constit. Apost. l. 6, c. 13.

<sup>5</sup> See Le Brun, *Litur.* <sup>6</sup> L. De Cor. c. 3.

had altered the liturgy on this article; but he is solidly refuted by the learned Henry A. Porta, professor at Pavia (Append. ad tractat. de Purgat. Mediolani, 1758).

in the first resurrection, and offers (sacrifice) on the anniversary days of his death. For if she does not these things, she has, as much as lies in her, divorced him."<sup>1</sup> St. Cyprian mentions the usual custom of celebrating sacrifice for every deceased Christian.<sup>2</sup> Nor can it be said that he speaks in the same manner of martyrs. The distinction he makes is evident:<sup>3</sup> "It is one thing to be cast into prison not to be released till the last farthing is paid, and another thing, through the ardor of faith, immediately to attain to the reward; it is very different by long punishment for sin to be cleansed a long time by fire, and to have purged away all sin by suffering." St. Chrysostom reckons it amongst the dreadful obligations of a priest, "that he is the intercessor to God for the sins both of the living and the dead."<sup>4</sup> In another place he says: "It is not in vain that in the divine mysteries we remember the dead, appearing in their behalf, praying the Lamb who has taken away the sins of the world, that comfort may thence be derived upon them. He who stands at the altar, cries not out in vain: Let us pray for them who have slept in Christ. Let us not fail to succor the departed; for the common expiation of the world is offered."<sup>5</sup> The Protestant translators of Du Pin observe, that St. Chrysostom, in his thirty-eighth homily on the Philippians, says, that to pray for the faithful departed in the tremendous mysteries was decreed by the apostles.<sup>6</sup> Mr. Thorn-dike, a Protestant theologian, says:<sup>7</sup> "The practice of the church of interceding for the dead at the celebration of the eucharist, is so general and so ancient, that it cannot be thought to have come in upon imposture, but that the same aspersion will seem to take hold of the common Christianity." Prayer for the faithful departed is mentioned by the fathers on other occasions. St. Clement of Alexandria, who flourished in the year 200, says, that by punishment after death men must expiate every the least sin, before they can enter heaven.<sup>8</sup> The vision of St. Perpetua is related by St. Austin, and in her Acts.<sup>9</sup> Origen in many places,<sup>10</sup> and Lactantius, teach at large, that all souls are purged<sup>11</sup> by the punishment of fire before they enter into bliss, unless they are so pure as not to stand in need of it.

To omit others, St. Austin expounds those words of the thirty-seventh psalm, *Rebuke me not in thy fury*, of hell; and those which follow, *Neither chastise me in thy wrath*, of purgatory, as follows: "That you purify me in this life, and render me such that I may not stand in need of that purging fire."<sup>1</sup> In his Enchiridion<sup>2</sup> he says: "Nor is it to be denied that the souls of the departed are relieved by the piety of their living friends, when the sacrifice of the Mediator is offered for them, or alms are given in the church. But these things are profitable to those who, whilst they lived, deserved that they might avail them.—There is a life so good, as not to require them; and there is another so wicked, that after death it can receive no benefit from them. When, therefore, the sacrifices of the altar or alms are offered for all Christians, for the very good they are thanksgivings; they are propitiations for those who are not very bad. For the very wicked, they are some kind of comfort to the living." This father teaches that a funeral pomp and monument are comforts of the living, but no succor of the dead; but that prayer, sacrifices and alms relieve the departed.<sup>3</sup> He repeats often that sacrifice is offered in thanksgiving to God for martyrs, but never for their repose. "It is an injury," says he, "to pray for a martyr, to whose prayers we ought to be ourselves recommended."<sup>4</sup> And again: "You know in what place (of the liturgy) the martyrs are named. The church prays not for them. She justly prays for other deceased persons, but prays not for the martyrs, but rather recommends herself to their prayers." This he often repeats in other places. St. Austin<sup>5</sup> and St. Epiphanius<sup>6</sup> relate, that when Aërius, an impious Arian priest, denied suffrages for the dead, this heresy was condemned by the universal church. How earnestly St. Monica on her death-bed begged the sacrifices and prayers of the church after her departure, and how warmly St. Austin recommended the souls of his parents to the prayers of others, is related in their lives.<sup>7</sup>

The like earnest desire we discover in all ancient Christians and saints. St. Ephrem in his testament entreats his friends to offer for him, after his departure, alms, prayers, and oblations (or masses), especially on the thirtieth day.<sup>8</sup> St. Athanasius tells Constantius that he had prayed earnestly for the soul

<sup>1</sup> L. De Monog. c. 10.

<sup>2</sup> Ep. 1, Ed. Oxon. See Fleury, t. 2, p. 273.

<sup>3</sup> Ep. Cypr. ep. ad Antonian. Pam. et Baluzi. 52, Fell. 45.

<sup>4</sup> De Sacerd. l. 6, p. 424, ed. Montfaucon.

<sup>5</sup> Hom. 51 in 1 Cor. t. 10, p. 393.

<sup>6</sup> Du Pin, Cent. 3, ed. Angl. S. Chrys. hom. 3 in Phil. t. 11, p. 217, ed. Mont.

<sup>7</sup> Just Weights and Measures, c. 16, p. 106.

<sup>8</sup> Strom. l. 7, p. 794, 865.

<sup>9</sup> See S. Aug. Serm. 280, p. 1134; her Life, 7 March; and Orsi, Diss. de Actis SS. Perpet. et Felicit.

<sup>10</sup> L. 5 contra Cels. p. 242; Hom. 28 in Num.; Hom. 6 et 8 in Exod. &c.

<sup>11</sup> Lactant. l. 7 Instit. c. 21.

<sup>1</sup> S. Aug. in Ps. 37, n. 3, p. 295.

<sup>2</sup> Enchir. c. 110; De Civ. Dei, l. 21, c. 24; l. De Curâ pro Mortuis, c. 4; et serm. 182 (ol. 32) De verb. ap. where he says that prayer for the dead in the holy mysteries was observed by the whole church.

<sup>3</sup> Serm. 182 (ol. 32) De verb. ap. t. 5, p. 827; et l. De Curâ pro Mortuis, c. 1, et 18.

<sup>4</sup> Serm. 159, fol. 17, De verb. ap. n. 1, t. 5, p. 765, ed. Ben.; Serm. 284, p. 1143.

<sup>5</sup> S. Aug. l. De Hæres. c. 53.

<sup>6</sup> S. Epiph. Hær. 75, n. 3.

<sup>7</sup> Conf. l. 9, c. 13, n. 36, &c.

<sup>8</sup> T. 2, ed. Vatic. p. 230, 236.

of that emperor's deceased brother Constans.<sup>1</sup> Eusebius relates<sup>2</sup> that Constantine the Great would be buried in the porch of the church of the apostles, "that he might enjoy the communication of the holy prayers, the mystical sacrifice, and the divine ceremonies." The same historian testifies<sup>3</sup> that after his death, "numberless multitudes poured forth prayers to God with sighs and tears for the soul of the emperor, repaying a most grateful office to their pious prince. St. Paulinus, upon his brother's death, wrote to his friends, earnestly recommending him to their prayers, that by them his poor soul amidst scorching flames might receive the dew of refreshment and comfort.<sup>4</sup> St. Ambrose, writing to one Faustinus, who grieved immoderately for the death of his sister, says: "I do not think your sister ought to excite your tears, but your prayers; nor that her soul is to be dishonored by weeping, but rather recommended to God by sacrifice."<sup>5</sup> In his funeral oration on the great Theodosius he prays thus: "Give perfect rest to thy servant Theodosius."<sup>6</sup> And again: "I loved him; therefore I follow him unto the country of the living. Neither will I forsake him till by tears and prayers I shall bring the man whither his merits call him, unto the holy mountain of the Lord."<sup>7</sup> He mentions the most solemn obsequies and sacrifices on the thirtieth, sometimes fortieth day;<sup>8</sup> for so long they were continued; but, on the third, seventh, and thirtieth days with particular solemnity.<sup>7</sup> St. Gregory the Great mentions that he having ordered thirty masses to be sung for a monk named Justus, on the thirtieth day after the last mass was said Justus appeared to Copiosus his provost, and said: "I was in pain, but now am well."

It appears from Ven. Bede's history, and the account of his death,<sup>8</sup> also from a great number of letters of St. Boniface, St. Lullus,<sup>9</sup> and others, how earnest and careful our an-

<sup>1</sup> S. Athan. Apol. ad Constant. t. 1, p. 300.

<sup>2</sup> De Vitâ Const. l. 4, c. 60, p. 556; c. 70, p. 562.

<sup>3</sup> Ib. c. 71, p. 562.

<sup>4</sup> S. Paulin. ep. 35, ad Delfin. p. 223; ep. 36, ad Amand. p. 224, &c.

<sup>5</sup> S. Ambr. ep. 39, ad Faustin. t. 2, p. 944, ed. Ben.

<sup>6</sup> S. Ambr. De Obitu Theodosii, n. 3, p. 1197, 2.

<sup>7</sup> See Gavant, Comm. in Missal. par. 4, tit. 18, p. 275. Mention is made of these days, after the person's death, by the Apost. Constit. l. 8, c. 42; Palladius, in Lausiac. c. 26, &c. See on them Cotelier, not. in Constit. Apost. ib.; and especially Dom Menard, in Concor. Regular., and in Sacram. S. Greg.

<sup>8</sup> Dial. l. 4, c. 55, t. 2, p. 466. <sup>9</sup> See their lives.

\* "Da requiem perfectam servo tuo Theodosio, requiem illam quam præparasti sanctis tuis." (n. 36, t. 2, p. 1207, ed. Ben.).

† "Dilexi, et ideo prosequor illum usque ad regionem vivorum; nec deseram donec fletu et precibus inducam virum quò sua merita vocant, in montem Domini sanctum." (ib. n. 37, p. 1208. See also his funeral oration on Valentinian, page 1193, t. 2).

cestors were, from their first conversion to the faith, in mutually desiring and offering sacrifices and prayers for their deceased brethren, even in distant countries. In the foundations of churches, monasteries, and colleges, in pious instruments of donations, charters, sepulchral monuments, accounts of funerals, or last wills and testaments, as high as any extant, from the time of Constantine the Great, especially from the sixth and seventh ages downwards,<sup>1</sup> mention is usually made of prayer for the dead. In the great provincial council of all the bishops subject to the metropolitanical see of Canterbury, held at Cealchythe or Celchythe, by archbishop Wulfred, in presence of Kenulf, king of Mercia, with his princes and great officers in 816, it was enacted:<sup>2</sup> "As soon as a bishop is dead, let prayers and alms forthwith be offered. At the sounding of a signal in every church throughout our parishes,\* let every congregation of the servants of God meet at the basilic, and there sing thirty psalms together, for the soul of the deceased. Afterward let every prelate and abbot sing six hundred psalms, and cause one hundred and twenty masses to be celebrated, and set at liberty three slaves, and give three shillings to every one of them; and let all the servants of God fast one day. And for thirty days after the canonical hours are finished in the assembly, let seven Belts of Pater Noster† also be sung for him. And when this is done, let the Obit be renewed on the thirtieth day (*i. e.* Dirge and mass sung with the utmost solemnity). And let them act with as much fidelity in this respect in all churches as they do by custom for the faithful of their own family, by praying for them, that by the favor of common intercession, they may deserve to receive the eternal kingdom, which is common to all the saints." What was here ordered for bishops was customary in each family for their own friends, sacrifices being continued for thirty days; doles distributed, which were alms for the repose of the departed soul; and beadsmen and beadswomen for alms received were obliged to say the beads daily at the tomb of the deceased person; monuments of which are found on many ancient gravestones, and in

<sup>1</sup> See Fontanini, De Vindiciis Veterum Codicum; Miræus, Donat. Belg., and other Diplomatics, &c.

<sup>2</sup> C. 10, ap. Spelman, Conc. Brit. vol. 1, p. 327; Johnson's English Eccl. Laws and Canons, vol. 1, ad an. 816; Conc. Labbe, t. 7, p. 1489.

\* The first signals used in churches were a board or iron plate with holes, to be knocked with a hammer, &c. which is retained still among the Greeks, and in the latter part of Holy Week among the Latins. Bells were used in England before this time (as appears from Bede, Hist. l. 4, c. 23, ad an. 680), but not universally.

† *Beltidum Pater Noster*. Belts of prayers mean a certain number of studs fastened in belts or girdles like the strings of beads that are now in use. (See Sir Henry Spelman's Glossary, v. *Beltis*, ed. novissima).

the old writings of all our churches, where such things have escaped the injuries of the times. St. Odilo, abbot of Cluni in 998, instituted the Commemoration of all the faithful departed in all the monasteries of his Congregation, on the 1st of November; which was soon adopted by the whole western church. The council of Oxford in 1222, declared it a holyday of the second class, on which certain necessary and important kinds of work were allowed. Some diocesses kept it a holyday of precept till noon; only those of Vienné and Tours and the order of Cluni the whole day; in most places it is only a day of devotion.\* The Greeks have long kept on Saturday sevensight before Lent, and on Saturday before Whitsunday the solemn commemoration of all the faithful departed; but offer up mass every Saturday for them.<sup>1</sup>

It is certainly a *holy and wholesome thought to pray for the dead*.<sup>2</sup> Holy and pious because most acceptable to God, to whom no sacrifices are more honorable and pleasing than those of charity and mercy, especially spiritual, and when offered for persons most dear to him. The suffering souls in purgatory are the chosen heirs of heaven, the eternal possession of which kingdom is secured to them, and their names are now written there amongst its glorious princes. God most tenderly loves them, declares them his spouses, enriches them with the precious gifts and ornaments of his grace, and desires to shower down upon them the torrents of his delights, and disclose to them the light of his glory. Only his justice opposes and obliges him to detain them in this distant banishment, and in this place of torments till their debts are discharged to the last farthing. Such is his hatred of the least sin; and such is the opposition which the stain of sin bears to his infinite justice and sanctity. Yet his tender mercy recommends them to the charitable succors which we as their fellow-members in Christ have in our power to afford them, and he invites us to appease his anger by interposing our prayers in order to avert them from the weight of his justice. If a compassionate charity towards all that are in any distress, even towards the most flagitious, and those who only labor under temporal miseries and necessities, be a most essential ingredient of a Christian spirit; and that in which the very soul of religion and

piety towards God consists; if the least alms given to the poor be highly rewarded by him will he not exceedingly recompense our charity to his friends and most beloved children, in their extreme necessity? All works of mercy draw down his most abundant graces, and will be richly repaid by Him, who at the last day will adjudge the immortal crowns of his glory to this virtue. But except the leading others to God by our instructions and prayers, what charity, what mercy can we exercise equal to this of succoring the souls in purgatory? A charity not less wholesome and profitable both to them and to ourselves, than pious in itself, and honorable to God. If we consider who they are, and what they suffer, we shall want no other motives to excite us to fervor in it. They are all of them our fellow-members in Jesus Christ. We are united with them by the bands of sincere charity, and by the communion of saints. Every one of them is that brother whom we are bound to love as ourselves. The members of one and the same body conspire mutually to assist one another, as the apostle puts us in mind; so that if one of these members suffers, the others suffer with it; and if one be in honor, the others rejoice with it. If our foot be pricked with a thorn, the whole body suffers with it, and all the other members set themselves at work to relieve it. So ought we in our mystical body. It would be impious and cruel to see a brother in the flames, and not give him a hand, or afford him some refreshment if we can do it. The dignity of these souls more strongly recommends them to our compassion, and at the same time to our veneration. Though they lie at present at a distance from God, buried in frightful dungeons under waves of fire, they belong to the happy number of the elect. They are united to God by his grace; they love him above all things, and amidst their torments never cease to bless and praise him, adoring the severity of his justice with perfect resignation and love.

These of whom we speak, are not damned souls, enemies of God, separated or alienated from him; but illustrious conquerors of the devil, the world, and hell; holy spirits laded with merits and graces, and bearing the precious badge of their dignity and honor by the nuptial robe of the Lamb with which by an indefeasible right they are clothed. They are the sons of God, heirs of his glory, and saints. Yet they are now in a state of suffering, and endure greater torments, than it is possible for any one to suffer, or for our imagination to represent to itself, in this mortal life. They suffer the privation of God, says the council of Florence, the most dreadful of all torments. No tongue can express what a cruel pain this is to a soul separated from the body, impetuously desiring to attain to God, her centre. She seems just enjoying him, attracted by his infinite charms, and carried towards him by a strong innate bent not to be con-

<sup>1</sup> Leo Allat. de Dom. p. 1462; Thomassin, Tr. des Fêtes; et Bened. XIV, De Festis SS. in Diœcesi Bononiensi.

<sup>2</sup> 2 Mach. xii, 60.

\* The Dies Iræ is ascribed by Bzovius (ad an. 1294) to cardinal Ursini or Frangipani; by others to Humbert, fifth general of the Dominicans, &c. The true author was probably some contemplative who desired to be unknown to the world. Mr. Crashaw, says Wharton (Essay on Pope, p. 87), has translated this piece very well, with a true poetical genius and fire; to which translation Lord Roscommon is much indebted, in his admired poem On the Day of Judgment.



ceived; yet is violently repelled and held back. Whence the poor soul suffers an incomprehensible agony and torment. It is also the opinion of St. Austin and other learned fathers, founded in the words of St. Paul, and the traditionary authority of eminent prelates of the first ages, that they also suffer a material fire like that of hell, which being created merely for an instrument of the divine vengeance, and blown up by the anger of God, with the most piercing activity torments even spirits not clothed with bodies, as our souls in this life feel the pain of the corporeal senses by the natural law of their union with our bodies. Though it be no article of faith, that the fire here spoken of is not metaphorical, to express the sharpness of these torments, yet that it is real and material is the most probable opinion, grounded in the most venerable authority. "The same fire torments the damned in hell and the just in purgatory," says St. Thomas;<sup>1</sup> who adds,<sup>2</sup> "The least pain in purgatory exceeds the greatest in this life." St. Austin speaks to this point as follows:<sup>3</sup> "It is said, *He will be saved, as it were, by fire*. Because it is said, *He will be saved*, that fire is contemned. Yet it will be more grievous than whatever a man can suffer in this life. You know how much wicked men have suffered here, and can suffer. Good men may undergo as much; and what did any malefactor ever endure which martyrs have not suffered for Christ? All these torments are much more tolerable. Yet see how men do all things rather than suffer them. How much more reason have they to do what God commands them, that they may escape his torments!" Venerable Bede says: "Purgatory fire will be more intolerable than all the torments that can be felt or conceived in this life. Which words are but a repetition of what St. Cæsarius of Arles had wrote before to this purpose.<sup>4</sup> "A person," says he, "may say, I am not much concerned how long I remain in purgatory, provided I may come to eternal life. Let no one reason thus. Purgatory fire will be more dreadful than whatever torments can be seen, imagined, or endured in this world. And how does any one know whether he will stay days, months, or years? He who is afraid now to put his finger into the fire, does he not fear lest he be then all buried in torments for a long time?" Do we think God can find torments in nature sufficient to satisfy his provoked vengeance? No, no. He creates new instruments more violent, pains utterly inconceivable to us.<sup>5</sup> A soul for one venial sin shall suffer more than all the pains of distempers, the most violent colics, gout, and stone joined in complication; more than all the most cruel torments undergone by ma-

leactors, or invented by the most barbarous tyrants; more than all the tortures of the martyrs summed up together. This is the idea which the fathers give us of purgatory. And how long many souls may have to suffer there we know not.

The church approves perpetual anniversaries for the dead; for some souls may be detained in pains to the end of the world, though after the day of judgment no third state will any longer subsist; God may at the end of the world make the torments of souls which have not then satisfied his justice so intense in one moment that their debts may be discharged. For we know that he will exact a satisfaction to the last farthing. How inexorable was he in punishing his most faithful servant Moses for one small offence!<sup>1</sup> How inflexible with regard to David<sup>2</sup> and other penitents! nay, in the person of his own divine Son!<sup>3</sup> This, even in the days of his mercy; but, after death, his justice is all rigor and severity, and can no longer be mitigated by patience. A circumstance which ought particularly to excite our compassion for these suffering souls is, that these holy and illustrious prisoners and debtors to the divine justice, being no longer in the state of meriting, are not able in the least to assist themselves. A sick man afflicted in all his limbs, and a beggar in the most painful and destitute condition have a tongue left to ask relief; the very sight of their sufferings cannot fail exciting others to pity, comfort, and succor them. At least they can implore heaven; it is never deaf to their prayers. But these souls have no resource but that of patience, resignation, and hope. God answers their moans, that his justice must be satisfied to the last farthing, and that their *night is come in which no man can work*.<sup>4</sup> But they address themselves to us; and not having a voice to be heard, they borrow that of the church and its preachers, who, to express their moans, and excite our compassion, cry out to us for them in the words of Job: *Have pity upon me, have pity upon me, at least you, my friends; for the hand of God hath smitten me*.<sup>5</sup> Gerson, the pious and learned chancellor of Paris, represents them crying out to us as follows:<sup>6</sup> "Pray for us, Because we are unable to help ourselves. You who can do it, lend us your assistance. You who have known us on earth, you who have loved us, will you now forget and neglect us? It is commonly said, that a friend is tried in the day of need. What necessity can be equal to ours? Let it move your compassion. *A hard heart shall fare ill at the last day*." Be moved by your own advantage," &c.

Did we behold those dungeons open under our feet, or had we a view of the torments

<sup>1</sup> S. Tho. Suppl. qu. 100, a. 2.

<sup>2</sup> Ib. n. 3.

<sup>3</sup> S. Aug. in Ps. 37, t. 4, p. 295.

<sup>4</sup> S. Cæsar. Hom. 1, p. 5, vol in app. Op. S. Aug. t. 5.

<sup>5</sup> See Bourdaloue; Lorient; De la Rue, &c.

<sup>1</sup> Deut. iii, 24, 25.

<sup>2</sup> 2 Kings (Samuel) xxiv, 15.

<sup>3</sup> Matt. xxvi, 36.

<sup>4</sup> Job xix, 21.

<sup>5</sup> Ecclus. iii, 26.

<sup>6</sup> John ix, 4

<sup>7</sup> Gerson, t. 3, p. 193

which these souls endure, how would this spectacle affect us! How would their pains alone speak to us more pathetically than any words! How would our eyes stream with tears, and our bowels be moved, to behold innumerable holy and illustrious servants of God, and our brethren in Christ, suffering "by wonderful, but real ways,"<sup>1</sup> more than our imagination can represent to itself! Here perhaps lies a parent, a brother, a bosom-friend and companion. For if we may be permitted to dive into the secrets of the divine judgments, we shall be persuaded that the number is very small of those that departing this life pass immediately to glory without having some satisfaction to make, some debt to cancel. Who can flatter himself that his soul is so pure before God, as to have no unperceived irregular attachment or affection, no stain which he has not perfectly washed away? How rare is the grace for a soul to leave this infected region without the least spot. The judgments of God are hidden and unsearchable; but their very inscrutability makes us tremble. For we know that he will judge justices, and we even to the commendable life of man if it be discussed according to the rigor of justice, as St. Austin says. Does not St. Peter assure us, that the just man himself will scarce be saved? If then we have lost any dear friends in Christ, whilst we confide in his mercy, and rejoice in their passage from the region of death to that of life, light, and eternal joy, we have reason to fear some lesser stains may retard their bliss. In this uncertainty why do not we earnestly recommend them to the divine clemency? Why do not we say, with St. Ambrose, in his funeral discourse on Valentinian the Younger, who was murdered in 392, at twenty years of age, whilst a Catechumen:<sup>2</sup> "Give the holy mysteries to the dead. Let us, with pious earnestness, beg repose for his soul.—Lift up your hands with me, O people, that at least by this duty we may make some return for his benefits." Afterward, joining with this emperor his brother Gratian who was dead before him in 383, he says:<sup>3</sup> "Both blessed, if my prayers can be of any force! No day shall pass you over in silence; no prayer of mine shall ever be closed without remembering you. No night shall pass you over without some vows of my supplications. You shall have a share in all my sacrifices. If I forget you, let my own right hand be forgotten." With the like earnestness this father offered the holy sacrifice for his brother Satyrus.<sup>4</sup> Perhaps the souls of some dear friends may be suffering on our account; perhaps for their fondness for us, or for sins of which we were the occasion by scandal, provocation, or otherwise; in which cases

motives not only of charity, but also of justice call upon us to endeavor to procure them all the relief in our power.

If other motives have less weight with us, we certainly cannot be insensible to that of our own interest. What a comfort shall we find to eternity in the happy company of souls whose enjoyment of bliss we shall have contributed to hasten! What an honor to have ever been able to serve so holy and glorious saints! With what gratitude and earnestness will they repay the favor by their supplications for us, whilst we still labor amidst the dangers and conflicts of this world! When Joseph foretold Pharaoh's chief butler the recovery of his dignity, he said to him: *Remember me, when it shall be well with thee; and mention me to Pharaoh, that he may bring me out of this place.*<sup>1</sup> Yet he remembered not Joseph, but forgot his fellow-sufferer and benefactor. Not so these pious souls, as St. Bernard observes;<sup>2</sup> only the wicked and depraved, who are strangers to all feelings of virtue, can be ungrateful. This vice is far from the breasts of saints, who are all goodness and charity. Souls delivered and brought to glory by our endeavors will amply repay our kindness by obtaining divine graces for us. God himself will be inclined by our charity to show us also mercy, and to shower down upon us his most precious favors. *Blessed are the merciful, for they shall obtain mercy.*<sup>3</sup> By having shown this mercy to the suffering souls in purgatory, we shall be particularly entitled to be treated with mercy at our departure hence, and to share more abundantly in the general suffrages of the church, continually offered for all that have slept in Christ. The principal means by which we obtain relief for the suffering souls in purgatory are sacrifice, prayer, and almsdeeds. The unbloody sacrifice has always been offered for the faithful departed no less than for the living.<sup>4</sup> "It was not in vain," says St. Chrysostom,<sup>5</sup> "that the apostles ordained a commemoration of the deceased in the holy and tremendous mysteries. They were sensible of the benefit and advantage which accrues to them from this practice. For, when the congregation stands with open arms as well as the priests, and the tremendous sacrifice is before them, how should our prayers for them not appease God? But this is said of such as have departed in faith."

### ST. VICTORINUS, B. M

ST. JEROM styles this father one of the pillars of the church, and tells us that his works

<sup>1</sup> Gen. xl, 14.

<sup>2</sup> Serm. 5, in Fest. Omn. Sanct. n. 11.

<sup>3</sup> Matt. v, 7.

<sup>4</sup> See Card. Bona, Liturg. l. 2, c. 14; Le Brun, sur les Liturgies des quatre premiers siècles, t. 2 p. 40, 41, 330, 364, 408, &c.

<sup>5</sup> Hom 3 in Phil. t. 11, p. 217, ed. Montfauc.

<sup>1</sup> S. Aug. De Civ. l. xxi.

S. Ambr. De Obitu Valent. n. 56, t. 2, p. 1189, ed. Bened.

<sup>3</sup> Ib. n. 78, p. 1194.

<sup>4</sup> De excessu fratris Satyri, n. 80, p. 1135.

were sublime in sense, though the Latin style was low, the author being by birth a Grecian. He professed oratory; probably in some city of Greece; but, considering the vanity of all earthly pursuits, consecrated both his learning and labors wholly to the advancement of virtue and religion, and was made bishop of Pettau, in Upper Pannonia, now in Stiria. This father wrote against most heresies of that age, and comments on a great part of the holy scriptures; but all his works are lost except a little treatise on the creation of the world, published by Cave,<sup>1</sup> from a Lambeth manuscript; and a treatise on the Apocalypse, extant in the library of the fathers, though not entire. St. Victorinus flourished in 290, and died a martyr, as St. Jerom testifies, probably in 304. See St. Jerom, Cat. Vir. Illustr. c. 74, et Præf. in Isai., ep. ad Magn. &c.; Cassiodor. De div. Lect. c. 5, 7, 9; Tillem. t. 5; Fabricius, Bibl. Eccl. in S. Hier. Cat. c. 74, et Bibl. Lat. l. 4, c. 2, sect. 23; Le Long, Bibl. Sacr. p. 1003.

#### ST. MARCIAN, ANCHORET, C.

THE city of Cyrus, in Syria, was the birth-place of St. Marcian; his father was of a patrician family, and enjoyed several honorable posts in the empire. Marcian himself was educated at the court; but, in the flower of his age, took a resolution to renounce the world, in which he saw nothing but emptiness, folly, and snares. He considered that those who seem blessed with the greatest share of worldly enjoyments are strangers to true happiness, and by flying from object to object, and relieving the disappointment of success in one by the novelty of some other pursuit, as incapable of satisfying their hearts, or giving them true contentment or rest as the former, justify their levity and inconsistency by proclaiming the falsehood of all their boasted enjoyments; but, at the same time, condemn their erroneous and dangerous choice, in seeking happiness where they are sure to find only affliction of spirit and bitterness of heart, and generally the loss of their virtue. He therefore said to himself, with the royal prophet: *Be converted, my soul, into thy rest.* Seek thy happiness in God, thy centre; by the mastery over thy own passions settle a lasting calm and peace within thyself, or thy domestic kingdom, and establish in thy heart the reign of divine love and grace. Animated with this noble and truly heroic desire, he forsook his friends and country, and that he might not do things by halves, took his measures that he might entirely both forget and be forgotten by the world. He retired secretly into the desert of Chalceis, in Syria, upon the borders of Arabia, and chose in it the most remote and secret part. Here he shut himself up in a small

enclosure, which he never went out of, and in the midst of which he built himself a cell so narrow and low, that he could neither stand nor lie in it without bending his body. This solitude was to him a paradise, and he had in it no communication but with heaven. His whole employment was to sing psalms, read, pray, and work. Bread was all his subsistence, and this in a small quantity, that he might be always hungry; but he never fasted above a day without taking some food, lest he should not have strength to do what God required of him. He received such a gift of sublime contemplation that, in this exercise, days seemed to him hours, and hours scarce more than minutes. The supernatural light which he received in his secret communications with heaven, gave him a feeling knowledge of the great truths and mysteries of faith; and God poured down his sweetest consolations, as it were, in torrents into the heart of his servant, which was filled with him alone.

Notwithstanding the saint's care to live unknown to men, the reputation of his sanctity discovered him, and he was prevailed upon to admit first two disciples, Eusebius and Agapetus, who lived in a cell near his, sang psalms with him in the day, and had frequent spiritual conferences with him. He afterward suffered a numerous monastery to be erected near his enclosure, appointed Eusebius abbot, and himself gave the plan of the institute, and frequent instructions to the monks who resorted to him. Once St. Flavian, patriarch of Antioch, Acacius of Beroëa, Isidore of Cyrus, Eusebius of Chalceis, and Theodorus of Hieropolis, at that time the most renowned bishops in Syria, with the chief officers and magistrates of the country, paid him a visit together, and standing before the door of his cell, begged he would give them some spiritual instructions according to his custom. The dignity of this numerous company alarmed his humility, and he stood some time silent. Being importuned to speak, he said sighing: "Alas! God speaks to us every day by his creatures and this universe which we behold; he speaks to us by his gospel; he teaches us what we ought to do both for ourselves and others. He terrifies and he encourages us. Yet we make no advantage of all these lessons. What can Marcian say that can be of use, who does not improve himself by all these excellent instructions?" The bishops proposed among themselves to ordain him priest; but perceiving how grievous a mortification this suggestion was to his humility, they dropped the design, to his great joy. Several miracles which the saint wrought increased the veneration which every one had for his sanctity; and several built chapels in different places in hopes to procure his body to bury it in one of them after his death. This gave him extreme trouble, and he made his two disciples promise to bury

<sup>1</sup> Hist. Lit. t. 1, p. 148.

his body in some unknown secret place. He died about the year 387; and they did as he had enjoined them. His grave was discovered soon after, and his body, with great solemnity, removed and put into a stone coffin. His tomb became a place of great devotion, and famed for miracles. See Theodoret's Philothea, or Religious History, c. 2; and the Roman Martyrology on this day.

### ST. VULGAN, C.

TITULAR SAINT OF THE COLLEGIATE CHURCH,  
AND PATRON OF THE TOWN OF LENS, IN  
ARTOIS.

HE was an Irishman (or, according to his manuscript life kept at Lens, an Englishman or Briton) who preached the faith some time in those parts, and died in a cell not far from the abbey of St. Vedast at Arras, soon after it was erected in the seventh century. Colgan calls him a bishop, and places his death about the beginning of the eighth century. A portion of his relics is kept in the abbey of Liesse, brought from Lens. See Basseur, *Thes. reliq. Hannoniæ*, p. 163; also Miræus, *Fasti Belgici*, p. 647; Colgan, *Act. SS. Hib.* p. 377, n. 5; Molanus, &c.

## NOVEMBER III.

### SAINT MALACHY, CONFESSOR, ARCHBISHOP OF ARDMACH OR ARMAGH.

From St. Bernard's Life, l. 4, c. 4; and the Life of St. Malachy, written by Saint Bernard himself, partly from his own knowledge, and partly from relations sent him from Ireland by the abbot Congan, t. 2, p. 663 ad p. 698, ed. Mabill. Also St. Bernard's Letters, ep. 341 (p. 314, t. 1), ad Malachiam Hiberniæ Archiep. anno 1140; ep. 356 (p. 223, anno 1141), ad Malachiam Hiberniæ Archiep. sedis Apostolicæ legatum; and ep. 374 (anno 1148, p. 337), ad Fratres de Hiberniâ de Transitu Malachiz, giving his brethren in Ireland an account of his death. Also St. Bernard's two Sermons, one spoke at his funeral, in transitu S. Malachiz (p. 1048, t. 3), the other on his anniversary festival, entitled, De S. Malachiâ, p. 1052, t. 3, ed. Mabill. See the bull of the canonization of St. Malachy, published by Mabillon, *ib.* p. 698. St. Bernard's discourses on St. Malachy are ranked amongst the most methodical and elegant of his writings. He seems to surpass himself when he speaks of this saint. The Jesuit Maffei, a true judge and passionate student of eloquence, placed his translation of St. Bernard's Life of St. Malachy the first among the seventeen elegant lives of confessors which he published in Italian.

A. D. 1148.

IN the fifth century Ireland was converted from heathenism to Christianity. Through the three succeeding ages it became the prin-

cipal seat of learning in Christendom. So happy a distinction was owing to the labors and apostolic lives of the native ecclesiastics, who were never known to abuse the great immunities and secular endowments conferred on them by the Irish princes. This change from idolatry to the gospel was brought about in a period when the Roman empire in the West was torn to pieces, and when inundations of the pagan nations seized on the greater part of Europe. In that state, Providence, ever watchful over the church, erected an asylum in this remote island for its repose and extension. For three hundred years the Christian youth of the continent flocked hither to be instructed in the science of the saints, and in the literature which leads to it. In the ninth century, Ireland began to feel the grievances which followed the invasion of the sanctuary in other countries. It was infested in its turn by heathen barbarians, who under the general name of Normans, ravaged at the same time the maritime districts of France, England, and Scotland; and, finally, made establishments in all. Nothing sacred had escaped their depredations; wherever their power prevailed, they massacred the ecclesiastics, demolished the monasteries, and committed their libraries to the flames. In these confusions the civil power was weakened; and kings, contending with a foreign enemy, and with vassals often equally dangerous, lost much of their authority. The national assemblies, the guardians and framers of law, were seldom convened; and when convened, they wanted the power, perhaps the wisdom, to restore the old constitution, or establish a better on its ruins. Through a long and unavoidable intercourse between the natives and the oppressors of religion and law, a great relaxation of piety and morals gradually took place. Vice and ignorance succeeded to the Christian virtues and to knowledge. Factions among the governors of provinces ended in a dissolution of the Irish monarchy, on the demise of Malachy II, in 1022; and, through the accumulation of so many evils, the nation was, in a great degree, sunk in barbarism.

It was in this state of the nation that the glorious saint, whose life we are writing, was born. Malachy,\* called in Irish Maol-

\* Maol-Maodhog was the name given to St. Malachy at the font of baptism. It is a compound which merits explanation, as it relates to a pious custom among the ancient Irish.—Maol, in the ecclesiastical acceptance of that adjective, signifies tonsured; and prefixed to Maodhog, it denotes one tonsured, *i. e.* devoted to the patronage of Saint Maodhog, who was the first bishop of Ferns, and is honored on the 31st of January. Of this prefix of Maol denoting the dedication of infants to patron saints, there are numberless examples in the Irish annals; as Maol-Muire; Maol-Eoin; Maol-Colum; Maol-Brighid; *i. e.* the tonsured to the Blessed Mary, to John the Baptist, to Columbkille, to Bridgit, &c. The piety of parents converted these compounds to baptismal names. Instead of Maol, others among the ancient Irish prefixed the

Maodhog O Morgair,<sup>1</sup> was a native of Armagh; his parents were persons of the first rank, and very virtuous, especially his mother, who was most solicitous to train him up in the fear of God. When he was of age to go to school, not content to procure him pious tutors whilst he studied grammar at Armagh,\* she never ceased at home to instil into his tender mind the most perfect sentiments and maxims of piety; which were deeply imprinted in his heart by that interior master in whose school he was from his infancy a great proficient. He was meek, humble, obedient, modest, obliging to all, and very diligent in his studies; he was temperate in diet, vanquished sleep, and had no inclination to childish sports and diversions, so that he far outstripped his fellow-students in learning, and his very masters in virtue. In his studies, devotions, and little practices of penance he was very cautious and circumspect to shun as much as possible the eyes of others, and all danger of vain-glory, the most baneful poison of virtues. For this reason he spent not so much time in churches as he desired to do, but prayed much in retired places, and at all times frequently lifted up his pure hands and heart to heaven in such manner as not to be taken notice of. When his master took a walk to a neighboring village without any other company but this beloved scholar, the pious youth often remained a little behind, to send up with more liberty, as it were by stealth, short inflamed ejaculations from the bow of his heart, which was always bent, says St. Bernard.

To learn more perfectly the art of dying to himself, and living wholly to God and his love, Malachy put himself under the discipline of a holy recluse named Imar or Imarinus, who led a most austere life in continual prayer in a cell near the great church of Armagh. This step in one of his age and quality astonished the whole city, and many severely censured and laughed at him for it; many ascribed this undertaking to melancholy, fickleness, or the rash heat of youth; and his friends grieved and reproached him, not being able to bear the thought that one of so delicate a constitution and so fine accomplishments and dispositions for the world, should embrace a state of such rigor, and, in their eyes, so mean and contemptible. The saint valued not their censures, and learned by despising them with humility and meekness to vanquish both the world and himself.

<sup>1</sup> Sir James Ware, *Antiq. Hibern.* c. 26, p. 206, 210, &c. Item, *de Script. Hibern.* p. 54; and Tanner, p. 502.

word Gilla or Gilda (in baptismal names) to the saints they chose as patrons to infants. Gilla signifies servant, and hence the names of Gilla-De, the servant of God; Gilla-Croist, the servant of Christ; Gilla-Padraic, the servant of Patrick; Gilla-na-Naomb, the servant of the saints, &c.

\* *Ardmacha* in the Irish language signifies a *high field*.

To attain to the true love of God, he condemned himself whilst alive, as it were, to the grave, says St. Bernard, and submitted himself to the rule of a man; not being like those who undertake to teach what they have never learned, and, by seeking to gather and multiply scholars without having ever been at school, become blind guides of the blind. The simplicity of the disciple's obedience, his love of silence, and his fervor in mortification and prayer, were both the means and the marks of his spiritual progress, which infinitely endeared him to his master, and edified even those who at first had condemned his choice. Their raileries were soon converted into praises, and their contempt into admiration; and many, moved by the example of his virtue, desired to be his imitators and companions in that manner of life. Malachy prevailed upon Imar to admit the most fervent among these petitioners, and they soon formed a considerable community. Malachy was by his eminent virtues a model to all the rest, though he always looked upon himself as the last and most unworthy of that religious society. A disciple so meek, so humble, so obedient, so mortified and devout, could not fail, by the assiduous exercises of penance and prayer, to advance apace to the summit of evangelical perfection. Imar, his superior, and Celsus or Ceallach, archbishop of Armagh,\* judged him worthy of holy orders, and this prelate obliged him, notwithstanding all the resistance he could make, to receive at his hands the order of deacon, and some time after, the priesthood, when he was twenty-five years old, though the age which the canons then required for priestly orders was thirty years, as St. Bernard testifies; but his extraordinary merit was just reason for dispensing with that rule. At the same time, the archbishop made him his vicar to preach the word of God to the rude people, and to extirpate evil customs, which were many, grievous, and inveterate, and most horribly disfigured the face of that church. Wonderful was the zeal with which St. Malachy discharged this commission; abuses and vices were quite defeated and dispersed before his face; bar-

\* His life is on the 6th of April. Hanmer (*chron.* 101) is certainly mistaken when he says that Celsus was a married man, and was buried with his wife at Armagh. Out of the fifteen intruders into the see of Armagh from the year 885, eight were married men; but they only usurped the temporalities, and had a suffragan or vicar who was a consecrated bishop, and who performed all the functions, as Colgan and Ware observe; whence these vicars are named in some catalogues instead of the intruders. Maol-brighid, who was the first archbishop of the fifteen of this family, and the thirteenth in descent from Nial the Great, was a charitable and worthy prelate; but the thirteen following were oppressors of the see. Celsus, the last prelate of the family, was duly elected, and put an end to this tyranny by recommending the canonical election of Malachy. Saint Celsus is usually styled in the Irish annals Comarba of St. Patrick, *i. e.* his successor.

barous customs were abolished; diabolical charms and superstitions were banished; and whatever squared not with the rule of the gospel could not stand before him. He seemed to be a flame amidst the forests, or a hook extirpating noxious plants; with a giant's heart he appeared at work on every side. He made several regulations in ecclesiastical discipline, which were authorized by the bishops, and settled the regular solemn rehearsal of the canonical hours in all the churches of the diocese, which, since the Danish invasions, had been omitted even in cities; in which it was of service to him that from his youth he had applied himself to the church music. What was yet of much greater importance, he renewed the use of the sacraments, especially of confession or penance, of confirmation, and regular matrimony. St. Malachy, fearing lest he was not sufficiently skilled in the canons of the church to carry on a thorough reformation of discipline, and often laboring under great anxieties of mind on this account, resolved, with the approbation of his prelate, to repair for some time to Malchus, bishop of Lismore, who had been educated in England where he became a monk of Winchester, and was then for his learning and sanctity reputed the oracle of all Ireland. Being courteously received by this good old man, he was diligently instructed by him in all things belonging to the divine service and to the care of souls, and, at the same time, he employed his ministry in that church.

Ireland being at that time divided into several little kingdoms,\* it happened that Cormac, king of Munster, was dethroned by his wicked brother, and, in his misfortunes, had recourse to bishop Malchus, not to recover his crown, but to save his soul, fearing him who takes away the spirit of princes, and being averse from shedding more blood for temporal interests. At the news of the arrival of such a guest, Malchus made preparations to receive him with due honor; but the king would by no means consent to his desires, declaring it was his intention to think no more of worldly pomp, but to live among his canons, to put on sackcloth, and labor by penance to secure to himself the possession of an eternal kingdom. Malchus made him a suitable exhortation on the conditions of his sacrifice, and of a contrite heart, and assigned him a little house to lodge in, and appointed St. Malachy his master, with bread and water for his sustenance. Through our saint's exhortations the king began to relish the sweetness of the incorruptible heavenly food

\* Ireland was anciently divided into two parts, the southern called Leth-Mogha, or Mogha's-share; and the northern called Leth-Cuinn, or Conn's-share; from Concead-cathach, king of Ireland, and Mogha-nuadhad, king of Munster. The partition was made between the two contending kings about the year 192, by a line drawn from the mouth of the river Liffey at Dublin, to Galway.

of the soul, his heart was softened to compunction; and whilst he subdued his flesh by austerities, he washed his soul with penitential tears, like another David, never ceasing to cry out with him to God: *Behold my baseness and my misery, and pardon me all my offences.* The sovereign Judge was not deaf to his prayer, but (according to his infinite goodness) heard it, not only in the sense in which it was uttered, purely for spiritual benefits, but also with regard to the greatest temporal favors, granting him his holy grace which he asked, and in the bargain restoring him to his earthly kingdom. For a neighboring king, moved with indignation at the injury done to the majesty of kings in his expulsion, sought out the penitent in his cell, and finding him insensible to all worldly motives of interest, pressed him with those of piety, and the justice which he owed to his own subjects; and not being able yet to succeed, engaged both Malchus the bishop, and St. Malachy to employ their authority and command, and to represent to him that justice to his people, and the divine honor obliged him not to oppose the design. Therefore, with the succors of this king and the activity of many loyal subjects, he was easily placed again upon the throne; and he ever after loved and honored St. Malachy as his father. Our saint was soon after called back by Celsus and Imar, both by letters and messages, to Armagh.

The great abbey of Benchor,\* now in the county of Down, lay at that time in a desolate condition, and its revenues were possessed by an uncle of St. Malachy, till it should be re-established. This uncle resigned it to his holy nephew that he might settle in it regular observance, and became himself a monk under his direction in this house, which, by the care of the saint, became a flourishing seminary of learning and piety, though not so numerous as it had formerly been. St. Malachy governed this house some time, and, to use St. Bernard's words, was in his deportment a living rule, and a bright glass, or, as it were, a book laid open in which all might learn the true precepts of religious conversation. He not only always went before his little flock, in all monastic observances, but also did particular penan-

\* Benchor, now corruptly called Bangor, is derived from the Latin *Benedictus-chorus*, Blessed choir. It was founded by St. Comgall about the year 550, is said to have had sometimes three thousand monks at once; at least from it swarmed many other monasteries in Ireland and Scotland; and St. Columban, a monk of this house, propagated its institute in France and Italy. The buildings were destroyed by Danish pirates, who massacred here nine hundred monks in one day. From that time it lay in ruins till St. Malachy restored it. A small part of St. Malachy's building yet subsists. The traces of the old foundation discover it to have been of great extent. (See the new accurate History of the County of Down, p. 64, published in 1744; and Sir James Ware, in *Monasteriologia Hibernica*, p. 210).

ces, and other actions of perfection, which no man was able to equal; and he worked with his brethren in hewing timber, and in the like manual labor. Several miraculous cures of sick persons, some of which St. Bernard recounts, added to his reputation. But the whole tenor of his life, says this saint, was the greatest of his miracles; and the composure of his mind and the inward sanctity of his soul appeared in his countenance, which was always modestly cheerful. A sister of our saint, who had led a worldly life, died, and he recommended her soul to God for a long time in the sacrifice of the altar. Having intermitted this for thirty days, he seemed one night to be advertised in his sleep that his sister waited with sorrow in the churchyard, and had been thirty days without food. This he understood of spiritual food; and, having resumed the custom of saying mass or causing one to be said for her every day, saw her after some time admitted to the door of the church, then within the church, and some days after to the altar, where she appeared in joy, in the midst of a troop of happy spirits; which vision gave him great comfort.<sup>1</sup>

St. Malachy, in the thirtieth year of his age, was chosen bishop of Connor (now in the county of Antrim), and, as he peremptorily refused to acquiesce in the election, he was at length obliged by the command of Imar, and the archbishop Celsus, to submit. Upon beginning the exercise of his functions, he found that his flock were Christians in name only, but in their manners savage, vicious, and worse than pagans. However, he would not run away like a hireling, but resolved to spare no pains to turn these wolves into sheep. He preached in public with an apostolical vigor, mingling tenderness with a wholesome severity; and when they would not come to the church to hear him, he sought them in the streets and in their houses, exhorted them with tenderness, and often shed tears over them. He offered to God for them the sacrifice of a contrite and humble heart, and sometimes passed whole nights weeping and with his hands stretched forth to heaven in their behalf. The remotest villages and cottages of his diocese he visited, going always on foot, and he received all manner of affronts and sufferings with invincible patience. The most savage hearts were at length softened into humanity and a sense of religion, and the saint restored the frequent use of the sacraments among the people; and whereas he found amongst them very few priests, and those both slothful and ignorant, he filled the diocese with zealous pastors, by whose assistance he banished ignorance and superstition, and established all religious observances, and the practice of piety. In the whole comportment of this holy man, nothing was more admirable

than his invincible patience and meekness. All his actions breathed this spirit in such a manner as often to infuse the same into others. Amongst his miracles St. Bernard mentions that a certain passionate woman, who was before intolerable to all that approached her, was converted into the mildest of women by the saint commanding her, in the name of Christ never to be angry more, hearing her confession, and enjoining her a suitable penance; from which time no injuries or tribulations could disturb her.

After some years, the city of Connor was taken and sacked by the king of Ulster; upon which St. Malachy, with a hundred and twenty disciples, retired into Munster, and there, with the assistance of king Cormac, built the monastery of Ibrac, which some suppose to have been near Cork, others in the isle of Beg-erin, where St. Imar formerly resided. Whilst our saint governed this holy family in the strictest monastic discipline, humbling himself even to the meanest offices of the community, and, in point of holy poverty and penance, going beyond all his brethren, the archbishop Celsus was taken with that illness of which he died. In his infirmity he appointed St. Malachy to be his successor, conjuring all persons concerned, in the name of St. Patrick, the founder of that see, to concur to that promotion, and oppose the intrusion of any other person. This he not only most earnestly declared by word of mouth, but also recommended by letters to persons of the greatest interest and power in the country, particularly to the two kings of Upper and Lower Munster. This he did out of a zealous desire to abolish a most scandalous abuse which had been the source of all other disorders in the churches of Ireland. For two hundred years past, the family out of which Celsus had been assumed, and which was the most powerful in the country, had, during fifteen generations, usurped the archbishopric as an inheritance; insomuch, that when there was no clergyman of their kindred, they intruded some married man and layman of their family, who, without any holy orders, had the administration and enjoyed the revenues of that see, and even exercised a despotical tyranny over the other bishops of the island. Notwithstanding the precaution taken by Celsus, who was a good man, after his death, though Malachy was canonically elected, pursuant to his desire, Maurice, one of the abovementioned family, got possession. Malachy declined the promotion, and alleged the dangers of a tumult and bloodshed. Thus three years passed till Malchus, bishop of Lismore, and Gillebert, bishop of Limerick, who was the pope's legate in Ireland, assembled the bishops and great men of the island, and threatened Malachy with excommunication if he refused to accept the archbishopric. Hereupon he submitted, but said: "You drag me to death. I obey in hopes of martyrdom;

<sup>1</sup> S. Bern. Vit. S. Malachiaë, c. 5

but, on this condition, that if the business succeed according to your desires, when all things are settled, you shall permit me to return to my former spouse, and my beloved poverty." They promised he should have the liberty so to do, and he took upon him that charge, and exercised his functions with great zeal through the whole province, except in the city of Armagh, which he did not enter for fear of bloodshed, so long as Maurice lived, which was two years more.

At the end of five years, after the demise of Celsus, Maurice died, and, to complete his iniquities and increase his damnation, named his kinsman Nigellus for his successor. But king Cormac and the bishops resolved to install St. Malachy in that see; and he was acknowledged the only lawful metropolitan in the year 1133, the thirty-eighth of his age. Nigellus was obliged to leave Armagh, but carried with him two relics held by the Irish in great veneration; and the common people were foolishly persuaded that he was archbishop who had them in his possession. These were a book of the gospels which had belonged to St. Patrick, and a crosier called the staff of Jesus, which was covered with gold, and ornamented with rich jewels. By this fallacy some still adhered to him, and his kindred violently persecuted St. Malachy. One of the chief amongst them invited him to a conference at his house with a secret design to murder him. The saint, against the advice of all his friends, went thither, offering himself to martyrdom for the sake of peace; he was accompanied only by three disciples, who were ready to die with him. But the courage and heavenly mildness of his countenance disarmed his enemies as soon as he appeared amongst them; and he who had designed to murder him, rose up to do him honor, and a peace was concluded on all sides. Nigellus not long after surrendered the sacred book and crosier into his hands; and several of the saint's enemies were cut off by visible judgments. A raging pestilence, which broke out at Armagh, was suddenly averted by his prayers, and he wrought many other miracles. Having rescued that church from oppression, and restored discipline and peace, he insisted upon resigning the archiepiscopal dignity, according to covenant, and ordained Gelasius, a worthy ecclesiastic, in his place. He then returned to his former see; but whereas the two sees of Connor and Down had been long united, he again divided them, consecrated another bishop for Connor, and reserved to himself only that of Down, which was the smaller and poorer. Here he established a community of regular canons, with whom he attended to prayer and meditation, as much as the external duties of his charge would permit him. He regulated every thing and formed great designs for the divine honor.

To obtain the confirmation of many things which he had done, he undertook a journey

to Rome; in which one of his motives was to procure palls for two archbishops; namely, for the see of Armagh, which had long wanted that honor through the neglect and abuses of the late usurpers, and for another metropolitan see which Celsus had formed a project of, but which had not been confirmed by the pope.\* St. Malachy left Ireland in 1139, conversed some time at York with a holy priest named Sycar, an eminent servant of God, and in his way through France visited Clairvaux, where St. Bernard first became acquainted with him, and conceived the greatest affection and veneration for him on account of his sanctity. St. Malachy was so edified with the wonderful spirit of piety which he discovered in St. Bernard and his monks, that he most earnestly desired to join them in their holy exercises of penance and contemplation, and to end his days in their company; but he was never able to gain the pope's consent to leave his bishopric. Proceeding on his journey, at Yvree in Piedmont he restored to health the child of the host with whom he lodged, who was at the point of death. Pope Innocent II received him with great honor; but would not hear of his petition for spending the remainder of his life at Clairvaux. He confirmed all he had done in Ireland, made him his legate in that island, and promised him the pall. The saint in his return called again at Clairvaux, where, says St. Bernard, he gave us a second time his blessing. Not being able to remain himself with those servants of God, he left his heart there, and four of his companions, who, taking the Cistercian habit, afterward came over into Ireland, and instituted the abbey of Mellifont, of that Order, and the parent of many others in those parts. St. Malachy went home through Scotland, where king David earnestly entreated him to restore to health his son Henry, who lay dangerously ill. The saint said to the sick prince: "Be of good courage; you will not die this time." He then sprinkled him with holy water, and the next day the prince was perfectly recovered.

St. Malachy was received in Ireland with the greatest joy, and discharged his office of legate with wonderful zeal and fruit, preaching every where, holding synods, making excellent regulations, abolishing abuses, and working many miracles. One of these St. Charles Borromeo used to repeat to his priests, when he exhorted them not to fail being watchful and diligent in administering in due

\* The great metropolitan see of Armagh was erected by St. Patrick, in the year 414, according to the annals of Ulster, quoted by Sir James Ware. The great church was built in 1262, by the archbishop Patrick O Scanlain, a great benefactor to this see. It was served by regular canons of St. Austin, who are said to have been founded here by Imar O Hedagain, master of St. Malachy O Morgair, who settled that community in this church when he was archbishop. The metropolitan see erected by Celsus, the name of which was unknown to St. Bernard, was perhaps that of Tuam to which a pall was first granted in 1152.



time the sacrament of extreme-unction to the sick. It is related by St. Bernard as follows.<sup>1</sup> The lady of a certain knight who dwelt near Bensor, being at the article of death, Saint Malachy was sent for; and after suitable exhortations he prepared himself to give her extreme-unction. It seemed to all her friends better to postpone that sacrament till the next morning, when she might be better disposed to receive it. St. Malachy yielded to their earnest entreaties, though with great unwillingness. The holy man having made the sign of the cross upon the sick woman, retired to his chamber, but was disturbed in the beginning of the night with an uproar through the whole house, and lamentations and cries, that their mistress was dead. The bishop ran to her chamber, and found her departed; whereupon, lifting up his hands to heaven, he said, with bitter grief and remorse: "It is I myself who have sinned by this delay, not this poor creature." Desiring earnestly to render to the dead what he accused himself that he by his neglect had robbed her of, he continued standing over the corpse, and praying with many bitter tears and sighs; and from time to time turning toward the company, he said to them: "Watch and pray." They passed the whole night in sighs, and reciting the psalter, and other devout prayers; when, at break of day, the deceased lady opened her eyes, sat up, and, knowing St. Malachy, with a devout bow saluted him; at which sight all present were exceedingly amazed, and their sadness was turned into joy. St. Malachy would anoint her without delay, knowing well that by this sacrament sins are remitted, and the body receives help as is most expedient. The lady, to the greater glory of God, recovered and lived some time to perform the penance imposed on her by St. Malachy; then relapsed, and with the usual succors of the church, happily departed.

St. Malachy built a church of stone at Bensor on a new plan, such as he had seen in other countries; at which unusual edifice the people of the country were struck with great admiration.<sup>2</sup> He likewise rebuilt or repaired the cathedral church at Down, famous for the tomb of St. Patrick; whither also the bodies of St. Columba and St. Bridget were afterward removed.\* St. Malachy's zeal for

the reestablishment of the Irish church in its splendor moved him to meditate a second journey into France, in order to meet pope Eugenius III, who was come into that kingdom. Innocent II died before the two palls which he had promised could be prepared and sent. Celestine II and Lucius II died in less than a year and a half. This affair having been so long delayed, St. Malachy convened the bishops of Ireland, and received from them a deputation to make fresh application to the apostolic see. In his journey through England, whilst he lodged with the holy canons at Gisburn, a woman was brought to him, who had a loathsome cancer in her breast; whom he sprinkled with water which he had blessed, and the next day she was perfectly healed. Before he reached France the pope was returned to Rome; but St. Malachy determined not to cross the Alps without first visiting his beloved Clairvaux. He arrived there in October, 1148, and was received with great joy by St. Bernard and his holy monks, in whose happy company he was soon to end his mortal pilgrimage. Having celebrated mass with his usual devotion on the feast of St. Luke, he was seized with a fever, which obliged him to take to his bed. The good monks were very active in assisting him; but he assured them that all the pains they took about him was to no purpose, because he should not recover. St. Bernard doubts not but he had a foreknowledge of the day of his departure. How sick and weak soever he was, he would needs rise and crawl down stairs into the church, that he might there receive the extreme-unction and the viaticum, which he did lying on ashes strewed on the floor. He earnestly begged that all persons would continue their prayers for him after his death, promising to remember them before God; he tenderly commended also to their prayers all the souls which had been recommitted to his charge, and sweetly reposed in our Lord on All Souls'-day, the 2nd of November, in the year 1148, of his age fifty-four; and was interred in the chapel of our Lady at Clairvaux, and carried to the grave on the shoulders of abbots. At his burial was present a youth, one of whose arms was struck with a dead palsy, so that it hung useless and without life by his side. Him St. Bernard called, and taking up the dead arm, applied it to the hand of the deceased saint, and it was wonderfully restored to itself, as this venerable author himself assures us.<sup>1</sup> St. Bernard, in his second discourse on this saint, says to his monks:<sup>2</sup> "May he protect us by his merits, whom he has instructed by his example, and confirmed by his miracles." At his funeral, having sung a mass of Requiem for his soul, he added to the mass a collect to implore the divine grace through his intercession having, been assured of his glory by a revelation at

<sup>1</sup> S. Bernard, in Vit. S. Malachiae, c. 24 (al. 20), p. 686, ed. Mabill. fol.

<sup>2</sup> Ib. c. 26.

\* The see of Down was again united to that of Connor, by Eugenius IV, in 1441. *Dun* signified a hill among the Irish, Britons, Saxons, and Gauls. Whence Dun-keran, Dun-gannon, Dun-garvan, &c. Dunelmum, Camelodunum, Sorbiodunum, &c. Lugdunum, Julidunum, &c. (Sir James Ware, Antiq. Hibern. c. 29, p. 296). *Dun* also signifies a habitation, generally erected on elevated ground. We learn from the ancient Irish Annals that many stone churches had been erected in Ireland before the time of St. Malachy. They were, in the language of the country, called *Damliags*; from *Dam* a house, and *liag* a stone.

<sup>1</sup> S. Bern. Vit. S. Malach. c. ult. p. 698.

<sup>2</sup> Serm. 2 de S. Malach. p. 1052.

the altar, as his disciple Geoffroy relates in the fourth book of his life. St. Malachy was canonized by a bull of pope Clement (either the third or fourth), addressed to the general chapter of the Cistercians, in the third year of his pontificate.<sup>1</sup>

Two things, says St. Bernard,<sup>2</sup> made Malachy a saint, perfect meekness (which is always founded in sincere profound humility) and a lively faith; by the first, he was dead to himself; by the second, his soul was closely united to God in the exercises of assiduous prayer and contemplation. *He sanctified him in faith and mildness.*<sup>3</sup> It is only by the same means we can become saints. How perfectly Malachy was dead to himself, appeared by his holding the metropolitanical dignity so long as it was attended with extraordinary dangers and tribulations, and by his quitting it as soon as he could enjoy it in peace; how entirely he was dead to the world, he showed by his love of sufferings and poverty, and by the state of voluntary privations and self-denial, in which he lived in the midst of prosperity, being always poor to himself, and rich to the poor, as he is styled by St. Bernard. In him this father draws the true character of a good pastor, when he tells us that self-love and the world were crucified in his heart, and that he joined the closest interior solitude with the most diligent application to all the exterior functions of his ministry. "He seemed to live wholly to himself, yet so devoted to the service of his neighbor as if he lived wholly for them;\* so perfectly did neither charity withdraw him from the strictest watchfulness over himself, nor care of his own soul hinder him in any thing from attending to the service of others. If you saw him amidst the cares and functions of his pastoral charge, you would say he was born for others, not for himself. Yet if you considered him in his retirement, or observed his constant recollection, you would think that he lived only to God and himself."

#### ST. HUBERT, BISHOP OF LIEGE, C.

GOD, who is wonderful in his mercies above all his works, called St. Hubert from a worldly life to his service in an extraordinary manner; though the circumstances of this event are so obscured by popular inconsistent relations, that we have no authentic account of his actions before he was engaged in the service of the church under the discipline of St. Lambert, bishop of Maestricht. He is said to have been a nobleman of Aquitain; passed his youth in the court of Theodorick III, and probably spent some time in

the service of Pepin of Herstal, who became mayor of the palace of Austrasia in 681. He is also said to have been passionately addicted to the diversion of hunting, and was entirely taken up in worldly pursuits, when, moved by divine grace, he resolved at once to renounce the school of vanity, and enter himself in that of Christ, in which his name had been enrolled in baptism. St. Lambert was the experienced and skilful master by whose direction he studied to divest himself of the spirit of the world, and to put on that of Jesus Christ; and to learn to overcome enemies and injuries by meekness and patience, not by revenge and pride, rather to sink under, than to vanquish them. His extraordinary fervor, and the great progress which he made in virtue and learning strongly recommended him to St. Lambert, who ordained him priest, and intrusted him with the principal share in the administration of his diocese. That holy prelate being barbarously murdered in 681, St. Hubert was unanimously chosen his successor, and the death of his dear master inflamed him with a holy desire of martyrdom, of which he sought all occasions. For charity conceives no other sentiments from wrongs, and knows no other revenge for the most atrocious injuries than the most tender concern and regard for sinners, and a desire of returning all good offices for evil received; thus to overcome evil by good, and invincibly maintain justice. St. Hubert never ceased with David to deplore his banishment from the face of God, and tears almost continually watered his cheeks. His revenues he consecrated to the service of the poor, and his labors to the extirpation of vice and of the remains of idolatry. His fervor in fasting, watching, and prayer, far from ever abating, seemed every day to increase; and he preached the word of God assiduously, with so much sweetness and energy, and with such unction of the Holy Ghost, that it was truly in his mouth a two-edged sword, and the people flocked from distant places to hear it from him. Out of devotion to the memory of St. Lambert, in the thirteenth year of his episcopal dignity, he translated his bones from Maestricht to Liege, then a very commodious and agreeable village upon the banks of the Meuse, which, from this treasure, very soon grew into a flourishing city, to which the ruins of Herstal, a mile distant, and of several other palaces and fortresses on the Meuse, contributed not a little. St. Hubert placed the relics of the martyr in a stately church which he built upon the spot where he had spilt his blood, which our saint made his cathedral, removing thither the episcopal see from Maestricht in 721, which St. Servatius had translated from Tongres to Maestricht in 382. Hence St. Lambert is honored at Liege as principal patron, and St. Hubert as founder of the city and church, and its first bishop.

<sup>1</sup> Mabul. ib. p. 698.

<sup>2</sup> Serm. de S. Malachiâ.

<sup>3</sup> Ecclus. xi, 5.

\* "Totus suus et totus omnium erat," &c. S. Bern. Serm. 2 de S. Malachiâ, p. 1053.

The great forest of Ardenne, famous in the Commentaries of Julius Cæsar and later writers, was in many parts a shelter for idolatry down to that age.\* St. Hubert with incredible zeal penetrated into the most remote and barbarous places of this country, and abolished the worship of idols; and as he performed the office of the apostles, God bestowed on him a like gift of miracles. Amongst others the author of his life relates as an eye-witness, that on the three days' fast of the Rogations which the whole church observes, the holy bishop went out of the city of Maestricht in procession, through the fields and villages with his clergy and people, according to custom, following the standard of the cross and the relics of the saints, and singing the litany. This religious procession was disturbed in its devotions by a woman possessed by an evil spirit; but the holy bishop silenced her and restored her to her health by signing her with the cross. In the time of a great drought he obtained rain by his prayers. A year before his happy death he was advertised of it in a vision, and favored with a sight of a place prepared for him in glory. Though the foreknowledge which faith gives us of the great change for which we wait the divine will, be equally sufficient to raise up our hearts thither, the saint from that time redoubled his fervor in sighing after that bliss, and in putting his house in order; and reserved to himself more time for visiting the altars, and the shrines of the saints, especially the tomb of St. Lambert, and the altar of St. Albinus, commending his soul to God through the intercession of the saints with many tears. Going to dedicate a new church at Fur (which seems to be Terture in Brabant) twelve leagues from Liege, he preached there his farewell sermon; immediately after which he betook himself to bed ill of a fever, and on the sixth day of his sickness, reciting to his last breath the Creed and the Lord's Prayer, sweetly reposed in Christ, on the 30th of May, in 727. His body was conveyed to Liege, and deposited

\* A small district on both sides of the Meuse still retains the name of the country of Ardenne. The ancient forest of that name was inclosed betwixt the Rhine and the Meuse. Some authors have extended it on one side into Champagne, and on the other as far as the Scheldt. Those at least who carry it beyond this river into Artois, seem to take this name of Ardenne for any great wood; as the Romans understood the word Hercynian. On which account they called by the same name Hercynia the whole great German forest, which was extended from the Ardennes or the Rhine, through all Germany to the Danube. They seem to have mistaken the German word Hartz, a wood, and the plural Hartzen, for an appellation, which they corrupted into Hercynia. The name of Hercynian or Hartz-Forest is given by moderns only to that wood which is thirty English miles broad, and about sixty long, situated in Brunswic-Lunenburg, Thuringia, Anhalt, and Hildersheim. (See the Natural History of Hartz-Forest by H. Behrens, M. D.).

in the collegiate church of St. Peter.\* With the leave of the bishop, and of the emperor Lewis Debonnaire, it was translated, in 825, to the abbey of Andain, since called St. Hubert's, in the Ardennes, on the frontiers of the duchy of Luxemburg. The abbot is lord of the territory, which comprises sixteen villages. The shrine of St. Hubert is resorted to by many pilgrims, and has been honored by many miraculous cures, especially of persons bit by mad dogs.† The principal feast of St. Hubert, probably on account of some translation, is kept on the 3d on November. See the history of his life from the time of his conversion, written by one who had conversed familiarly with him; also the History of the Translation of his relics to Andain (or St. Hubert's) by Jonas (probably the bishop of Orleans); and an anonymous history of his miracles compiled in the eleventh age, all published by Mabilon, Sæc. Ben. 4, p. 293, &c. Likewise Le Cointe and Miræus, in their Annals of France and Belgium; Placentius, Hist. Episcoporum Leod. p. 272; Buxhorn, Antiq. Leod. p. 7, &c.

#### ST. WENEFRIDE, OR WINEFRIDE, ‡ VIRGIN, MARTYR.

HER father, whose name was Thevith, was very rich, and one of the prime nobility in the country, being son to Eluith, the chief magistrate, and second man in the kingdom

\* The military order of knights of St. Hubert was instituted by Gerard V, duke of Cleves and Gueldres, in memory of his victory gained in 1444, on St. Hubert's day, over the house of Egmont, which pretended a claim to those duchies. The knights wore a gold collar ornamented with hunting horns: on which hung a medal with an image of St. Hubert before their breast. The duke of Neuburgh became heir to Cleves, and in 1685 was made elector palatine of the Rhine. This honor is since conferred by the elector palatine on certain gentlemen of his court with pensions. The knights now wear a gold collar with a cross and an image of St. Hubert, &c. (See Statuta Ordinis Militaris S. Huberti, à ser. Principe Joan. Gul. Comite Palatino Rheni S. R. J. elect. renovati, an. 1708; also the Jesuit Bonanni, Schoonebeck, Bern. Giustiniani, and F. Honoratus of St. Mary, in their histories of military orders of knighthood).

† Against this dreadful venom the blessing of heaven is so much the more earnestly to be implored, as no confidence can be placed in bathing in the sea or other vulgar remedies, as Somerville truly observes; neither is the new secret a sure prescription, though it sometimes succeeds. Nevertheless, superstitious notions and practices, which easily creep into the best devotions amongst the vulgar, cannot be too carefully guarded against on all occasions, and require the particular attention of all pastors concerned in these pilgrimages, &c. at St. Hubert's, that every practice be regulated and directed by true piety and religion. (See Doctor Thiers, *Traité des Superstitions*, l. 6, c. 4, p. 107; F. Le Brun, *Hist. Crit. des Pratiques, Superstit.* l. 4, c. 4, p. 195; Raynaud, t. 8, p. 116; Bened. XIV, *De Canoniz.* &c.).

‡ This name in the English-Saxon tongue signifies *Winner or Procurer of Peace*; but in the

of North Wales, next to the king.\* Her virtuous parents desired above all things to bring her up in the fear of God, and to preserve her soul untainted amidst the corrupt air of the world. About that time St. Beuho, Benno, or Benow, a holy priest and monk, who is said to have been uncle to our saint by the mother, having founded certain religious houses in other places, came and settled in that neighborhood. Thevith rejoiced at his arrival, gave him a spot of ground free from all burden or tribute, to build a church on, and recommended his daughter to be instructed by him in Christian piety.<sup>1</sup> When the holy priest preached to the people, Wenefride was placed at his feet, and her tender soul eagerly imbibed his heavenly doctrine, and was wonderfully affected with the great truths which he delivered, or rather which God addressed to her by his mouth. The love of the sovereign and infinite good growing daily in her heart, her affections were quite weaned from all the things of this world; and it was her earnest desire to consecrate her virginity by vow to God, and, instead of an earthly bridegroom, to choose Jesus Christ for her spouse. Her parents readily gave their consent, shedding tears of joy, and thanking God for her holy resolution. She first made a private vow of virginity in the hands of St. Beuno; and some time after received the religious veil from him, with certain other pious virgins, in whose company she served God in a small nunnery which her father had built for her, under the direction of St. Beuno, near Holy-Well.† After this, St. Beuno returned to the

<sup>1</sup> Vit. Wenefr. in app. ad Lel. Itiner. t. 4, p. 128, ed. Nov.

British, *Fair Countenance* (Camd. Rem. p. 104). The English Saxons in West-Sex seem to have borrowed it from the neighboring Britons; for St. Winfrid changed his name in foreign countries into Boniface, a Latin word of the same import. St. Boniface by this change rendered a rough uncouth name familiar to foreigners among whom he lived. Otherwise, such changes, made without reason, occasioned great obscurity in history. Yet this madness has sometimes seized men. Erstwert, or Blackland, would be called from the Greek Melanethon; Newman, Neander; Brooke, Torren-tius; Fenne, Paludanus; Du Bois, Sylvius; Reucklin or Smoke, Capnion, &c.

That this was the etymology of St. Wenefride's name appears, first, because she was of British extraction; secondly, in the best MSS. and by the most correct antiquarians, she is called Wenefride, or Guenfride, or Guenvera; and thirdly, in her Cottonian life by an allusion to her name she is styled the Fair Wenefride, Candida Wenefreda.

\* The English editor J. F. construing ill the text of prior Robert, says: "Eluith the Second was then king;" whereas the author says: "Eluith was the second man from the king. Thevith qui fuit filius summi senatoris et a rege secundi, Eluith."

† Several objections made by some Protestants to this history are obviated by the remarks on the saint's name, and other circumstances inserted in this account of her life. They allege the silence of Bede, Nennius, Dooms-day Book, and Giraldus Cambrensis. Bede wrote only the church history

first monastery which he had built at Clun-nock or Clynog Vaur, about forty miles distant, and there soon after slept in our Lord. His tomb was famous there in the thirteenth

of the English, which the king had desired of him. If he touches upon the British affairs, it is only by way of introduction. He no where names St. David, St. Kentigern, and many other illustrious British saints. Nennius, abbot of Bangor, wrote his history of the Britons, according to Cave and Tanner, about the year 620, but, according to the best manuscript copies of his book (see Usher, p. 217, et ed. Galæi, p. 93) in 858; but it is a very imperfect and inaccurate historian, and gives no account of that part of Wales where St. Wenefride lived. At least Bede preceded her; which is also probable of Nennius, who certainly brings not his history down low enough. Doomsday Book was a survey to give an estimate of families and lands. A well or prodigy was not an object for such a purpose; and many places are omitted in it, because comprised under neighboring manors. Giraldus Cambrensis, bishop of St. David's, in South Wales, wrote his Itinerary of Wales in the year 1188, and died in 1210; before which times we have certain monuments extant of St. Wenefride and Holy-Well. Many unknown accidents occasion much greater omission in authors. Giraldus is very superficial except in Brecknockshire, of which he was archdeacon. He had imbibed at Paris an implacable enmity against the monks of his age (though he commends their founders and institutes), which he discovers in all his works, especially in his *Speculum Ecclesiæ* or *De Monasticis Ordinibus*, a manuscript in the Cottonian library. His spleen was augmented after he lost his bishopric at Rome. He probably never visited this well, nor the neighboring monastery; or omitted them, because lately described by the prior Robert and others. What omissions are there not in Leland himself relating to this very point? No wonder if St. Wenefride is omitted in an old calendar of St. David's, which church in South-Wales kept its own festivals, but not those of North-Wales, as other examples show.

We have now extant a MS. life of Wenefride in the Cottonian library, written soon after the conquest of England by the Normans, whom it calls French (consequently about the year 1100), in which manuscript her body is said to have been then at Guthurin, says bishop Fleetwood. A second life was compiled in 1140, by Robert, prior of Shrewsbury, who gives a history of the translation of her relics to that monastery in 1138, and who discovers a scrupulous sincerity in relating only what he gathered, partly from written records found in the monasteries of North Wales, and partly from the popular traditions of ancient priests and the people. Both these lives were wrote before Giraldus Cambrensis; nor had Robert seen the former, their relations differing in some places. The life of St. Wenefride which came from Ramsey abbey, and was in the hands of Sir James Ware, and some others in manuscript, though copied in part from Robert's, have sufficient differences to show other memoirs to have been then extant. Her life in John of Tinmouth, copied from him by Capgrave, is an abstract from prior Robert's work. Alford and Cressy seem to have seen no other life than that in Capgrave. All these memoirs are mentioned by Dr. Fleetwood, bishop of St. Asaph's, afterward of Ely, in his *Dissertation or Remarks* against the life of St. Wenefride. A manuscript which escaped the search of this learned antiquarian, is a sermon on St. Wenefride, preached, as it seems by the rest of the book, at Derby, whilst her festival was kept on the 22d of June, immediately after it had been appointed a holyday. In it we have a short account of her life and martyrdom, with the mention of the miraculous cures of a leper

century. Leland mentions<sup>1</sup> that St. Benou founded Clunock Vaur, a monastery of white monks, in a place given him by Guithin, uncle to one of the princes of North-Wales. His name occurs in the English Martyrology.

After the death of St. Beuno, St. Wenefride left Holy-Well, and, after putting herself for a short time under the direction of St. Deifer, entered the nunnery of Guitherin in Denbighshire, under the direction of a very holy abbot called Elerius, who governed there a double monastery. After the death of the abbess Theonia, St. Wenefride was chosen to succeed her. Leland speaks of St. Elerius as follows:<sup>2</sup> "Elerius was anciently, and is at present in esteem among the Welch. I guess that he studied at the banks of the Elivi where now St. Asaph's stands. He afterward retired in the deserts. It is most certain that he built a monastery in the vale of Cluide, which was double, and very numerous of both sexes. Amongst these was the most noble virgin Guenvrede, who had been educated by Beuno, and who suffered death, having her head cut off by the furious Caradoc."\* Leland mentions not the stupendous miracles which Robert of Salop and others relate on that occasion,† though in the ab-

stract of her life inserted in an appendix to the fourth volume of the last edition of Leland's Itinerary<sup>1</sup> she is said to have been raised to life by the prayers of St. Beuno. In all monuments and calendars she is styled a martyr; all the accounts we have of her agree that Caradoc or Cradoc, son of Alain, prince of that country, being violently fallen in love with her, gave so far away to his brutish passion, that, finding it impossible to extort her consent to marry him, or gratify his desires, in his rage he one day pursued her, and cut off her head, as she was flying from him to take refuge in the church which St. Beuno had built at Holy-Well. Robert of Shrewsbury and some others add, that Cradoc was swallowed up by the earth upon the spot; secondly, that in the place where the head fell, the wonderful well which is seen there sprang up, with pebble stones and large parts of the rock in the bottom stained with red streaks, and with moss growing on the sides under the water, which renders a sweet fragrant smell;\* and thirdly, that the

<sup>1</sup> Ed. Hearnii Nov. an, 1744, p. 128.

own death, and carried their several heads in their hands to certain places. Muratori thinks these accounts, which have no foundation in authentic historians or competent vouchers, to have been first taken up amongst the common people from seeing certain pictures of these martyrs with red circles about their necks, or carrying their heads in their hands, as it were offering them to God; by which no more was originally meant than to express their martyrdom (Murat. Præf. in Spicilegium Ravenatis Historiæ, t. 1, part. 2, p. 527). All these miracles are easy to Omnipotence, but must be made credible by reasonable and convincing testimonies.

\* Some Protestants have ascribed the origin of Holy-Well to the monks of Basingwerk in that neighborhood. But that monastery was only founded in 1131, by Randle earl of Chester, first for the Grey-brothers, *i. e.* of the Order of Seigny, which was soon after united to the Cistercian, which rule this house then embraced. It was so much augmented and enriched by Henry II, in 1150, that he was called the principal founder. Holy-Well was certainly a place of great devotion, and bore this name before that time. Richard, the second earl palatine of Chester (who was afterward drowned, in 1120, in a voyage to Normandy), made a pilgrimage to Holy-Well, and was miraculously preserved in it from an army of Welchmen by the intercession of St. Wereburge, as is related in her life from Bradshaw. Ranulf or Randle, the nephew and successor of this earl, in his charter of the foundation of Basingwerk, in 1131, gave to that monastery, "Haly-Well, Fulbrook," and other places. It is called Holy-Well in the charter of Henry II, by which that prince confirmed this foundation; also in a charter given to it by Leweline, prince of Wales, and David his son, in 1240. Ranulf Higden, a monk of Chester in 1360, inserts in his Polychronicon, in the part published by Gale, (p. 1), twenty rhymes on Holy-Well at Basingwerk, in which he describes the wonderful spring stones tinged with red, miraculous cures of the sick, and devotion of the pilgrims:

Ad Basingwerk fons oritur,  
Qui satis vulgò dicitur,  
Et tantis bullis scaturit,  
Quòd mox injecta rejicit:

<sup>1</sup> Itinerary, t. 5, p. 14, ed. Hearnianæ.

<sup>2</sup> De Scriptor. Brit. c. 40, ed. Hearn.

covered with blotches, of a blind man, and of another who was bedridden, wrought at her shrine at Shrewsbury. This manuscript book called Festivale is a collection of Sermons upon the Festivals, and is in the curious library of Mr. Martin of Palgrave, in Suffolk. We must add the monuments and testimonies of all the churches of North-Wales about the year 1000, which amount to certain proofs of the sanctity and martyrdom of this holy virgin; and several memoirs were then extant which are now lost. Gutryn Owen, quoted by Percy Enderbie (p. 274), observes that even in the twelfth century, the successions and acts of the princes of Wales were kept in the *bybeys* of Conwey in North-Wales (in Caernarvonshire) and of Stratflur (of Cluniac monks in Cardiganshire) in South-Wales, which are not now to be found.

\* St. Elerius was buried in a church at Gutherin which afterward bore his name, and his tomb was held in veneration in that place when Robert of Shrewsbury wrote; he is named in the English Martyrology on the 14th of June. He survived St. Wenefride, and is said by some to have been the original author of her life (see Tanner, in Leland, De Script. p. 258; Vossius, De Historicis Latin. p. 267; Pits, p. 109; and Bale); but this is no where affirmed by Leland, as bishop Fleetwood observes.

† God has often wrought greater miracles than those here mentioned. But as such extraordinary events are to be received with veneration when authentically attested, so are they not to be lightly admitted. Robert of Salop had some good memoirs; but he sometimes relies upon popular reports. With regard to these miracles, we know not what vouchers he had; so that the credibility of these facts is left to every one's discretion; as it is not impossible that some one, imagining that she had not been at Gutherin before her martyrdom, might infer that after it she had been raised to life. It is well known that St. Dionysius of Paris, and certain other martyrs are said by some moderns to have been raised again to life, or survived their

martyr was raised to life by the prayers of St. Beuno, and bore ever after the mark of her martyrdom by a red circle on her skin about her neck. If these authors, who lived

Tam magnum flumen procreat,  
Ut Cambriæ sufficiat;  
Ægri qui dant rogamina,  
Reportant medicamina;  
Rubro guttatas lapides,  
In scatebris reperies, &c.

St. Wenefride's well is in itself far more remarkable than the celebrated fountain of Vacluse, five leagues from Avignon, which is no more than a subterraneous river gushing out at the foot of a mountain; or that of La Source two leagues from Orleans, where the famous Lord Bolingbroke built himself a house. He could by no experiments find any bottom, the weights and cords, &c. being probably carried aside deep under water into some subterraneous river. At Holy-Well such vast quantities of water spring constantly without intermission or variation, that above twenty-six tuns are raised every minute, or fifty two tuns two hogsheads in two minutes; for, if the water be let out, the basin and well, which contain at least two hundred and forty tuns, are filled in less than ten minutes. The water is so clear that, though the basin is above four feet deep, a pin is easily perceived lying at the bottom. The spring head is a fine octagon basin, twenty-nine feet two inches in length, twenty-seven feet four inches in breadth, and eighteen feet two inches high, and is covered with a chapel. The present exquisite Gothic building was erected by Henry VII and his mother the countess of Richmond and Derby. The ceiling is curiously carved, and ornamented with coats of arms, and the figures of Henry VII, his mother, and the earl of Derby. Those who desire to bathe descend by twenty steps into the area under the chapel; but no one can bathe there in the spring head, the impetuosity with which the water springs up making it too difficult; hence the bathers descend by two circular staircases under a larger arch into the bath, which is a great basin forty-two feet long, fourteen feet seven inches broad, with a handsome flagged walk round.

Dr. Linden, an able physician, who made a considerable stay there, speaks of this well in his book, *On Chalibeate Waters and Natural Hot Baths*, printed at London in 1748 (c. 4, p. 126). He says the green sweet-scented moss is frequently applied to ulcerated wounds with signal success, in the way of contracting and healing them; which powerful medicinal efficacy he supposes may be ascribed to a vegetating spirit drawn from the water. For this water is clear of all gross earth or mineral contents. This physician recommends Holy-Well as a cold bath of the first rank, and says it has on its side the experience of ages, and a series of innumerable authentic cures worked upon the most stubborn and malignant diseases, such as leprosy, weakness of nerves, and other chronical inveterate disorders. The salutary effects of cold water baths, in several distempers, as well as of the use of different kinds of mineral waters in various cases, used with a proper regimen and method, and with due restrictions and precautions, are incontestable and well known. Nor will any one deny such natural qualities in many of those called Holy-Wells. (See *Philos. Transact.* n. 57, vol. 5, p. 1160). Nevertheless, in the use of natural remedies we ought by prayer always to have recourse to God, the Almighty Physician (2 Paralip. xvi, 12). And it is undoubted that God is pleased often to display also a miraculous power in certain places of public devotion, and where the relics and other pledges of saints or holy things render him more propitious, as in the Probatie pond (John v, 2, &c.). Thus St. Austin, ordering his clergy at Hippo to

a long time after these transactions, were by some of their guides led into any mistakes in any of these circumstances, neither the sanctity of the martyr nor the devotion of the place can be hereby made liable to censure. St. Wenefride died on the 22d of June, as the old panegyric preached on her festival, mentioned in the notes, and several of her lives testify; the most ancient life of this saint, in the Cottonian manuscript, places her death or rather her burial at Guthurin on the 24th of June. The words are: "The place where she lived with the holy virgins was called Guthurin, where sleeping, on the eighth before the calends of July, she was buried, and rests in the Lord." Her festival was removed to the 3d of November, probably on account of some translation; and, in 1391, Thomas Arundel, archbishop of Canterbury, with his clergy in convocation assembled, ordered her festival to be kept on that day throughout his province with an office of nine lessons,<sup>1</sup> which is inserted in the Sarum Breviary. The time when this saint lived is not mentioned in any of her lives; most, with Alford and Cressy, think it was about the close of the seventh century. Her relics were translated from Guthurin to Shrewsbury in the year 1138, and deposited with great honor in the church of the Benedictine abbey which had been founded there, without the walls, in 1083, by Roger earl of Montgomery. Herbert, abbot of that house, procured the consent of the diocesan, the bishop of Bangor (for the bishopric of St. Asaph's in which Guthurin is situated, was only restored in 1143), and caused the translation to be performed with great solemnity,

<sup>1</sup> Lynewoode, fol. 76; Johnson's Canons, t. 2, ad an. 1398.

send a priest named Boniface to pray in a certain church celebrated for holy relics, said (ep. 78, ol. 137, t. 2, p. 184, ed. Ben.): "God who created all things, is in all places, and is every where to be adored in spirit and truth. But who can explore the holy order of his providence, in dispensing his gifts, why these miracles should be done in some places and not in others? The sanctity of the place where the body of the blessed Felix of Nola is buried, is well known. And we ourselves know the like at Milan. All the saints have not the gift of healing, nor the discernment of spirits (1 Cor. xii, 30); so neither does it please him who distributes his gifts according to his holy will, that such things be performed, in all the *memories*, or chapels of the saints." (See *Instit. Cathol. or Catech. of Montpell.* ed. Lat. t. 1, p. 687, and t. 2, p. 933) Perhaps no pilgrimage in the North was for some ages more famous than that of Holy-Well, where the divine mercy was implored through the intercession of her who in that place had glorified his name and sanctified her soul. Many cures of corporal distempers, there wrought, are proved by several circumstances to have been miraculous; which the very answers of bishop Fleetwood and other adversaries suffice to confirm. Some of them were performed through the devotion of persons at a distance from the place, mentioned in the life of this saint; and such as certainly cannot have been produced by imagination, as bishop Fleetwood would have us believe.

as is related by Robert, then prior of that house (probably the same who was made bishop of Bangor in 1210), who mentions some miraculous cures performed on that occasion, to which he was eye-witness. The shrine of this saint was plundered at the dissolution of monasteries.

Several miracles were wrought through the intercession of this saint at Guthurin, Shrewsbury, and especially Holy-Well. To instance some examples: Sir Roger Bodenham, knight of the Bath, after he was abandoned by the ablest physicians and the most famous colleges of that faculty, was cured of a terrible leprosy by bathing in this miraculous fountain in 1606; upon which he became himself a Catholic, and gave an ample certificate of his wonderful cure, signed by many others. Mrs. Jane Wakeman of Sussex, in 1630, brought to the last extremity by a terrible ulcerated breast, was perfectly healed in one night by bathing thrice in that well, as she and her husband attested. A poor widow of Kidderminster in Worcestershire, had been long lame and bed-ridden, when she sent a single penny to Holy-Well to be given to the first poor body the person should meet with there; and at the very time it was given at Holy-Well, the patient arose in perfect health at Kidderminster. This fact was examined and juridically attested by Mr. James Bridges, who was afterward sheriff of Worcester, in 1651. Mrs. Mary Newman had been reduced to a skeleton, and to such a decrepit state and lameness that for eighteen years she had not been able to point or set her foot on the ground. She tried all helps in England, France, and Portugal, but in vain. At last she was perfectly cured in the very well whilst she was bathing herself the fifth time. Roger Whetstone, a quaker near Bromsgrove, by bathing at Holy-Well, was cured of an inveterate lameness and palsy; by which he was converted to the Catholic faith. Innumerable such instances might be collected. Cardinal Baronius<sup>1</sup> expresses his astonishment at the wonderful cures which the pious bishop of St. Asaph's, the pope's vicegerent for the episcopal functions at Rome, related to him as an eye-witness. See St. Wenefride's life, written by Robert, prior of Shrewsbury, translated into English with frequent abridgments and some few additions from other authors, but not without some mistakes, first by F. Alford, whose true name was Griffith, afterward by J. F. both Jesuits, and printed in 1635, and again with some alterations and additional late miracles by F. Metcalf, S. J. in 1712. Llyudh, in his catalogue of Welch manuscripts, mentions two lives of St. Wenefride in that language, one in the hands of Humphrey, then bishop of Hereford, the other in the college of Jesus, Oxon.

### SAINT PAPOUL OR PAPULUS, PRIEST, M.

He is mentioned in the Acts of St. Saturninus, the first bishop of Toulouse, whose colleague he was in preaching the faith in the southern parts of France in the third century. The crown of martyrdom was the recompense of his zeal, which he received about the beginning of Dioclesian's reign, in the Lauragais, a small territory in Languedoc, nine leagues from Toulouse. A famous church and abbey was built there, and much augmented by Charlemagne, which was secularized and made an episcopal see by John XXII, in 1317, being now a considerable town in Languedoc, called St. Papoul. The saint's relics are kept in a rich shrine in a cathedral of Toulouse. See Bosquet, *Histor. Eccl. Gallic.* l. 3, c. 29; Tillem. t. 3, p. 302.

### ST. FLOUR, B. C.

Was the apostle and first bishop of Lodeve in Languedoc, and of the Cevennes, and died about the year 389. A church was built on the spot where his relics were interred. Saint Odilo founded there an abbey which was converted into a bishopric by John XXII. The saint's relics are kept in the cathedral. The town is situated in Upper Auvergne. See Saussay; and *Histoire de Lodeve*.

### ST. RUMWALD, C.

PATRON OF BRACKLEY AND BUCKINGHAM.

His father was king of Northumberland, his mother a daughter of Penda, king of the Mercians. He was born at Suthun, and baptized by Widerin, a bishop, the holy priest Eadwold being his godfather. He died very young on the 3rd of November, and was buried in Suthun by Eadwold. The year following, his remains were translated by Widelin to Brackley in Northamptonshire, and on the third year after his death to Buckingham, where his shrine was much resorted to out of devotion. The 28th of August was celebrated at Brackley, probably the day of the translation of his relics. See an abstract of his life in Leland's *Itiner.* p. 34, aliàs 48; Brown-Willis, in the history of the county-town of Buckingham, &c.

<sup>1</sup> Not in Martyr. Rom. hâc die.

## NOVEMBER IV.

SAINT CHARLES BORROME0,  
CARDINAL,

ARCHBISHOP OF MILAN, AND CONFESSOR.

His life was originally and accurately written by three eminent persons, who had all had the happiness of living some time with him; by two in Latin, Austin Valerio, afterward cardinal and bishop of Verona, and Charles Bascapè, or à Basilicà S. Petri general of the Barnabites, afterward bishop of Novara; and more in detail in Italian by Peter Giussano, a priest of the Congregation of the Oblates at Milan. Many others have since compiled lives of this saint, principally Ripamont (who, in his history of Milan, employs eight books chiefly about St. Charles). Ciaconius speaks of him (In Vitis Pontif. et Cardin. t. 3, p. 891), and the eloquent Godeau, bishop of Vence, who wrote the life of this saint at the request of the French clergy, to whom he dedicated that performance, which is less useful than that of Giussano, because the history of public transactions leaves too little room for a just detail of the saint's private actions and virtues, in which his spirit chiefly shines. See also Vagliano, *Sommario delle vite degli arcivescovi di Milano*, In Milano, an. 1715, c. 126, p. 340; and his life by John Baptist Possevini, priest of Mantua. Likewise Lettera di Agata Sfondrata, priora di S. Paolo in Milano, alla priora de Angeliche di S. Marta di Cremona, per la morte di San Carlo; Inter sermones S. Caroli per Saxium, t. 5, p. 292; *Laudes S. Caroli tributæ*, ib. p. 299; and *Oltrocchi*, Not. in Giuss. printed at Milan, 1751.

A. D. 1584.

SAINT CHARLES BORROME0, the model of pastors, and the reformer of ecclesiastical discipline in these degenerate ages, was son of Gilbert Borromeo, count of Arona, and his lady, Margaret of Medicis, sister to John James of Medicis, marquis of Marignan, and of cardinal John Angelus of Medicis, afterwards pope Pius IV. The family of Borromeo is one of the most ancient in Lombardy, and has been famous for several great men, both in the church and state. The saint's parents were remarkable for their discretion and piety. Count Gilbert behaved in such a manner in the wars between the French and Spániards in Lombardy, as to preserve the favor of both courts; and the emperor Charles V when he was left in quiet possession of the duchy of Milan, made him senator of the city and colonel, and honored him with other considerable posts. The count was so pious that he communicated every Sunday, said every day the office of the church on his knees, and often shut himself up for many hours together, in a little retired chapel which he made in the castle of Arona, where, covered with sackcloth in the habit of a penitent, he spent a considerable part of his time alone at his devotions. By much praying his knees became hard and brawny. He was a tender father to all his tenants and vassals, took care

of all orphans, and was so charitable that his friends often told him he injured his children. To whom he made answer: "If I have care of the poor, God will have care of my children." It was a custom with him never to take any meal without first giving some alms. His abstemiousness and rigorous fasts were not less remarkable than his charities. The countess was by her pious deportment a living rule to all the ladies in Milan, and to cut off all dangerous visits scarce ever went out of doors but to some church or monastery. Their family consisted of six children, count Frederic, who afterward married the sister of the duke of Urbino, and our saint, and four daughters; Isabel, who became a nun in the monastery called of the Virgins in Milan, Camilla, married to Cæsar Gonzaga, prince of Malfetto, Jeronima, married to Fabricio Gesualdi, eldest son to the prince of Venosa, and Anne, married to Fabricio, eldest son of Mark-Antony Colonna, a Roman prince, and viceroy of Sicily. All these children were very virtuous; Anne, though engaged in the world, imitated all the religious exercises and austerities of her brother Charles, prayed many hours together with a recollection that astonished every one; and, in order to increase the fund of her excessive charities, retrenched every superfluous expense in her table, clothes, and house-keeping. By her virtue and the saintly education of her children, she was the admiration of all Italy and Sicily, and died at Palermo in 1582.

St. Charles was born on the 2nd of October, in 1538, in the castle of Arona, upon the borders of Lake Major,\* fourteen miles from Milan. The saint in his infancy gave proofs of his future sanctity, loved prayer, was from the beginning very diligent in his studies; and it was his usual amusement to build little chapels, adorn altars, and sing the divine office. By his happy inclination to piety and love of ecclesiastical functions, his parents judged him to be designed by God for the clerical state, and initiated him in it as soon as his age would allow him to receive the tonsure. This destination was the saint's earnest choice; and though by the canons he was not yet capable of taking upon him an irrevocable obligation, both he and his father were far from the sacrilegious abuse of those who determine their children, or make choice of the inheritance of Christ, with a view merely to temporal interest, or the convenience of their family. Charles was careful, even in his childhood, that the gravity of his dress and his whole conduct should be such as became the sanctity of his profession. When he was twelve years old, his uncle, Julius Cæsar Borromeo, resigned to him the rich Benedictine abbey of SS. Gratinian and Felin, martyrs, in the territory of Arona,

\* In this great lake, which is thirty-nine miles long and five or six broad, in a beautiful island, is the fine villa of Borromeo, belonging to this family



which had been long enjoyed by some clergymen of that family in commendam. St. Charles, as young as he was, put his father in mind that the revenue, except what was expended on his necessary education at his studies, for the service of the church, was the patrimony of the poor, and could not be applied to any other uses, or blended with his other money. The father wept for joy at the pious solicitude of the child; and though during his son's nonage the administration of the revenues was committed to him, he gave this up to the young saint that he might himself dispose of the overplus in alms; which he did with the most scrupulous fidelity in his accounts. St. Charles learned Latin and humanity at Milan, and was afterward sent by his father to the university of Pavia, where he studied the civil and canon law under Francis Alciat, the eminent civilian, who was afterward promoted, by St. Charles's interest, to the dignity of cardinal, and who had then succeeded in the professorship to Andrew Alciat, whom De Thou commends for banishing barbarism of style out of the schools and writings of lawyers. In a judicious course of the canon law, the articles of our holy faith and the condemnation of heresies are expounded and often a fuller resolution of practical cases, and of Christian duties, enforced not only from the canons, but also from scriptures, tradition, and the law of nature or reason, than is found in courses of moral theology; and this study, which presupposes some acquaintance with the civil or imperial law, is of great importance for the care of souls, especially in the chief pastors. St. Charles, though on account of an impediment in his speech, and his love of silence, was by some esteemed slow, yet by the soundness of his judgment, and a diligent application, made good progress in it. And the prudence, piety, and strictness of his conduct rendered him a model of the youth in the university, and proof against evil company, and all other dangers which he watchfully shunned. Such was the corruption of that place that several snares were laid for his virtue; but prayer and retirement were his arms against all assaults, and the grace of God carried him through difficulties which seemed almost insurmountable. He communicated every eight days, after the example of his father; and shunned all connexions or visits which could interrupt his regular exercises, or hours of retirement; yet was he very obliging to all who desired to speak to him. His father's death brought him to Milan in 1558; but when he had settled the affairs of his family with surprising prudence and address, he went back to Pavia, and after completing his studies took the degree of doctor in the laws toward the end of the year 1559.

A little before this, his uncle, the cardinal of Medicis, resigned to him another abbey and priory; but the saint made no addition to

his private expenses, so that the poor were the only gainers by this increase of his fortune. It was only with a view to the foundation of a college at Pavia that he accepted these benefices. When he had taken the degree of doctor he returned to Milan, where he soon after received news that his uncle, the cardinal of Medicis, by whom he was tenderly beloved, was chosen pope on the 25th of December, in 1559, in the conclave held after the death of Paul IV. The new pope being a patrician of Milan, that city made extraordinary rejoicings, and complimented his two nephews in the most pompous and solemn manner. St. Charles gave no signs of joy on the occasion; but only persuaded his brother Frederic to go with him to confession and communion; which they did. Count Frederic went to Rome to compliment his Holiness; but St. Charles staid at Milan, living in the same manner he did before, till his uncle sent for him, and on the last day of the same year created him cardinal, and on the 8th of February following nominated him archbishop of Milan, when he was in the twenty-third year of his age. The pope, however, detained him at Rome, placed him at the head of the consult or council, with power to sign in his name all requests, and intrusted him with the entire administration of the ecclesiastical state. St. Charles endeavored as much as possible to decline these posts, and absolutely refused the camerlingate, the second and most lucrative dignity in the Roman court; but after he was made priest, he accepted the office of grand penitentiary, wherein he was to labor for God and the people. He was also legate of Bologna, Romaniola, and the marquisate of Ancona, and protector of Portugal, the Low Countries, the Catholic cantons of Switzerland, and the Orders of St. Francis, the Carmelites, the Knights of Malta, and others. By the entire confidence which his uncle reposed in him, he may be said to have governed the church during his pontificate; and, as he received from him daily the most sensible tokens of the strongest and most sincere affection, so, full of the most tender sentiments of gratitude, he constantly made him the best return of duty, tenderness, and affection he was able; and studied by his fidelity and diligence in all affairs to be to him a firm support, and to ease and comfort him in all difficulties and perplexities. The sole end which he proposed to himself in all his actions and undertakings was the glory of God, and the good of his church; and nothing was more admirable in him than his perfect disinterestedness, and the little regard he had for the most pressing human considerations. For fear of ever deceiving himself, he had about him several persons of approved wisdom and virtue, without whose advice he took no resolution, and to whom he listened with great humility and prudence. In the government of the ecclesiastical state

he was very careful that provisions should be every where plentiful and cheap, and that all judges and magistrates should be persons of consummate prudence and inflexible integrity. His patience in bearing contradictions and hearing the complaints of persons of all ranks, was a proof of his sincere charity. It is incredible what a multiplicity of business he despatched without ever being in a hurry, merely by the dint of unwearied application, by his aversion to idle amusements, and being regular and methodical in all that he did. He always found time, in the first place, for his devotions and sacred studies, and for conversing with himself by reflection and pious reading. He read also some of the ancient Stoic philosophers, and reaped much benefit from the *Enchiridion* of Epictetus, as he frequently expressed. He was a great patron of learning, and promoted exceedingly all its useful branches among the clergy; and among other establishments for this end, having also in view to banish idleness out of the pope's court, he instituted in the Vatican an academy of clergymen and seculars whose conferences and studies tended to enforce the practice of virtue, and to promote sacred learning.\* This academy produced many bishops and cardinals, and one pope, who was Gregory XIII. By the conferences which St. Charles made in this public assembly, he, with much difficulty, overcame a natural bashfulness and a great imperfection in his speech when he harangued, and he acquired a habit of delivering himself slowly and distinctly, by which he qualified himself to preach the word of God with dignity and fruit, the object of his most earnest desires.<sup>1</sup> To fashion and perfect his style, he read diligently the philosophical works of Cicero, in which he took great delight.<sup>2</sup>

St. Charles judged it so far necessary to conform to the custom of the court as to have a magnificent palace well furnished, to keep a sumptuous equipage, and a table suitable to his rank, and to give entertainments. Yet he was in his heart most perfectly disengaged from all these things, most mortified in his

<sup>1</sup> See *Carolus à Basilicâ Petri*, in *Vita S. Car. Borrom.* l. 1, c. 3; et *Saxius*, in *Præfat.*

<sup>2</sup> See *Saxius*, *Præf.* in *Hom. S. Caroli*, t. 1.

\* See these conferences of the saint published by *Saxius*, the learned keeper of the Ambrosian library at Milan in 1548, under the title of *S. Caroli Noctes Vaticanæ*. The saint gave them this title, because, being occupied the whole day in public affairs, he held these conferences in the night; the principal objects of which were difficult points of morality and theology. At first he admitted several points of philosophy, natural history, and other branches of literature, to be discussed; but after his brother Frederic's death, he would have the conferences turn entirely on religion; and they were continued during the five years he spent at Rome. Those which are published, treat of the eight beatitudes, of abstinence, of the remedies against impurity, sloth, vanity, &c., with an admirable discourse on the love of God, entitled *De Charitate*.

senses, humble, meek, and patient in all his conduct. Honored and caressed by the whole Christian world, having in his power the distribution of riches and honors, and enjoying himself whatever the world could bestow, he considered in all this nothing but dangers; and far from taking any delight herein, watched with trembling over his own heart lest any subtle poison of the love of the world should insinuate itself, and in all things sought only the establishment of the kingdom of God. Many are converted to God by adversity; but St. Charles, in the softest gale of prosperity, by taking a near view of the emptiness, and arming himself against the snares of the world, became every day more and more disentangled from it, and more an inhabitant of heaven. He sighed after the liberty of the saints, and trembled at the sight both of the dangers, and of the obligations of his situation; he also considered that obedience to the chief pastor fixed him for a time at a distance from the church of Milan, the charge of which he had taken upon himself. And though he had provided for its government and the remedying of its disorders in the best manner he was able, by excellent regulations, by a suffragan bishop named *Jerom Ferragata* (whom he sent thither to make the visitation and to officiate in his place), and by a vicar-general of great experience, learning, and piety, called *Nicholas Ormanette* (who had formerly been grand vicar of Verona, and afterward attended cardinal Pole in his legation in England, and been there his chief assistant, and after his return would take upon him no other charge but that of a single curacy in the diocese of Verona), yet St. Charles considered the duty of personal service and residence; neither did the command of the pope, by which he was obliged to attend for some time the government of the universal church for a greater good and necessity, make him easy.

It happened that *Bartholomew de Martyribus*, the most pious and learned archbishop of Braga, came from Trent to Rome to wait upon his Holiness. To him, as to a faithful servant of God, enlightened by him, and best able to direct others in perplexing circumstances, the saint opened his heart in the manner following: "For this long time I have begged of God, with all the earnestness I am able, to enlighten me with regard to the state in which I live. You see my condition. You know what it is to be a pope's nephew, and a nephew most tenderly beloved by him; nor are you ignorant what it is to live in the court of Rome. The dangers which encompass me are infinite. I see a great number; and there are a great many more which I do not discern. What then ought I to do, young as I am, and without experience, and having no part or ingredient of virtue, but, through the divine grace, an earnest desire of obtaining it?" The holy cardinal proceeded to explain his difficulties and fears; then added:

“ God has inspired me with a vehement ardor for penance, and an earnest desire to prefer his fear and my salvation to all things ; and I have some thoughts of breaking my bonds, and retiring into some monastery, there to live as if there were only God and myself in the world.” This he said with an amiable sincerity which charmed the director ; who, after a short pause, cleared all his doubts, assuring him by solid reasons, that he ought not to quit his hold of the helm which God put into his hands for the necessary and most important service of the universal church, his uncle being very old ; but that he ought to contrive means to attend his own church as soon as God should open him a way to it. Saint Charles rising up, embraced him, and said God had sent him thither for his sake, and that his words had removed a heavy weight from his heart ; and he begged that God, who by his grace had shown him the station in which it was his will that he should labor in his service, would vouchsafe to support him in it by his divine grace.<sup>1</sup> The Chrysostoms, the Austins, and the Gregories trembled at the charge of one soul, a burden which would appear dreadful even to angels ; he who does not tremble is undone by his presumption. This fear makes the pastor humble, solicitous, always watchful, and earnest in prayer. But this distrust of himself, is no longer humility, but abjection and pusillanimity, if it weakens the necessary confidence he ought to have in God, when called to undertake any thing for his glory. He chooses the weak and the things that are not, to confound and beat down the wise and the strong. I can do all things in him who strengthens me, said the apostle. In the same sentiments St. Charles spared not himself, but humbly having continual recourse to God, did wonders for the advancement of his honor.

In November, 1562, the saint's elder and only brother was carried off in the bloom of life and the most flourishing fortune, by a sudden fever. St. Charles, who had never forsaken him during his illness, bore his death, which overwhelmed all other friends with consternation and grief, with surprising resignation ; the sentiments of a lively faith being stronger in him than those of flesh and blood. In profound recollection he adored the decrees of Providence, and was penetrated more seriously than ever with a sense of eternity, and of the instability of human things. All his friends, and the pope himself, pressed him to resign his ecclesiastical dignities, and marry to support his family ; but more effectually to rid himself of their solicitations, he made more haste to engage himself in orders, and was ordained priest before the end of that year. The pope soon after created him grand-penitentiary, and arch-priest of Saint Mary

Major. St. Charles founded at that time the noble college of the Borromeos at Pavia, for the education of the clergy of Milan, and obtained several bulls for the reformation of many abuses in ecclesiastical discipline. The council of Trent,\* which had been often in-

\* The bull of Paul III for the convocation of the general council of Trent in order to condemn new errors that were broached against faith, and to reform the manners and discipline by enforcing ancient canons and establishing new wholesome regulations, was dated the 22d of May, 1542, and the council was opened in the cathedral church at Trent on the 13th of December, 1545. Matters were discussed in particular congregations ; and, lastly, defined in the sessions. After some debates, it was agreed that points of faith and matters of discipline should be jointly considered, and the condemnation of errors, and the decrees for the reformation of manners carried on together ; there being abuses in practice relative to most points of doctrine. The doctrine of faith is first explained in chapters ; then the contrary errors are anathematized, and the articles of faith defined in canons. This faith is in no point new, but the same which the apostles delivered, and which the church in all ages believed and taught. When F. Bernard Lami, the Oratorian, had advanced that the chapters or exposition of doctrine in this council are not of equal authority with the canons, Bossuet, in a few words, charitably convinced him of his mistake, which the other readily corrected, and recalled, as archbishop Languet relates. The decrees for the reformation of manners, and ecclesiastical discipline, particularly in the clergy, follow the chapters and canons of doctrine in the several sessions. Points relating to the holy scriptures, original sin, free-will, justification, the sacraments in general, and those of baptism and confirmation in particular, are examined in the seven first sessions held under Paul III. On account of an epidemical distemper at Trent, he had consented that the prelates might remove the council to Bologna ; this was decreed in the eighth session, and the ninth and tenth were held at Bologna, but no business done ; the emperor and some of the prelates being displeased at the translation, so that the pope suspended the council on the 15th of September, and died November the 10th, 1549. His legates *à latere* in the council were cardinal Del Monte bishop of Palestrino, cardinal Marcellus Cervinus, and cardinal Reginald Pole. The first of these was chosen pope, after the death of Paul III, took the name of Julius III, and reassembled the council of Trent in 1551. His legates there were cardinal Marcellus Crescenti, legate *à latere*, and Sebastian Pictini, archbishop of Manfredonia, and Aloysius Lippomannus, bishop of Verona. The eleventh and twelfth sessions were preparatory ; in the thirteenth and fourteenth the eucharist, penance, and extreme unction were explained ; in the fifteenth the Protestants were invited under a safe-conduct ; and in the sixteenth the council was suspended on account of the wars in Germany. Julius III died March the 23d, 1555, and cardinal Marcellus Cervinus, an excellent, courageous, and pious man, was chosen pope, and took the name of Marcellus II, but died within twelve days. Cardinal Caraffa was chosen pope, May the 23d, 1555, and called Paul IV. The surrender of the empire by Charles V, a war between France and Spain, and some difficulties which arose between the emperor Ferdinand and Paul IV, protracted the suspension of the council, and this pope died the 18th of August, 1559. Pius IV, who succeeded, obtained the concurrence of the emperor and Catholic kings to restore the council, and published a bull for the indiction of the same, November 25, 1560. At the head of five papal legates at Trent, was the cardinal of Mantua, Hercules

<sup>1</sup> See Ripamont, *De vitâ Caroli*, l. 2, c. 2 ; Giusano, t. 1, c. 2 ; Sacy, *Vie de Barthol. des Martyrs* l. 2, c. 23, p 263 ; Touron, *Hommes Illustr.* t. 4, p 638.

errupted and resumed, was brought to a conclusion in 1563, the last session being held on the 5th of December, in which the decrees of all the former sessions under Paul III, Julius III, and Pius IV, were confirmed, and subscribed by two hundred and fifty-five fathers; viz. four legates of the holy see, two cardinals, three patriarchs, twenty-five arch-

Gonzaga, and after his death cardinal Morone. In the seventeenth session, held on the 18th of January, 1562, the council was opened. In the following, the prohibition of books was treated of, and letters of safe-conduct sent to the Protestants. In the twenty-first, the question about communion in both kinds; in the twenty-second the holy mass; and, in the twenty-third and twenty-fourth, the latter sacraments were treated of; in the twenty-fifth and last, held on the 14th of December, 1563, the doctrine of purgatory, images, invocation of saints, and indulgences was handled and the council concluded with the usual acclamations and subscriptions. After the fathers had subscribed, the ambassadors of Catholic kings subscribed as witnesses in a different schedule.

The council was confirmed by the pope on the 26th of January, 1564, first in the Roman chancery, then by a bull dated the same day, and subscribed by his Holiness and all the cardinals then at Rome. Besides Italian, French, and Spanish bishops, there were present at the council only two Germans (the rest excusing themselves on account of the public disturbances), three Portuguese, six Grecian, two Polish, two Hungarian, three Illyrican, one Moravian, one Croat, two Flandrican, three Irish, and one English bishop. (The three Irish were Thomas O'Herlihy, bishop of Ross in Munster, who died in 1579; Donat MacCongail, bishop of Raphoe in Ulster, who died in 1589, and Eugene O'Hart, a Dominican, bishop of Achoury in Connaught, who died in 1603, at the age of one hundred. The Englishman was Thomas Goldwell, bishop of St. Asaph's). These prelates were looked upon by their absent colleagues as representatives of the rest, who were not able to come, and all the absent acquiesced in the doctrinal decisions of the general council. Its decrees were solemnly received by the senate of Venice, the diet of Poland, August the 17th, 1564, and the king of Portugal; but published by the king of Spain, in Spain, the Low Countries, Sicily, and Naples, with a proviso, as to certain laws of discipline, to save the right of the king and kingdom. In France queen Catherine of Medici's alleged that the council forbade commendams and several other customs allowed by the discipline of that kingdom, and therefore put off the legal publication (Pallavicini, l. 24, c. 11; Thuan. l. 35 et 37). The clergy of France, in their general assembly, in 1567, demanded the publication and execution of the decrees of this council (See *Recueil Gén. des Affaires du Clergé de Fr.* in 4to. chez Vitré, 1636, t. 2, p. 14; and *Acta Cleri Gallicani*). It repeated these solicitations in 1596, 1597, 1598, 1600, 1602, 1605, 1606, 1679, &c. King Henry IV sent an edict to that purpose to the parliament of Paris; which nevertheless refused to register it. But this regarded only certain decrees of discipline, in which particular churches often follow their own jurisprudence. As to this council's doctrinal decisions in matters of faith, these have been always received in France with the same respect as the doctrinal definitions of all former general councils are; as the writings of all bishops and others in that kingdom demonstrate, and as the French theologians invincibly prove. Charles Du-Moulin, the most learned French lawyer (who first leaned to Calvinism, afterward to Lutheranism, but long before his death was brought back to the Catholic faith by Claude d'Espense, the learned doctor of Sorbonne and controvertist, in

bishops, one hundred and sixty-eight bishops, thirty-nine deputies of absent prelates, seven abbots, and seven generals of religious Orders. Difficulties which seemed insurmountable had been thrown in the way, sometimes by the emperor, sometimes by the king of France, sometimes by the king of Spain, or others; and it was owing to the unwearied

whose arms he died in 1566), in his very counsel concerning the reception of the council of Trent in France, allows that no exception was made or could be made to the decrees relating to faith, doctrine, the constitutions of the church, and reformation of manners. The objections of Du-Moulin to this council are answered by the learned Peter Gregory of Toulouse, professor in laws at Pont-a-Mousson, author of the *Syntagma Juris Universi*, &c. This answer is prefixed to the work in the edition of Du-Moulin's writings in five volumes folio, at Paris, in 1681. Among the fathers who composed this council, and whom Fra-Paolo and Courayer traduce by the name of Scholastics, &c. were a great number, eminent for learning in the scriptures, fathers, antiquities, and languages, and many for their extraordinary virtue. Cardinal Pole's learning, humility, temper, and virtue are much extolled by Burnet himself. Cardinal Stanislaus Hosius, bishop of Warmia in Poland, was one of the ablest polemical writers that any age ever produced; he was the most dreaded by the heretics, says Du-Pin; and his works are a proof how well skilled he was in the scriptures and fathers, how clear his understanding, and how sound his judgment was. Antony Augustinus, bishop of Lerida, afterward archbishop of Tarragona, "was one of the greatest men that Spain ever bred," says Du-Pin (*Bibl.* p. 131); "and his piety and wisdom were equal to his learning. His *Tr. Of Corrections upon Gratian*, is a work of prodigious labor, of wonderful exactness, and of very great use." Not to mention Bartholomew de Martyribus, archbishop of Braga, Barth. Carranza, archbishop of Toledo, Tho. Campegius, bishop of Feltri (brother to cardinal Laurence Campegius), Aloysius Lippomanus, bishop of Verona, Fr. Commendon, bishop of Zacynthus, afterward cardinal (see his excellent life by Gratian, translated by Flechier), Didacus Covarruvias, and many others; the proofs of whose erudition are transmitted down to us in their writings. Besides the prelates, above a hundred and fifty theologians, some of the ablest of all Catholic nations, attended the council, and discussed every point in the conferences. From Paris came Nic. Maillard, dean of the faculty, Claude de Sanctes, famous for his learned work on the eucharist and other polemical writings; the most learned Dr. Claude d'Espense and ten others; several from other parts of France, Flanders, Spain, Italy; many of all the principal religious Orders, as Peter Soto and Dominic Soto, Spanish Dominicans, Andrew Vega, the learned Spanish Franciscan, &c. The canonists of the council were not less eminent; among these Scipio Lancelotti was afterward cardinal; as was also Gabriel Paleota, the intimate friend and pious imitator of St. Charles Borromeo. Being made archbishop of Bologna, he published excellent regulations for the reformation of discipline, which, in esteem, hold the second place after those of Saint Charles, though inferior in style.

Neither is the authority of those Theologians to be considered single, but as united with, and bearing testimony for, all other absent Catholic doctors, who agreed in all doctrines there approved. If any person should have advanced some exotic opinions, we must (as Maldonat, the Spanish Jesuit, in 1565, the first professor in Clermont College at Paris, one of the most learned and judicious writers of the sixteenth century, speaking of Hesychius and Gregory Nyssen, says) apply to him the rule of Vincen-

zeal and prudence, and doubtless to the prayers of St. Charles Borromeo, that they were all happily removed; who, informing the prelates and princes of his uncle's sickness, engaged them by his pressing solicitations to hasten the close of that venerable assembly. No sooner was it finished but St. Charles began strenuously to enforce the execution of all its decrees for the reformation of discipline. At his instigation, the pope pressed earnestly all bishops to found seminaries according to the decree of the council, and set the example by establishing such a seminary at Rome, the care of which was committed to the Jesuits.<sup>1</sup> In opposition to the new errors his Holiness published, in 1664, the Creed which bears his name, and commanded all who are preferred to ecclesiastical livings, dignities, &c. to subscribe the same.<sup>2</sup> The council had recommended to the pope<sup>3</sup> the revival of the Missal and Breviary; likewise the composition of a catechism. To compile this last work Charles detained at Rome for some time F. Francisco

<sup>1</sup> Ciaconius, Vit. Pontif. t. 3, p. 880.

<sup>2</sup> Labbe, Conc. t. 14, p. 944.

<sup>3</sup> Sess. xvii, in princ.; et sess. 25.

tius Lirinensis, that the church conforms not to the sentiments of private men, but these are obliged to follow the sentiments of the church. It is objected, that we are told by historians, that several kings and prelates had often private views, and employed intrigues in this council which could not be inspired by the Holy Ghost. True it is that passions easily disguise themselves; and ambition, envy, and the like vices may insinuate themselves into the sanctuary under false cloaks. In the first general council of Nice, and in the next succeeding councils which Protestants usually receive, there seems more color for bringing such a charge against some of the prelates, that appeared at Trent. This council was an assembly of prelates and theologians eminent for learning and piety; though, had it been otherwise, notwithstanding the weakness or wickedness of men, God has engaged to lead the pastors of his church into all truth, and preserve its faith inviolate through all ages by the succor and special protection he has promised to afford it, but which no way necessarily implies an inspiration. The very contests among the prelates and kings prove the liberty which the council enjoyed; Pius IV testifies in his bull for the confirmation of the council, that he left to them the discussion even of points of discipline peculiarly reserved to the holy see. The promises of God to his church are the anchor of the Catholic faith, which is handed down the same through all ages. See the ingenious Mr. Abraham Woodhead's treatise, On the Council of Trent; Mr. Jenkes, on the same; also Mr. Philips, in his Life of Cardinal Pole, sect. 6; and the History of the Council of Trent, elegantly wrote in Italian by cardinal Pallavicini, in quarto, against that of Fra-Paolo Sarpi, provincial of the Servites at Venice, counsellor and theologian of that republic, during their quarrel with Paul V. This pope having laid that state under an interdict on account of certain laws concerning ecclesiastical matters, Fra-Paolo's warmth carried him so far in his writings that the pope excommunicated him. He died in 1625. Many reflections which he inserted in his History of the Council, demonstrate him to have been in many points a Calvinist; of which many other proofs are produced. F. Courayer translated this history into French, in two volumes quarto; and has interspersed several new errors in

Foreiro, a very learned and pious Dominican, who had attended the council in quality of theologian from the king of Portugal. Foreiro was assisted in this work by Leonardus Marini, archbishop of Lanciano, and Giles Forscarari, bishop of Modena, all three Dominicans. The work was revised by cardinal Sirlet. Paulus Manutius is said to have corrected the style.<sup>1</sup> This is the catechism called of Trent, or the Roman, or *ad Parochos*; which is recommended both by the erudition, exactness, and conciseness with which it is wrote, and by the neatness and elegance of the style, as an excellent judge and master of the Latin style observes.<sup>2</sup> He says the same of the Acts of the church of Milan, or Saint Charles's councils. A barbarous and half Latin language disgraces and derogates from the dignity of the sublime oracles of religion, which, by the dress they wear, appear quite different things, as secretary Lucchesini elegantly shows.<sup>3</sup> The Roman catechism was published in 1566.\*

<sup>1</sup> See Bibliothèque choisie de Colomiès, avec les notes de Bourdelot, de la Monnoye, &c. 1731, p. 47.

<sup>2</sup> Philip Buonanici, De Claris Pontificiarum Litterarum Scriptoribus, ad Bened. XIV, an 1753.

<sup>3</sup> Ibid.

the notes. An eminent French prelate declared that he had discovered in them a number of heresies. See cardinal Tencin's Pastoral Instruction against this work. It is manifest from the life of bishop Bedel, and from several letters of Fra-Paolo himself, that he was in his heart a Calvinist, and only waited to gain the republic had he been able to do it, before he declared himself; though, in the mean time, he continued to say mass to his death. From Courayer's life of this author, prefixed to his translation of this work, Fra-Paolo's Calvinism undeniably appears, howsoever the translator labors to palliate it. Though a Calvinist, he might have been a sincere historian; but his duplicity in dissembling his religious sentiments contrary to his principles, must weaken his credit; and that he has retailed notorious slanders to misrepresent the transactions of the popes, &c., is clearly proved upon him by Pallavicini, as Dr. Fiddes, in his Life of Cardinal Wolsey, acknowledges, and shows in an important instance.

\* Some recommend this catechism and the Acts of the church of Milan, with Melchior Cano, De Locis Theologicis, to the diligent study of young theologians, to form their Latin style on ecclesiastical subjects. The charge of polishing the style of the catechism was intrusted to the learned Julius Poggiani, not to Paul Manutius, son of the famous Aldus, as is proved by Logomarsini (Not. in Gratiani ep. ad Card. Commend. Romæ 1756) against Gravson (Hist. Eccl. t. 7, p. 146, ed. Venet. 1741; and Apostolo Zeno (Annot. in Bibl. eloq. Ital. t. 11, p. 139, ad Venet. 1733). Poggiani wrote in Latin with as much elegance as Bembo, Sadolet, or Manutius; he was secretary to St. Charles, accompanied him to Milan, and translated into Latin the Acts of the first council which the saint held there; but died soon after at the age of forty-six. Next to the holy scripture, and canons, cardinal Rezzonico (afterward pope Clement XIII) recommends to ecclesiastics the assiduous reading of the Discourses of the ancient fathers, especially St. Chrysostom and St. Charles Borromeo, with the Acts of the church of Milan, and the Roman Catechism. See Breve Notizie per Buona Direzione dell'anime, Trent, 1759, in 12mo. The same pope, in the brief by which he condemned, in 1761, Mezengui's Exposition of the Christian

St. Charles had always about him several very learned and virtuous persons; his spiritual director in Rome was F. Ribera, a learned Jesuit, and by his advice he regulated his retreats and devotions. He had the greatest confidence in F. Foreiro during the year that he detained him in Rome before he returned to Portugal; and the saint conversed much with other pious and religious men, and was assisted by some in reviewing a course of theological studies. He retrenched his retinue, discharging the greatest part of his domestics, after handsomely recompensing every one of them; he neither wore any silk, nor allowed any in his family to do it; he banished all superfluities from his house and table, fasted one a week on bread and water, and made every day two meditations of an hour. Full of tenderness for his flock, he wrote every week long and most zealous and affectionate letters to his grand-vicar, and sent some learned Jesuits thither to preach, whom he settled in the church of St. Vitus. Ormanetto began to build a seminary, published the council of Trent, held a diocesan synod, in which twelve hundred persons were assembled, and made the visitation of the churches and monasteries of the city, and part of the country. But finding it impossible to reform all abuses, he wrote to Saint Charles begging leave to return to his curacy, and representing to him that no other but himself could put things upon a proper footing. This advice pierced the good pastor to the quick, and he renewed his solicitations with his uncle with so much earnestness, that he obtained leave to go to Milan, but only to hold a provincial council, and make his visitation.

King Philip II had settled upon St. Charles a yearly pension of nine thousand crowns, and confirmed to him the gift of the principality of Oria, which he had before bestowed on his elder brother, Frederic. The pope before his departure created him legate *à latere* through all Italy. The saint left Rome on the 1st of September in 1565, stopped some days at Bologna where he was legate, and was received at Milan with the utmost joy and pomp that can be imagined, the people calling him in their acclamations a second St. Ambrose. After having prayed a long

Doctrine, earnestly exhorts all pastors to read attentively the Roman Catechism on every article, which they are to explain to the faithful.

St. Charles took care of the new edition of the Roman Missal and Breviary. The Rubrics (or prescriptions and directions relating to the rites observed in the liturgy) formerly were comprised in books apart. Burchard, master of ceremonies to Innocent VIII, compiled the most correct collection, which was printed at Rome in the first edition of the Pontifical, in 1485, and inserted in a missal printed at Venice, in 1542. At the suggestion of St. Charles, pope Pius V caused them to be reduced into better order, and printed in all missals, in 1570. The original, or first edition of Saint Charles's Councils, or *Acta Ecclesiæ Mediol.*, is in two vols folio, Mediolani, 1599.

time prostrate before the blessed sacrament in the great church, he went to his palace, and received visits, but made this necessary ceremony of civility as short as possible. On Sunday he made a pathetic sermon, and soon after opened his first provincial council, at which assisted two foreign cardinals, and eleven suffragan bishops, among whom were Bernardin Scoti, cardinal of Trani, bishop of Placentia, Guy Ferrier, bishop of Vercelli (to whom St. Charles gave the cardinal's hat in this council, by his uncle's deputation), Jerom Vida, the famous bishop of Alba,\* and Nicholas Sfondrat, bishop of Cremona, afterward Pope Gregory XIV. Five suffragan bishops (of whom two were cardinals) sent deputies, being themselves hindered from making their appearance; the suffragan see of Ventimil was vacant. The dignity, majesty, and piety with which this council was celebrated by a young cardinal, only twenty-six years of age, and the excellence of its regulations for the reception and observance of the council of Trent, for the reformation of the clergy, the celebration of the divine office, the administration of the sacraments, the manner of giving catechism in all parish churches on Sundays and holydays, and many other points, surprised every one; and the pope wrote to St. Charles a letter of congratulation.<sup>1</sup> When the council was broke up, St. Charles set about the visitation of his diocess; but went through Verona to Trent, by the pope's orders, to receive the two sisters of the emperor Maximilian II, Barbara, married to Alphonsus of Esti, duke of Ferrara, and Jane, married to Francis of Medici, duke of Florence. The former he attended to Ferrara, and the latter as far as Fiorenzola in Tuscany, where he received news by an express that the pope lay dangerously ill. He hastened to Rome, and being informed by the physicians that his uncle's life was despaired of, he went into his chamber, and showing him a crucifix which he held in his hand, said to him: "Most holy father, all your desires and thoughts ought to be turned towards heaven. Behold Jesus Christ crucified, who is the only foundation of our hope; he is our mediator and advocate; the victim and sacrifice for our sins. He is goodness and patience itself; his mercy is moved by the tears of sinners, and he never refuses pardon and grace to those who ask it with a truly con-

<sup>1</sup> Giussano, l. 1, c. 11; Raynald. ad an. 1565, n. 26; Ciaconius, t. 3, p. 892.

\* Vida, the delight of Christian poets, was born at Cremona, in 1470, was made bishop of Alba in the Montferrat, in 1533, and died on the 27th of September in 1566, in the ninety-sixth year of his age. His poem On the Art of Poetry is excellent; that On the Game at Chess, and his *Christiados*, and some of his hymns and pastorals are justly admired; but the *Silk-worm* is his masterpiece. (See De Thou, Hist. l. 38; Baillet, *Jugem. des Scavans*, t. 3; and Vida's Life prefixed to his works).

trite and humbled heart." He then conjured his Holiness to grant him one favor, as the greatest he had ever received from him. The pope said, any thing in his power should be granted him. "The favor which I most earnestly beg," said the saint, "is, that as you have but a very short time to live, you lay aside all worldly business and thoughts, and employ your strength and all your powers in thinking on your salvation, and in preparing yourself to the best of your power for your last passage." His Holiness received this tender advice with great comfort, and the cardinal gave strict orders that no one should speak to the pope upon any other subject. He continued by his uncle's bed-side to his last breath, never ceasing to dispose him for death by all the pious practices and sentiments which his charity could suggest; and administering himself the viaticum and extreme unction. Pope Pius IV was also assisted in his last moments by St. Philip Neri, and died on the 10th of December, in 1565, being sixty-six years and nine months old, and having sat six years wanting sixteen days. His last words as he expired were: "Lord, now lettest thou thy servant depart in peace." In the conclave, in which Saint Charles had much the greatest sway, our saint's conduct was such as convinced his colleagues that he had nothing but the glory of God and the good of the church at heart, and that the most subtle passions which so often blind men in their views, and insinuate themselves into their actions, had no place in his heart. At first he had thoughts of preferring cardinal Morone, whose moderation, zeal, and experience had recommended him at Trent, or the most pious cardinal Sirlet; but finding obstacles raised, he concurred strenuously to the promotion of St. Pius V, though he was a creature of the Caraffas, and consequently esteemed no friend to his uncle and his family. The saint in his letter to cardinal Henry of Portugal, giving an account of this election, says, that entering into the conclave, he had looked upon it as his principal duty and care to watch over himself with great circumspection, and examined narrowly his heart for fear of being seduced by any personal affection or interest which might have any secret influence, and infect the purity of his views and intention. Saint Pius V, who was chosen on the 7th of January, in 1576, did all in his power to engage St. Charles to stay at Rome, and accept of the same employments which he had enjoyed under his predecessor. But the holy archbishop feared that even to resign his church without having remedied the disorders which had taken root in it, would have been to abandon it; and pressed his return to his people with such zeal that the pope, after having taken his advice for several days, dismissed him with his blessing.

St. Charles arrived at Milan in April, 1566, and went vigorously to work for the reforma-

tion of his diocess. He began by the regulation of his own family, considering that the task would be easier when all he could prescribe to others was already practised at home. He labored, in the first place, for the most perfect sanctification of his own soul, the episcopal character being a state of the greatest perfection and sanctity, and was most severe towards himself. The austerities which he practised amidst the incredible fatigues of his apostolic life seem almost excessive. His fasts were at first moderate, that he might inure his body by degrees to greater severities; but for a long time he continued every week to increase them out of an earnest desire of practising every means of advancing in the path of Christian perfection. Yet his austerities were discreet, and even at the end of his life his strength seemed never to fail him for his functions; it seemed to redouble through his zeal when extraordinary fatigues presented themselves, so that he never sunk under any burden. To exclude the imperfection of secretly seeking his own will in his austerities (which he said was to corrupt our penance), he treated his body with an entire indifference, and ate either wheat, or black bread, or chestnuts; and drank either clear, dirty, or snow water, such as he met with where he came. For several years before his death he fasted every day on bread and water, Sundays and holydays only excepted, on which he took with his bread some pulse, herbs, or apples; but never touched any flesh, fish, eggs, or wine; nor would he allow the water he drank to have been warmed. In Lent he abstained even from bread, and lived on dried figs and boiled beans; in Holy Week his food was only a small bitter sort of peas which he ate raw. The whole year he never ate oftener than once a day. From a violent cold and long sickness which he had contracted whilst he was a student at Pavia, in the twentieth year of his age, he was for many years troubled with phlegm, which caused frequent disorders in his health; and which no remedies could cure, till, by this excessive abstemiousness, it was perfectly removed. Whence it became a proverb to call a long and rigorous abstinence, "The remedy of cardinal Borromeo."\* The archbishop of Valentia, in Spain, and F. Lewis of Granada, for whom the saint had the highest esteem, both wrote to him in the strongest manner, insisting that such excessive rigors were incompatible with the labors of the episcopal charge. St. Charles answered the

\* Lewis Cornaro, a nobleman of Venice, was cured of a complication of diseases, and protracted a life which was despaired of at forty, to a hundred years, by taking to a spare diet, his daily allowance of bread and other eatables being only twelve ounces, and of drink fourteen. He died at Padua, in 1566. His book On the Advantages of Temperance, or of an Abstemious Sober Life, was translated into Latin by Lessius, who, by the same method, restored a weak broken constitution, and died in 1623, sixty-nine years old.

former that he found the contrary by experience; and, that, as to the fatigues of the ministry, a bishop must look upon it as the greatest happiness that could befall him if he lost his life in serving his church, for which Christ died; therefore he ought not too nicely to spare himself in the discharge of his functions. To F. Granada the saint answered that the Chrysostoms, the Spiridions, the Basils, and many other bishops of very extensive sees, lived in the practice of perpetual watchings and fasts, yet many of them arrived at a very advanced age. Pope Gregory XIII commanded him by a brief to moderate his austerities. The saint received this order after he had passed the Lent to the last week without any other food than dried figs; and, in compliance, mitigated some little of his intended rigors in Holy Week. He wrote to his Holiness, declaring his readiness to obey, but assuring him that he found by experience that a spare diet was conducive to his health. Whereupon the pope left him to his discretion; and the same rigid life he continued to his death. St. Charles constantly wore a rough hair-shirt; took very little rest; and before great festivals passed the whole night in watching. When others advised him to allow more to the necessity of nature, he used to say, his uncle, John James of Medici, a famous captain, and many other generals only slept a short time in a chair in the night; "and ought not a bishop who is engaged in a warfare against hell," said he, "to do as much?" The saint only slept sitting in a chair, or lying down upon a rough bed in his clothes, till, at the earnest request of the bishops of his province, he consented to alter this custom. From which time he lay on a bed of straw, having for his pillow a sack filled with straw, without any other covering than a poor counterpane stuffed with straw, and two coarse sheets laid on a straw bed.

His patience in bearing cold and all other hardships he carried to a like excess. When one would have had a bed aired for him, he said with a smile: "The best way not to find the bed cold is to go colder to bed than the bed is." The bishop of Asti, in his funeral oration, said of him: "Out of his revenues he expended nothing for his own use except what was necessary for buying a little bread and water for his diet, and straw for his bed. When I attended him in making a visitation in the valley Mesolcina, a very cold country, I found him studying in the night in a single black tattered old gown. I entreated him, if he would not perish with cold, to put on some better garment. He answered me smiling: "What will you say if I have no other? The robes which I am obliged to wear in the day belong to the dignity of cardinal; but this garment is my own, and I will have no other either for winter or summer." Out of the most scrupulous love of purity, he would never suffer any servant to

see his arm, or foot, or any other part of his body that was usually covered, bare; neither would he speak to any woman, not even to his pious aunt, or sisters, or any nun, but in sight at least of two persons, and in as few words as possible. Seeing one of his chaplains drink once out of meals, he severely chid him, saying: "It is better to suffer thirst than to gratify sensuality." His austerities are not mentioned as imitable, yet ought to excite all to the constant practice of some mortification, in order to keep the senses in due subjection, and to make our lives a constant martyrdom of penance. But the essential mortification is that of the will and the passions, to which this exterior is a great help. How eminently St. Charles excelled herein appears by his humility, meekness and entire disengagement from all earthly things. So deeply was he grounded in the knowledge and contempt of himself, that the highest honors which he enjoyed under his uncle made no impression upon his mind; he regarded them as burdens, and declined all except those which he was obliged to accept for the good of the church and the salvation of souls. In his undertakings he never suffered any thing to be ascribed to himself but faults. At Milan he removed out of his palace the fine sculptures, paintings, and hangings, and especially the arms of his family, which some had put up before his arrival: nor would he suffer his name, or the arms of his family, but only those of his bishopric, to be set up upon any edifices which he raised. Under his robes he wore a very poor garment which he called his own, and which was so mean, and usually so old and ragged, that once a beggar refused to accept of it. His servants he chiefly employed in other affairs, but did every thing for himself that he could, and it was his delight even to serve others; though he did this in such a manner as never to do any thing unbecoming his dignity, being sensible what he owed to his rank. The least shadow of praise or flattery was most hateful to him. All supernatural favors and interior graces and consolations which he received in prayer, he was most careful to conceal; and he had a little cell in the garrets of his palace at a distance from the chambers of others, to which he often retired. He never spoke of his own actions unless to ask advice or to condemn himself. It was an extreme pleasure to him to converse with, and to catechise the poor, which he did among the poor inhabitants of the wildest mountains. The bishop of Ferrara coming to meet him when he was occupied in the visitation of a poor valley, found him sick of an ague, lying on a coarse bed in a very poor cottage. At the sight, he was so struck as to be scarce able to speak. St. Charles perceiving his confusion, told him he was treated very well, and much better than he deserved. The accent with which he spoke this astonished the



bishop much more than what he saw. If he was put in mind of any fault, he expressed the most sincere gratitude; and he gave a commission to two prudent and pious priests of his household to put him in mind of every thing they saw amiss in his actions, and he often begged that favor of strangers. The sweetness and gravity with which he reprov'd or exhorted others was the fruit of his sincere humility and charity. From his childhood mildness seem'd to form his character, and even in his youth he seem'd never to feel any emotion of anger against schoolfellows or others. This virtue was daily more and more perfected in him as he advanced in the victory over himself. The most atrocious injuries, even accusations sent to the king of Spain against him, and the blackest actions of ingratitude never discompos'd his mind; and defamatory libels published against him he burnt without reading them or inquiring after the authors. A certain priest who took delight in finding fault with his actions he kept constantly in his family, treated him with the greatest regard, and in his will left him a pension for life upon his estate. The saint's tongue was always the interpreter of his heart; his candor and sincerity appear'd in all his words and transactions, and his promises were inviolable. The confidence which every one on this account reposed in him show'd the incomparable advantage which a character of strict sincerity and veracity gives over lying and hypocrisy, which the saint could never bear in any one. He refus'd dispensations and grants which seem'd unjust, with invincible firmness, but with so much sweetness as to make the parties themselves enter into his reasons. Thus when a lady of great quality desired leave to go into a monastery to see her daughter who lay dying, the saint represent'd to her that such a visit would be a very short satisfaction, but that the edification of her example, in preferring the rule of enclosure, would be of great advantage to the church; in which the lady voluntarily acquiesc'd.

The management of his temporalities he left entirely to stewards of approved probity and experience, whose accounts he took once a-year. To inspire his clergy with the love of holy poverty, he severely reprov'd even bishops who discover'd a spirit of interestedness; and he us'd to repeat to them the prayer of St. Austin, who often begged of God that he would take from his heart the love of riches which strangely withdraws a man from the love of God, and alienates his affections from spiritual exercises; certainly nothing can be baser in a minister of the altar, or more unworthy, and more contrary to his character than that foul passion. When others told him he ought to have a garden at Milan to take the air in, his answer was, that the holy scriptures ought to be the garden of

a bishop. If any spoke to him of fine palaces or gardens, he said: "We ought to build and to think of eternal houses in heaven." When he came to reside at Milan, though his revenues when he left Rome amount'd to above one hundred thousand crowns a-year, including his legations or governments, he reduc'd them to twenty thousand crowns, for he reserv'd nothing besides the income of his archbishopric, the pension which the king of Spain had granted him, and a pension upon his own estate. His other benefices he resign'd, or convert'd into colleges and seminaries for the education of youth. He made over the marquisate of Romagnora to Frederic Ferrier his kinsman, and his other estates in the Milanese to his uncles the counts of Borromeo, those estates being feoffments or perpetual entails in the family, though his for life. The principality of Oria in the kingdom of Naples, which yield'd him ten thousand ducats a-year for his life, he sold for forty thousand crowns; which sum was brought to his palace, according to the terms of the sale. But he could not bear the thought of a treasure lodg'd in a bishop's house, and order'd his almoner to distribute the whole without delay among the poor and the hospitals. When the list which the almoner show'd him for the distribution, amount'd by mistake to forty-two thousand crowns, the saint said the mistake was too much to the advantage of the poor to be correct'd; and the forty-two thousand crowns were accordingly distributed in one day. When the officers of king Philip II seiz'd the castle of Arona for the crown, in which a garrison was always kept, and which was the most honorable title of the family of Borromeo, and of the whole country, the saint could not be prevail'd upon to send any remonstrances to the court, or to make interest to recover it. Upon the death of his brother Frederic, he caus'd the rich furniture, jewels, paintings, and other precious effects to be sold at Rome, Milan, and Venice, and the price, which amount'd to thirty thousand crowns, he gave to the poor. When he came first to reside at Milan, he sold plate and other effects to the value of thirty thousand crowns, and apply'd the whole sum for the relief of distressed families in that diocess. Count Frederic's widow, Virginia of Rouera, left him by will a legacy of twenty thousand crowns; which he made over to the poor without touching a farthing of it. His chief almoner, who was a pious priest nam'd Julius Petrucci, was order'd to give among the poor of Milan, of whom he kept an exact list, two hundred crowns a month, besides whatever extraordinary sums he should call upon the stewards for, which were very frequent, and so great that they were oblig'd to contract considerable debts to satisfy them, of which they often complain'd to Saint Charles, but could not prevail with him to

moderate his alms. The saint would never suffer any beggar to be dismissed without some alms, wherever he was.

Hospitality the saint looked upon as a bishop's indispensable duty, and he was most obliging and liberal in entertaining princes, prelates, and strangers of all ranks, but often at the table at which his upper family ate all together, and without dainties or luxury; and he endeavored as much as possible to conceal his own abstemiousness; of which he would not suffer the least sign to be given or notice taken, every one being free to eat as he pleased at his table. His liberality appears in many monuments which yet remain at Rome, Milan, and in many parts of that diocese. The church of St. Praxedes at Rome, which gave him the title of cardinal, was magnificently repaired and almost rebuilt by him. He adorned the church of St. Mary Major, of which he was arch-priest. At Bologna, whilst he was legate there, he built the public schools in a stately and finished manner, with a beautiful fountain in the middle of the city. At Milan he did many things to adorn the metropolitical church, and built houses for all the canons, of an admirable architecture, with a subterraneous passage for them to go to the church without being seen by any one; also a dwelling place for the rest of the clergy of that church; and the archiepiscopal palace, chapel, prisons, and stables; the great seminary at Milan, and two other seminaries there; three more in other parts of the diocese; the convent of capuchins (whom he established at Milan), with apartments for his clergy to make retreats there, near one of his seminaries. He settled at Milan the Theatines; also the Jesuits, whose college of Brera he founded at Milan, and to whom he made over, for the foundation of their novitiate, his abbey of St. Gratian at Arona. It would be tedious to enumerate the pious settlements he made for his Oblats, and the churches, hospitals, and other public buildings which he repaired or adorned. The revenues of his archbishopric he divided into three parts, one of which was appropriated to his household, another to the poor, and the third to the reparation of churches; and the account of these revenues, to the last farthing, he laid before his provincial councils, saying he was no more than the administrator and steward. Though he tenderly loved his relations, he visited them only twice or thrice a-year; and if they sent him any recommendations, he was more scrupulous and severe in examining the affairs or parties than in any others, fearing the danger of any bias upon his mind. He employed no clergyman of his kindred in the government of his diocese, and resigned none of the benefices which had been conferred on him in his youth to any of them. He indeed educated his cousin-german Frederick Borromeo in the college he had founded in Pavia, and he

became one of the greatest ornaments of the church.\*

The saint expressed always a particular joy when he found any opportunity of serving his enemies, or of returning good for evil. This watchfulness over his heart against all inordinate affections made him also watchful in his words, in which he was very sparing, and careful never to say any thing superfluous. Fearing to mispend, or rob from the great obligations of his charge, one moment of his time, he laid it all out in serious employments; at table, or whilst his hair was cutting, he listened to some pious book that was read to him, or he dictated letters or instructions. When he fasted on bread and water, and dined in private, he ate and read at the same time, and on his knees when the book was the holy scripture; and, at the same time, his cheeks were often watered abundantly with his tears. After dinner he gave audience to his country vicars† and curates, instead of conversing. In his journeys he always either prayed or studied on the road, and in the regular distribution of his time allowed himself none for recreation, finding in the different employments of his charge both corporal exercise and relaxation of the mind sufficient for maintaining the vigor of the mind and health of body. He said that "A bishop ought never to take a walk either alone or with others." Certain persons telling him that a very experienced and pious director said a person ought generally to allow himself seven hours for rest every night, he said bishops must be excepted from that rule. When some person told him he ought to read some newspapers in order to be acquainted with certain public transactions, for his own conduct on certain occasions, and might spare now and then three or four minutes for this, he made answer, that a bishop ought totally to employ his mind and heart in meditating on the law of God; which he cannot do who fills his soul with the vain curiosities of the world; and he attends more easily to God who hears least of them. To make recreations an employ, or to give to them any considerable time, or to indulge an eagerness or passion after hearing news is a vicious and vain curiosity, sloth and dissipation of mind, most pernicious to the spirit of devotion, and particularly contrary to the gravity and sanctity of a clerical state. Motives of charity to ourselves or others may sanctify some small degree of

\* Cardinal Frederic Borromeo (younger son of count Julius Cæsar, brother to Count Gilbert, our saint's father) walked in the steps of St. Charles, was consecrated archbishop of Milan in 1595, and died in 1632. He celebrated the seventh council of Milan in 1609, wrote several pious works, and founded the famous Ambrosian Library at Milan, which is said now to contain thirty-eight thousand volumes, including fourteen thousand manuscripts, with many excellent pictures, and literary curiosities and monuments.

† Vicarii Foranei.

such amusements or actions which Saint Charles's great dignity and authority allowed him the *happy* liberty of *entirely* retrenching, and practising in the world a virtue no less severe than that of the most austere penitential religious Order.

It was a rule, which he inviolably observed, to go every morning to confession, before he said mass, and to make a spiritual retreat twice every year, in each of which he made a general confession for the time since his last spiritual exercises. After employing many hours on his knees in astonishing sentiments of compunction, he accused himself of the least failings and omissions with abundance of tears. His confessor at Milan was F. Francis Adorno, a very pious Jesuit, and an interior man, whom he had invited from Genoa; under whose direction he most frequently made his retreats; but sometimes under F. Alexander Saulo, a Barnabite (afterwards bishop of Pavia), of whose virtue and prudence he had from experience the highest opinion. The first retreat and general confession which he made with this holy director in 1568, the saint ever after called his conversion to God; so great was the spiritual profit which he reaped from it. But St. Charles's ordinary confessor was Mr. Gryffydh Roberts,\* a Welchman, a canon and theologal of the great church. A priest, from once hearing the saint's confession, might learn the most perfect lessons of his duties in all his actions; nor could those who had any acquaintance with his interior, sufficiently admire the purity of his conscience, the wonderful light with which he discerned the least failings, or the fervor of his compunction, and the sincerity of his humility, by which he esteemed himself the last of creatures, and of all others the most unfaithful and ungrateful to God. It happened once that in giving the holy communion at Brescia, by the fault of him who served at mass, he let the host fall; for which, in the deepest compunction and humiliation, he fasted most rigorously eight days, and abstained four days from saying mass. Except on this occasion he never omitted to say mass every day, even in his journeys and greatest hurries of business, unless in extreme fits of illness, and then he at least received every day the holy communion. Out of respect and devotion to the adorable sacrifice he always kept a rigorous silence (unless some important business

\* St. Charles received with open arms many English clergymen who were voluntary exiles for their faith. Hugh Gryffydh, a Welch priest, nephew to Dr. Owen Lewis also a Welchman, St. Charles's last grand vicar (and after his death bishop of Cassano in Italy), was afterward provost of our Lady's at Cambray, and alive in 1600. He gave St. Charles's cardinal's cap to Mr. Harley, provost of St. Gery's, who, in 1616, gave it to the English secular college at Douay, where it is preserved in a decent reliquary. Bishop Owen Lewis was sent by Gregory XII in quality of nuncio to the Switzers, and died at Rome in 1595. (See Ughelli, Ital. Sacra, t. 9).

intervened) from the evening prayer and meditation till the next day after mass, and his long thanksgiving. He prepared himself to offer the sacrifice by the sacrament of penance, and by many vocal and mental prayers; and used to say that it was unbecoming a priest to apply his mind to any temporal business before that great duty.

He always recited the divine office on his knees with his head bare, and his soul seemed all the while absorbed in God. The better to fix his attention, he never said any part of it by heart, but read it all in the breviary; which practice he recommended to all his clergy. He never would be excused from any part of it in any sickness, how grievous soever, except the day before he died; and on that would have his chaplain recite it by him upon his knees, and attended to it with great devotion. He always said each part as near as might be to the canonical hour to which it corresponded; but on Sundays and holydays sung it all in choir in the great church, and passed there the greatest part of those days after the public office on his knees before a private altar. He had an extraordinary devotion to the Blessed Virgin, under whose patronage he put all his colleges; he had a singular devotion to St. Ambrose and the other saints of his church, and had a great veneration for holy relics. He carried always about him, among others in a gold cross, a particle of the true cross of Christ, and a small image of St. Ambrose. He always kept with great respect a little picture of bishop Fisher, who was put to death for his religion under Henry VIII, in England.\* The passion of Christ was a constant object of his devotions and meditations. At Rome he frequently spent five hours together on his knees in the chapel of the holy pillar, in the church of St. Praxedes, and so in other places of devotion; sometimes whole days or nights. Having once passed the night in the church of St. Sebastian at the Catacombs, he spent the day following in that of St. Agnes. But what was most astonishing and edifying was the extraordinary exterior and interior recollection with which he prayed. His ex-

\* Pope Benedict XIV expressed on every occasion the highest veneration for the memory of those great men and holy martyrs, bishop Fisher and Sir Thomas More. (See L. De Canoniz. SS. &c.). The life of the former by Dr. Bailey is very defective. His manuscript life in the Norfolk Library, belonging to the Royal Society, furnishes other memoirs.

Sir Thomas More's life by his grandson is justly esteemed; also that wrote by Dr. Stapleton is well executed; but even the former is capable of very great improvements, both from our own and foreign writers, and from his own works.

Cardinal Pole, equally great in prosperity and in adversity, whom many trials of the severest kind seem to have equalled to martyrs, was not a less honor to his age and country than the two foregoing great men. His life is well written in English, in two volumes, by Mr. Thomas Philips, canon of Tongres. It was printed at Oxford, and reprinted in Dublin in 1765.

treme care that neither persons nor business (unless in some pressing necessity) should interrupt or disturb him at that time, and his strict watchfulness over his eyes and all his senses, made it easy for his soul to remain totally absorbed in the divine presence; and condemned those, who, by neglecting these precautions, and the due preparation of their souls, present themselves before God rather to mock him than to pray. The foot of the altar was the centre of this saint's delights, as he sometimes called it. When he was drawn away he left his heart there in desire to continue paying to God without interruption the homage of praise and love, and imploring his mercy. He never said any prayer, or performed any religious ceremony with precipitation, whatever business of importance he had upon his hands, how much soever he was pressed for time, or how long soever his functions continued, which was sometimes from morning till late in the night. In giving audience, and in the greatest hurry of exterior affairs, his very countenance, all his words, and his modesty showed his mind to be perfectly recollected in God, the centre of his heart, his repose, strength, and comfort. From this spirit of prayer, and the ardent love of God which burned in his breast, his words infused a certain spiritual joy into others, gained their hearts, and kindled in them a strong desire of persevering in virtue, and cheerfully suffering all things for its sake. One word spoke by him frequently so animated slothful or desponding priests, that they counted labors their gain, and braved dangers without fear. St. Philip Neri testified that he once saw the saint's countenance shining with a heavenly brightness. The practice of always walking in the divine presence he strongly recommended as the principal means of attaining to Christian virtue. To a gentleman who begged he would prescribe him the rules of advancing in piety, he gave this answer: "He who desires to make any progress in the service of God must begin every day of his life with new ardor, must keep himself in the presence of God as much as possible, and must have no other view or end in all his actions but the divine honor."

The saint, who labored so strenuously for the sanctification of his own soul, began the reformation of his diocese by the regulation of his own family; including the vicars and the officers of their courts, it consisted of about a hundred persons, the greatest part being clergymen whom he employed in his own affairs, and in those of his diocese. All the priests were obliged to go to confession once a week, the others at least once a month, and to communicate at the archbishop's hands. The priests said mass every day; all assisted every day at regular prayers at night and morning, meditations, and pious reading; abstained from flesh all Wednesdays, and all Advent; fasted many vigils

besides those of precept; and on fast-days had no regular collation; but those that called for it were allowed to take an ounce and a half of bread. No person in his family was ever to expect any benefice from him; so much did he dread the danger of simony stealing into any one's intention in serving him. When one of them had obtained a small benefice from his grand vicar, Saint Charles discharged him; though he had a good opinion of his learning and virtue, and afterward recommended him to another bishop. All were allowed handsome salaries, and were strictly forbid to receive presents from any one. Idleness was banished his house, and those who at any time were not employed, were obliged to read the lives of saints or other pious books. St. Charles had about him persons of the greatest learning and piety, whose advice he took in all matters of moment; and he took no resolution of importance without having earnestly implored the light of heaven by his own and others' prayers; whence his resolutions were most prudent and happy. His household was a most regular community, and all dined together in a common refectory. Out of the clergy that composed his family, twelve became eminent bishops, and many were employed by popes in quality of nuncios, and in other great posts in the government of the church. Ormanetto, his grand vicar (who was afterward bishop of Padua), had two other assistants who were also grand vicars; for Saint Charles established a vicariate, that things might be done with deliberation and counsel, which many other bishops imitated. He also appointed sixty foraneous or country vicars (whose authority and commission was limited by particular mandates); these were mostly the rural deans; they held frequent conferences, and inspected the behavior of the curates under their jurisdiction, admonished them of their faults, and, if necessary, informed the archbishop or vicar general.

The diocese of Milan, when the saint arrived in it, with regard to ignorance and disorders, was in the most deplorable condition. The great truths of salvation were little known or understood, and religious practices were profaned by gross abuses, and disgraced by superstition. The sacraments were generally neglected, the priests scarce knew how to administer them, and were slothful, ignorant, and debauched; and the monasteries were full of disorder. St. Charles, by six provincial councils, and eleven diocesan synods, also by many pastoral instructions and mandates, made excellent regulations for the reformation of the manners both of the clergy and people, which all zealous pastors have since regarded as a finished model, and have studied to square their conduct by them. The first part of these St. Charles collected into one volume in folio; which work, that his name might not be mentioned in it, he, out of humility, entitled *The Acts of the*

Church of Milan. The rest were gathered into a second volume after his death.\* Partly by the most tender and zealous entreaties and remonstrances, and partly by an inflexible firmness in the most rigorous execution of these most wholesome decrees, without favor, distinction or persons, or regard to rank or pretended privileges, the saint overcame the most obstinate, and broke through difficulties which would have daunted the most courageous. Preaching being the means established by God for the conversion of souls, and the principal obligation of a pastor, St. Charles applied himself to it with an unwearied zeal, though every thing in this function cost him much time and pains. A natural impediment in his speech seemed to disqualify him for it; yet this he overcame by much labor and attention.<sup>1</sup> By his disputations and harangues in the Vatican palace he perfectly overcame a natural bashfulness and timidity, which at first gave him great difficulty. It was a more painful task still to break a custom of speaking his discourses too fast, and of conquering a thickness of speech, and other impediments. But his pains were at length crowned with incredible success. The composition also cost him a great deal of study; though an excellent judgment compensated this difficulty. That liveliness of genius, those sprightly thoughts, witty turns, and beautiful flowers, which we admire in the Basils and Chrysostoms, seemed not to be his talent. But zeal, sincere piety, and a thorough acquaintance with the lessons and motives of Christian virtue, could not fail to qualify him for this function. His sermons were solid and pathetic, and he spoke with a vehemence which strongly affects a soul, and with an unction which always pene-

trates the heart. Whilst those preachers who tickle the ears with the harmonious turn of their periods were dry and barren, the saint's sermons produced, wherever he came, infinite fruits among all ranks of people. He preached every Sunday and holyday, and often in his visitations two or three times a day. F. Charles Bascapè assures us, that hearing him preach he was so strongly affected with the excellent things he said, and the holy energy with which he spoke them, that though he desired to take notice of the preacher and his manner of delivery, it was not in his power to do it; but, in spite of his endeavors, he forgot the sacred orator, being wholly transported and possessed with the great truths he preached, thought his longest sermons short, and was very sorry, when he concluded his discourse, that it was over. Possevinus and others assure us of the same. The saint's zeal in procuring that all children and others throughout his diocess should be perfectly instructed in the catechism or Christian doctrine, was fruitful in expedients to promote and perpetuate this most important duty of religion. Not content with strictly enjoining all parish priests to give public catechism every Sunday and holyday, he established every where, under admirable regulations, schools of the Christian doctrine, which amounted to the number of seven hundred and forty, in which were three thousand and forty catechists, and forty thousand and ninety-eight scholars, as Giussano testifies.

The congregation of regular clerks called Barnabites, in Milan, abounding at that time with spiritual and interior men, the saint conceived a particular esteem and affection for this Order, and employed very much these good religious men in the most important spiritual functions. To supply his diocess with good pastors, he founded many colleges and seminaries, and with the same view instituted, in 1578, the congregation of secular priests, called Oblats of St. Ambrose, because they voluntarily offer themselves to the bishop, making a simple vow of obedience to him, and being ready at his discretion to be employed in any manner whatever in laboring for the salvation of souls.<sup>1</sup> St. Charles made excellent regulations for their frequent conferences in all parts of the diocess under proper superiors, who assembled them together; also for their exercises, private conduct, and government. For their chief house he gave them the church of the Holy Sepulchre, with a convenient contiguous building, where a certain number always reside to be ready for any commission or emergency. Out of these Oblats he chose his ablest curates and vicars, and employed others in particular missions and other important services. His great seminary, which he had first committed to the care of the Jesuits, he took from

<sup>1</sup> See Giussano, in his life; and especially Carolus à basilicâ S. Petri, in S. Caroli Vitâ, c. 9; et l. 7, c. 24; and Card. Frederic Borromeo, l. De sacris oratoribus, p. 24; Saxius, in Præfat. in homiliâs S. Caroli, &c.

\* The clergy of France, in their general assembly, in 1657, ordered St. Charles's instructions to confessors to be printed at their common expense; and, with the highest commendations of the holy author, and of the wisdom of the regulations which they contain, strongly recommended them to all their colleagues. St. Charles caused a great number of his sermons to be translated into Latin by another hand. These were preserved in manuscripts in the Ambrosian Library, till the learned keeper thereof, Joseph Antony Saxius, published them in a most elegant edition, in five volumes in folio, at Milan, in 1747. By these, it sufficiently appears that the saint was a good orator, that his discourses were elegant and methodical, that the genuine simplicity of his style never sunk into conceptions or expressions that were flat or low, and that by a sweet and natural vein of piety they were strongly affecting. In the sermons which he made to his clergy in his synods, the style is more elegant and lofty. Cardinal Frederic Borromeo (De Episcopo concionante, p. 133) observes that the excellence to which this saint attained by the dint of pains and assiduity, in spite of natural impediments, is the condemnation of slothful pastors.

<sup>1</sup> Helyot. Hist. des Ord. Relig. t. 8, p. 29; Giussano, l. 5, c. 24, p. 417.

them with their free consent, and put it in the hands of the Oblats. He associated several pious ladies of Milan in regular exercises of devotion and Christian perfection, by whose examples others were engaged to spend much time devoutly in churches, to assist at all the sermons they could, and to be always taken up with serious employments, and withdrawn from that fatal sloth and round of dangerous amusements which many seem to look upon as a privilege of their rank; as if this could make void the maxims of the gospel, or exempt any Christian from the obligation of his baptismal engagements. These sacred vows, made by every one at the font, St. Charles often inculcated, and induced persons to renew them frequently in a solemn manner, with incredible fruit.

Immediately after his first provincial council he began the visitation of his diocese with the church of Milan. Several monasteries, especially of nuns, that were subject to the superiors of their own Order, refused to give him admission, and opposed the rules of reformation which he prescribed them. It cost him infinite trouble to effect his good designs amongst them; but no entreaties or interest could soften him, nor were dangers and difficulties which would have discouraged any other person, able to slacken his vigorous endeavors, which were at length crowned every where with success. Some nunneries which before were under the obedience of their Order only, by special bulls which he procured, he subjected to the archiepiscopal jurisdiction. Every one of these undertakings was a work of time and much labor, and cost the holy prelate many prayers and tears. The reformation of his chapter was his first essay, and he established the divine service in the metropolitan church with the most edifying devotion, and in the utmost splendor, and obliged the canons to give constant attendance in the choir. The saint founded in it three new prebends, each of which proved singularly useful. The first was given to a theologian, who was to preach every Sunday, and to read lectures in divinity twice a week; the second to a penitentiary, whose business it was to absolve penitents from reserved cases, to be assiduous in hearing confessions, and to hold every week a meeting with four sub-penitentiaries that were under him, and with certain other able divines and canonists, in order to decide difficult cases, upon which curates or others from all parts of the diocese should consult them. The third prebend, called the Doctoral, was bestowed on a doctor in laws, whose duty it was to instruct young clergymen in the canon law. St. Charles repaired the choir of the great church with great magnificence and decency, forbade any layman, of whatever rank, to come within the chancel during the divine office, removed the escutcheons of noble families and whatever was profane,

and took care that all persons were hindered from making the churches a passage in going from one place to another.

In 1567, the saint had a contest with the officers of justice. Certain lay-persons who lived in public adultery, or kept concubines, and could not be reclaimed by remonstrances, were imprisoned by his order. The senate threatened the serjeants of the archiepiscopal court for this action; and one of the king's judges caused their barigel or provost to be apprehended, and punished in a public square with three strappados. The archbishop treated with the magistrates with great calmness and meekness; but, after much deliberation, declared the judge, the king's fiscal, the notary, and jailer excommunicated, for having seized and punished an officer of the ecclesiastical court. Philip II, to whom both parties made their complaint, ordered the affair to be left to the pope's decision; to whom a senator was sent as deputy to plead the cause; and the duke of Albuquerque, governor of Milan, expressed an extreme displeasure in the treatment of the archbishop's officer. In the mean time, St. Charles set out in October to perform the visitation of the three vallies of Levantine, Bregno, and Riparie, subject to the three Swiss cantons of Uri, Switz, and Underwald; for the see of Milan is extended in the Alps, as far as Mount St. Goddard's. Not to give umbrage to the temporal sovereignties, he entreated each to send a deputy to accompany him through their territories, which they did in a very obliging manner. These vallies had been, as it were, abandoned by former archbishops, were full of disorders, and the priests there were more corrupt than the laity. The saint travelled through snows and torrents, and over rocks which were almost inaccessible, having iron spikes on his shoes to climb them, and suffering with joy, cold, hunger, thirst, and continual weariness. He preached and catechised every where, displaced the ignorant and scandalous priests, and put in their room others endowed with learning, zeal, and piety, who were capable of restoring the faith and morals of the people to their original purity. In some corners of his diocese the Zuinglian heresy had got footing; to them he made his way through incredible difficulties, reconciled many to the church, and settled all this northern part of his diocese in very good order. His method of making his visitation was as follows: He always travelled or horseback or on foot; had never more than six horses with him, and every one carried his own little necessities on his own horse before him. He had no mules, but was followed by a horse loaded with a sack full of books. He called at no houses of noblemen or gentlemen, and lodged in those of the curates, how mean soever they were, often lying himself on some table, and yielding the beds to those that attended him. At dinner he would only allow a pottage, some fruit

and one dish of meat to be served up; though he never touched the meat himself, and in the last years of his life subsisted only on bread and water which he took privately in his chamber, and did not make his appearance at table. Certain priests went before him, to prepare the people to receive the holy communion, which he gave to all himself; he allowed himself no interval of repose from his functions except a short time in the night; and he inquired into the necessities, both corporal and spiritual, even of particular persons in every parish, took down some account of them, and afterward would be informed how the evils he had observed had been remedied.

In 1568 he took in hand the reformation of the Humiliati, a religious Order of which he was the protector. Their institute was founded by certain gentlemen of Milan in 1134, who, with the consent of their wives, made religious vows. They adopted the rule of St. Bennet, with certain particular constitutions, and their Order was approved by Innocent III, in 1200. In the beginning of the sixteenth century, they fell into such relaxations that in ninety monasteries they had only a hundred and seventy monks, the superiors, who were called provosts, spending the revenues, and living at discretion. St. Charles procured two briefs from the pope, by which he was empowered to ordain and execute what he thought necessary for their reformation; and he published regulations for that purpose in a general chapter of the Order which he assembled at Cremona. The monks received them willingly; but the provosts and lay-brothers obstinately refused to submit to them. Our saint also assembled the Franciscans called Conventuals, in their convent at Milan, and published decrees for the reformation of certain abuses among them, for which he was authorized by pope Pius V. Upon hearing his new regulations, some of the friars got up, and, by their outrageous clamors and running to the bells, raised a furious uproar, threatening the cardinal himself if he proceeded.<sup>1</sup> He therefore calmly withdrew for the present, but afterward carried every point into execution, and united their several branches into one body. In many particular commissions of popes to reform abuses in distant cities or in religious bodies, he showed such prudence and disinterested piety and zeal as to seem rather an angel than a man. In 1568 he held a diocesan synod. His method was first to inform himself of the necessities of every part of his diocess by previous assemblies of sixty country vicars. The synod continued three days, in which he published several regulations, and preached to the curates twice every day, whom he always wonderfully inflamed with sincere piety, disinterested zeal, and ardent

charity. In 1569 he assembled his second provincial council, and obliged a bishop of his province, who was a cardinal, and excused himself upon various pretences, to assist at it. On another occasion he obliged a bishop to come from an embassy, in which he was employed by his prince, to the council, and even to quit his secular embassy and reside in his diocess. Hearing that one of his suffragans had said in company that he had nothing to do, the saint sent to him a prefect of his household to represent to him the necessities of his flock and the obligations of his charge. The bishop answered him, coldly, that cardinal Borromeo required too much. The saint was extremely grieved at his insensibility and neglect, and wrote him a letter of several leaves, in which he summed up various obligations of the episcopal charge, repeating almost after each of them, "Shall a bishop ever say that he has nothing to do?" Hearing a cardinal, who was a bishop of a small diocess, say, it was too little to require constant residence, he found himself pierced to the quick, and strongly represented to his colleague that such is the price of one soul, as to deserve the residence and whole time of the greatest man in the world.

The tranquillity which St. Charles had for some time enjoyed, stirred up the malice of the enemy of souls, and the storms which were formerly raised against the saint were renewed with greater fury than ever, upon the following occasion. The collegiate church of St. Mary de La Scala, so called from the foundress Beatrice de la Scala, wife of Barnaby Visconti, lord of Milan, enjoyed great privileges and exemptions, which had been obtained from the apostolic see by Francis Sforza II, duke of Milan, a munificent benefactor. The conduct of some of these canons not being conformable to their state, Saint Charles consulted able canonists at Milan, and the pope himself, who all answered him that he had a right, in quality of archbishop, to make the visitation of this church, and, in case of misdemeanors, to proceed against any of the clergy belonging to it. The archbishop therefore went to the church in solemnity to make a canonical visitation; but was thrust from the door by the canons, and the cross which was carried before him, and which, in the tumult, he had taken into his own hands, was shot at. One of their party caused a bell to be rung; then declared that the archbishop had incurred suspension and other censures for having violated the privileges of their church. The grand vicar upon the spot pronounced a sentence of excommunication against the authors of this insult which the archbishop confirmed the next day in the great church, after having spent a long time in prayer at the foot of the altar. Most of the king's judges and the senate warmly espoused the cause of these canons, and sent the most virulent invectives against the archbishop to the king of Spain, accusing him of

<sup>1</sup> Helyot, *Hist. des Ord. Relig.* t. 6, c. 20, l. 21; Giussano, 14.

ambition and high treason in invading the king's rights, this church being under the royal patronage. The governor of Milan wrote to pope Pius V in the strongest terms, threatening to banish the cardinal as a traitor. The pope answered him that nothing could be more glorious to the cardinal than to suffer banishment and death in the faithful discharge of his duty, and in laboring to exterminate vice and abuses from the sanctuary, and that the devil had stirred up this persecution to hinder the good effect of the archbishop's zealous endeavors and upright intentions. Nevertheless, his Holiness was very reserved in declaring in favor of the cardinal, and it is incredible how virulent and outrageous his enemies at Milan were in their invectives. The saint never spoke of any of them but with regard and tenderness; and in justifying his conduct to the pope and king of Spain, discovered his charity towards his persecutors. All this time he ceased not to pray and weep for them, and to beg of God that no resentment might find place in his heart. At length the king wrote to the governor, ordering him to repeal an edict which he had published injurious to the ecclesiastical jurisdiction, and to support the archbishop; saying he was much obliged to him for the trouble he took for the reformation of the canons of Scala, which undertaking he begged he would accomplish. Hereupon the governor was reconciled to the saint; and the provost of the canons, who had been the least guilty, begged and received absolution from his censures. The canons persisted some time obstinate; but at length submitted, and were absolved by the saint. The pope insisted that the most guilty persons, who had shot at the cross, should be punished in an exemplary manner; but by many earnest solicitations the saint at length obtained their pardon.

Before this affair was concluded by the king's letter to the governor, an attempt was made upon the life of the saint, whose preservation was owing to a visible miracle. The Humiliati, amongst whom St. Charles had established a reform, employed the interest of princes and every other means to prevail upon the pope to annul the regulations which our saint had made for their order, but in vain. In the rage of their despair, three provosts of that Order entered into a diabolical conspiracy to murder the archbishop, and drew some others into the plot. To such excess of phrensy and malice do passions which are not restrained, lead men. A priest of the same Order, named La Farina, engaged for a sum of money to execute this horrid design, imagining that the suspicion would rather fall upon some of the king's officers who were then at variance with the prelate. On the 26th of October, 1569, the villain found means to post himself at the door of the chapel in the archbishop's palace, whilst the prelate with his family

was at his devotions, which lasted an hour every evening, from six to seven o'clock. An anthem was then singing at these words, *Non turbetur cor meum neque formidet*, and the prelate was upon his knees, before the altar, when the assassin, who was not above five or six paces from him, discharged at him a blunderbuss, with a large bullet. At the report the music ceased, and every one got up in the utmost consternation; but the saint, without stirring from his place, made them a sign to kneel down again, and finished his prayer with the same sweetness and tranquillity in his countenance as if nothing had happened. This gave the murderer an opportunity of escaping. St. Charles, imagining himself mortally wounded, lifting up his hands and eyes to God, offered his life to him. But after the prayer was finished, rising up, he found that the ball had only struck upon his rochet, near the middle vertebræ of the back, and leaving a mark upon the rochet had fallen down at his feet. Some small shot had pierced his clothes, but stopped at his skin; and his cassock was pierced with small shot in several places. When he was retired to his chamber, and the part that was struck examined, a light bruise was discovered with a small swelling on the skin, which mark continued even after his death. At the same time that he was wounded, some small shot penetrated a table of hard wood as thick as a finger that was close by him, and struck the wall with a great force and noise.<sup>1</sup> The duke of Albuquerque, governor of Milan, came immediately to see the saint, and earnestly begged that he might be allowed to make a search in his family, and examine his servants in order to discover the author of so black an attempt; but to this Saint Charles would never consent. After a solemn thanksgiving to God and a procession, he shut himself up for some days in the chartreuse of Carignan, to consecrate his life anew to God. The world knew not which to call the greater miracle, his serenity of mind under such an accident, or his wonderful preservation, by which all pastors were taught not to fear the world in the discharge of their pastoral duties. St. Charles's rochet became a proverb in Italy for a thing impenetrable. It is preserved at the chartreuse at Bourdeaux; and the ball in the church of the Oblats at Milan. Some of the Humiliati discovered enough to St. Charles for him to trace the crime to its authors; but he never disclosed it; and always answered with simplicity that so many had taken offence at his regulations, that it was not possible to know who had carried their resentment so far. Certain words which some persons of that Order let fall, gave suspicions to the public, so that they were examined, and the four authors convicted. They all confessed the crime with marks of

<sup>1</sup> Giussano, l. 2, c. 23; Oltrocchi, Not. ib.; Ciaccon. Vit. Pontif. t. 3, p. 893; Ripamont, &c.



sincere repentance; two provosts who were of noble families were beheaded; the third provost and the assassin were hanged, though St. Charles did every thing in his power that their lives might be spared, and took care of their relations. The punishment of a fifth, who was only condemned to the galleys, was mitigated, to content the saint in some measure, and he was confined for some time in a monastery, and afterward set at liberty. In execration of this crime, pope Pius V abolished the Order of the Humiliati, applying their revenues to other pious uses, notwithstanding the intercession which St. Charles made in their favor. It never appeared more clearly than under these dangers and persecutions, how much this great saint was beloved by his people, and revered by princes and the whole church. Nor did it seem possible that an Ignatius or a Chrysostom could love their flocks with a more tender and ardent affection than St. Charles did the people of his diocess, for whose sake all labors and dangers were sweet; and he looked upon it as nothing to lay down his life to procure them the least spiritual advantage, as the whole tenor of his conduct showed.

Before the execution of the assassins, he returned to three vallies of his diocess situated in the Alps, and took that opportunity of paying a visit to the states of each of the catholic cantons, whose breasts he by his exhortations warmed with an ardent love of virtue and zeal against all disorders which are a scandal to religion. The harvest having failed in 1569, the country was afflicted the following year with great scarcity; under which calamity St. Charles, by his care and immense charities, procured abundant supplies for the relief of the poor throughout his whole diocess. That year he assisted the duke of Albuquerque at his death; and at length succeeded in almost abolishing the disorders of the Carnival or Shrovetide, and turning the attention of the people to religious processions, prayer, and compunction at that season. To extirpate the custom of profaning the holy name of God, or sentences of the holy scripture, the saint armed himself with all his zeal, and had recourse to various pious institutions. Upon the death of Saint Pius V, in 1572, Saint Charles concurred strenuously to the election of cardinal Buoncampagno, who took the name of Gregory XIII, is famous for the institution of many colleges, for the propagation of the faith, and surpassed, if possible, his two predecessors in his esteem for our saint, whom he detained some time at Rome to take his advice; and he appointed him apostolic visitor of the diocesses of all his suffragans. In 1575, St. Charles went to Rome with the most edifying devotion, to gain the jubilee, and, in the following year, opened it at Milan. With all his zeal, he was not able to hinder the exhibition of profane diversions of tilts and tournaments, that very year. Whilst the

people were taken up in them he clearly foretold the plague, which broke out before they were over. The news of this calamity reached the saint at Lodi, whither he was gone to assist the bishop of that see at his death, as it was his custom to do toward all his suffragans. The governor fled to Vigevano, and all the rest of the nobility left the town. St. Charles made haste thither, visited the pesthouse whither the infected were sent by the magistrates, and provided both the sick and the poor with every succor spiritual and corporal. According to his custom in all difficulties, he consulted his vicars and canonists, whether he was obliged to remain with the infected, or to withdraw to some other part of his diocess. They answered him with warm solicitations in the negative, entreating him not to expose his life, which was at that time of infinite importance, both to the sick and to those parts of his diocess which were not visited with that calamity. But St. Charles proved to them that a pastor, who is obliged to lay down his life for his flock, must not abandon them in the time of danger. All granted this was the more perfect. And is not a bishop, said the saint, obliged to choose what is most perfect? Sin being the cause of scourges, he strongly exhorted the people to have recourse to the divine mercy by humble penance, and he redoubled his prayers and austerities. In three general processions he walked barefoot, having on a purple cope, as in times of penance, with a halter about his neck, and a crucifix in his hands, from which he seemed never to turn his eyes, which were drowned in tears. Thus he offered himself a victim for the sins of the people. He preached almost every day, and never ceased admonishing his fellow-laborers to contemn life in such a cause, himself exhorting the sick and administering the sacraments. For the relief of those that were destitute, he melted down all his plate, and gave all his furniture, even the straw bed on which he lay, taking his rest on the boards. The number of priests chiefly of his own clergy, whom he at first appointed to attend the sick, not being sufficient, he assembled the superiors of the religious communities, and, begging their concurrence, made them a most pathetic discourse, in which he shows how great a happiness it was for any to lose their lives (which are always uncertain and short) in such a cause of the most noble charity, though the danger was not so great as was commonly imagined, and they were under the divine protection.<sup>1</sup> Such was the effect of this zealous discourse, that about twenty-eight priests immediately presented themselves out of that body, and the saint allotted them their diet and lodgings in his own palace. The magistrates found fault with his numerous processions and as-

<sup>1</sup> See this discourse extant among his homilies, t. I, hom. xi, p. 81, with Saxius's note. Also Carolus à basilicâ S. Petri, in vitâ S. Caroli, l. 4, c. 6.

semblies of devotion, for fear of spreading the contagion. The saint justified his conduct by the example of St. Gregory, St. Mammertus, and other great prelates, alleged, that all human remedies failing, it was more necessary to have recourse to those which are divine, and assured them that those devotions, far from increasing, would remove the calamity; which seemed a prophecy; for though fourscore died in the procession which St. Gregory made, no one caught the infection in those of St. Charles, nor any one of those that attended him in his visits of the sick; only two of his family died, who never went to the infected houses. So abandoned to iniquity were some persons, that this scourge itself was not able to reclaim them. Persuading themselves that mirth, jollity, pleasure, and high living, were the best means to preserve them from the contagion, they lived together in a pleasant row of houses near the town, in debauchery and intemperance, and despised the serious admonitions of their holy pastor; but they were more severely visited with the pestilence than any other part, so that not one of their houses escaped it. This dreadful distemper, after raging four months, began to abate in November, and quite ceased about the beginning of the ensuing year. The saint appointed a public solemn thanksgiving, and three days prayer for such as had died during the pestilence. The two governors who had succeeded Albuquerque gave the saint much to suffer, chiefly on account of his abolishing the extravagances of Shrovetide, and of the first Sunday in Lent; and, on account of the processions he had made during the pestilence; to which they were stirred up by incorrigible sinners, and persons who were enemies to all reformation of manners, as Giussano shows at large.<sup>1</sup> After the death of the latter of these governors, in 1580, the king of Spain did the saint justice, and pope Gregory XIII, full of admiration at the wisdom and apostolic spirit which appeared in his whole conduct, approved of all his regulations, and commended his zeal; also the duke of Terra Nuova, the fourth governor of Milan, from the time of our saint's promotion, lived constantly in good intelligence with the saint, and often assisted at his sermons.

St. Charles made twice the visitation of his whole diocess, and once of his province; he took a journey into the Valteline, and into the country of the Grisons, where he animated the Catholics to the practice of piety, and converted many Zuinglianists. The diocess of Milan is filled with monuments of his charity and zeal, and in that city itself he founded a convent of Capuchinesses (in which a daughter of his uncle, John Baptist Borromeo, embraced that austere Order, and

died in the odor of sanctity), one of Ursulines, for the instruction of poor girls, who were educated there gratis; an hospital for beggars, into which all the poor were received, another of Convalescents who were dismissed out of the great hospital, &c. After he had established the college of the Jesuits at Milan, in which grammar, philosophy, and theology are taught, he committed a college which he founded for the Switzers, his six seminaries (three in the city, and three in other parts of his diocess), and all the other houses which he instituted, to the care of his Oblats; except a house at Pavia, which he gave to the regular clerks of Somascha, so called from a place of that name between Bergamo and Milan, where their founder, St. Jerom Æmiliani, a nobleman of Venice, established their chief seminary.<sup>1</sup> Though the saint preferred public and general duties, as preaching, to those which regarded only private persons, yet he spent much time in the direction of particulars, in which his prudence was most remarkable. He was very severe in examining, and much upon his guard in believing visions and ecstasies, especially in women, whose imagination is easily susceptible of impressions; on such occasions, he recommended the practice of humility and solid virtues. When a young woman in Milan, who was one of those who, making a vow of chastity, are called Devotes (in Italy *Beates*), was much spoke of an account of extraordinary favors which it was pretended she had received from God; though F. Adorno, who examined her, judged them real, the saint would not be prevailed upon by any entreaties so much as to go to see her, but ordered her to be shut up in a nunnery, sufficiently testifying that he looked upon the whole as an illusion, as was made manifest some time after the saint's death. He was no less strict in the scrutiny of miracles and relics, and exploded all those that were not authentic; but visited other holy relics with singular devotion, and translated and adorned the shrines of many saints. It was to him, as he often expressed, a singular pleasure to assist dying persons. In 1583, hearing the duke of Savoy was fallen sick at Vercelli, and given over by his physicians, he posted thither, and found him, as it was thought, at the last gasp. The duke seeing him come into his chamber, cried out: "I am cured." The saint gave him the holy communion the next day, and ordered the forty hours' prayer for his recovery. The duke was restored to his health, as he was persuaded, by the prayers of Saint Charles, and, after the saint's death, sent a silver lamp to be hung up at his tomb in memory of this benefit.

For closer solitude, St. Charles sometimes used to make his retreats at Camaldoli and

<sup>1</sup> Giussano, l. 5, c. 1, p. 402; l. 5, c. 7, p. 444; l. 6, c. 2, p. 471; l. 6, c. 5; l. 6, c. 9 et 10.

<sup>1</sup> See the life of this saint on the 20th of July; also his life written in Latin by Aug. Turtua, printed at Milan in 1620, octavo; and Helyot, Hist. des Ord. Rel. t. 4, c. 33.

other places; but none seemed so agreeable to his devotion as mount Varalli, situate in the diocess of Novara, upon the borders of Switzerland, a famous place of devotion to the sufferings of Christ, the mysteries of which are curiously carved in thirty-eight chapels of good architecture, besides the great church, which is served by Franciscans. Thither St. Charles went in 1584, to make his annual retreat and confession, having with him F. Adorno, who proposed to him the points of his meditations. He had before clearly foretold to several persons that he should not remain long with them; and in this retreat redoubled his fervor in his austerities and devotions, and seemed more than ordinarily absorbed in God, and disengaged from his body, and all earthly ties. The abundance of his tears obliged him often to stop in saying mass; and a bishop deposed that he saw his countenance one day at the altar darting a ray of bright light, which seemed to proceed from that interior light which filled his soul, and to be a presage of that glory with which he was going to be crowned. He spent most time in the chapel, called, Of the prayer in the garden, and in that, Of our Redeemer in the sepulchre; endeavoring to put himself in a state of death with him, by a perfect renunciation of all sentiments and thoughts of self-love; and praying that whatever remained in him of the life of Adam, might be entirely destroyed by the death of the Son of God. On the 24th of October, he was taken ill of a tertian ague, but concealed it; on the 26th, he had a second fit, and by the order of F. Adorno, abridged the hours of his prayers, had a little straw laid on the boards on which he lay, and took a panado, suffering the bread to be toasted, which he ate with water, but would not use any salt or butter. On the fifth day of his retreat, he spent eight hours on his knees with such fervor and compunction, that he could not be persuaded he had been near so long; after this he made his annual confession, and the next day, it being the 29th of October, he went to Arona, and there alighted at the curate's, according to his custom, not at the palace, which had been seized by the governors, but was afterward restored to him without his solicitations. Having taken a mess of panado, he went, though it was night, across the lake to Ascona, to finish the foundation of a college there, though the plague was then in that town. He took a little rest in the boat, and despatched his business the next morning; he returned by water to Conobbio, though in a fit of the ague. The next day he went to Arona, but, it being the eve of All-Saints, fasted as usual, except that he took the drugs prescribed him by his physician. His cousin Renatus Borromeo could not induce him to lodge at the castle, but he lay at the Jesuits, and rested well that night; and rose to his prayers at two in the morning. After his confession he said mass

at seven; his physicians persuaded him not to set out, that being the day of the return of his ague, and they ordered him to drink a great quantity of ptisan. He obeyed them; but the ptisan had a contrary effect to what they expected, it being too strong for a constitution accustomed to no other fare than bread and water, or pulse. His ptisan and drugs were to him cordials, instead of coolers, and his fever was much increased by them, so that it became from that time continued, and never after left him.

On All-Souls-day, he arrived at Milan in a litter, called in the ablest physicians, and gave himself up to their direction, which he scrupulously followed in every point. They declared his distemper very dangerous; but the next day, finding his fever much abated, had great hopes of his recovery. The saint gave no signs of joy at this news, and continued his pious exercises, chiefly on the passion of Christ sometimes by himself, sometimes with F. Adorno, F. Charles Bascape, and other devout persons. In the next paroxysm of his fever the physicians found the state of his health desperate; he received the news with a surprising serenity, received the viaticum and extreme unction with great devotion, and with these words, *Ecce venio*, Behold I come, expired in the first part of the night between the 3d and 4th of November. He left by his will his plate to his cathedral, his library to his canons, and his manuscripts to the bishop of Vercelli, and declared the general hospital his heir. His funeral he ordered to be made as privately as might be, and chose for his burial-place a vault near the choir, with this inscription, which remains there to this day, in a small marble stone: "Charles, cardinal of the title of St. Praxedes, archbishop of Milan, desiring to be recommended to the frequent prayers of the clergy, people, and the devout sex, living, chose for himself the monument." There follows this addition: "He lived forty-six years, one month, and one day; governed this church twenty-four years, eight months, twenty-four days, and died November the 4th, in 1584." F. Adorno, soon after his departure, in a slumber, saw him in great light and glory, and the saint said to him: "I am happy; you will soon follow me." This F. Adorno told several friends with great comfort, and once affirmed it publicly in a sermon. He returned to Genoa, his own country, and died there very soon after in the odor of sanctity.<sup>1</sup> Several instantaneous miraculous cures were wrought by this saint's relics and intercession.<sup>2</sup> In 1601, the venerable cardinal Baronius, confessor to Clement VIII, sent to the clergy of Milan an order of his Holiness, to change the anniversary *mass de Requiem*, which the saint had founded to perpetuity in the great hospital, into a mass of the saint; and St. Charles was solemnly canonized by

<sup>1</sup> Giussano, l. 7, c. 14.<sup>2</sup> *Ib.* l. 8.

Paul V, in 1610. His sacred remains are now deposited in a rich subterraneous chapel just under the cupola in the great church, and laid in a crystal shrine of an immense value. The altar in this chapel is of solid silver; plates of silver cover the walls of a considerable part of the vault, and a great number of large silver and gold lamps burn there night and day, not to mention the great images and other donaries of gold and silver, with which this chapel is filled by the devotion of many distant princes, cardinals, and bishops. Besides the richest vestments and like ornaments, Giussano tells us that in eight years the donaries here amounted to above the value of one hundred and fifty thousand crowns of gold.<sup>1</sup> Thus is he honored on earth who despised the whole world for Christ.

St. Charles was raised by God to revive an ecclesiastical spirit in the clergy. Priests are called by our Blessed Redeemer the salt of the earth. Through them the world is to be seasoned as it were, with the Christian spirit of perfect humility, meekness, patience, charity, devotion, and contempt of the world. How can they infuse these virtues into others who are themselves unacquainted with this spirit? For this, much more is required than barely to know the names of virtues. To be disengaged from the world, and dead to themselves; to love retirement, and to be always employed in the business of their heavenly Father, is the characteristic of the ministers of the altar. Such were the pastors who formed so many saints. The reformation of the manners of the people depends very much upon that of the clergy. *Judgment must begin from the house of God.*<sup>2</sup> A clergyman is one separated from the people, as his name and office imply; separated, not only in his education and ministry, but, in some degree, in his life and conversation. How much soever he is filled with the spirit of his profession, this will be soon extinguished, and the contagion of the world or love of vanity, pleasure, riches, and honor, insensibly contracted by too great familiarity with it. *It shall be as with the people, so with the priest.*<sup>3</sup>

#### SS. VITALIS AND AGRICOLA, MM.

ST. AMBROSE informs us that Agricola was a gentleman of Bologna, whose behavior in the world had engaged the affection of the idolaters amongst whom he lived. Vitalis, his slave, learned from him the Christian religion, and first received the crown; for the servant and the freeman are one and the same thing in Christ, nor is there any difference from their condition in their reward. They were both seized, probably in the year

304, and Vitalis first put to the torture. He ceased not to praise God so long as he had the use of his tongue; and seeing no part of his body left which was not covered with wounds and blood, he prayed Jesus Christ to receive his soul, and to bestow on him that crown which his angel had shown him: His prayer was no sooner ended than he gave up the ghost. Agricola's execution was deferred out of a cruel compassion, that time and the sight of the sufferings of his faithful servant might daunt his resolution. But he was animated and encouraged by such an example. Whereupon the affection of the judges and people was converted into fury; and the martyr was hung on a cross, and his body pierced with so many huge nails that the number of his wounds surpassed that of his limbs. The bodies of the martyrs were laid in the burial place of the Jews. St. Ambrose, flying from the arms of the tyrant Eugenius, came to Bologna in 393, and there discovered these relics. He took to himself some of the blood that was found in the bottom of the grave, and the cross and nails which were the instruments of Agricola's martyrdom. Juliana, a devout widow of Florence, invited him to dedicate a church she had built in that city, and begged of him this treasure, which he was not able to refuse her, and the value of which he much extols to her three daughters, bidding them receive with respect these presents of salvation, which were laid under the altar. See Saint Ambrose, Exhort. ad Virginit. c. 1, 2; St. Gregory of Tours, l. De Glor. Mart. c. 44.

#### ST. JOANNICIUS, ABBOT.

THIS saint, by holy penance after a dissonate youth, arrived at so eminent a degree of sanctity, as to be ranked by the Greek church amongst the most illustrious saints of the monastic Order. He was a native of Bithynia, and a hog driver; afterward he rode in the guards of Constantine Copronymus, or at least of his son and successor Leo IV, surnamed Chazares, and was distinguished by a robust constitution, big stature, intrepid courage, and many military exploits, but was carried away with the torrent of the times, and became a violent persecutor of holy images. By the conversation of a holy monk in the reign of the Catholic empress Irene, he was reclaimed from his error and dissolute life, and, touched with compunction, spent his time in tears, fasting and prayer for six years, during which he continued in the army. These sentiments making every day deeper wounds in his heart, at forty years of age, he quitted the service, and, retiring to Mount Olympus in Bithynia, near Prusa, lived in several monasteries till he had learned to read, and to recite the psalter by heart, and had instructed and exercised himself in all the duties of a monastic life. His prayer

<sup>1</sup> Ib. l. 7, c. 18, p. 556.

<sup>2</sup> 1 Pet. iv, 17.

<sup>3</sup> Isa. xxiv, 2.

was continual; and he had always a devout aspiration in his mouth, which he called the seasoning of his heart. He afterward led an eremitical life for twelve years; then took the religious habit in the monastery of Erete, and became famous over all the East for the gifts of miracles and prophecy, and for his heavenly prudence in directing others in the paths of perfect virtue. He zealously defended the use which the church makes of holy images, in the persecuting reigns of Leo the Armenian, and Theophilus; and had a share in the triumph of the truth, when the pious empress Theodora restored holy images. In his old age he built himself a cell near his monastery on mount Antides, and in this retirement prepared himself for his passage to eternity, which happened in 845. Three days before his death he received a visit from the patriarch St. Methodias. Some make him a hundred and sixteen years old at his death; others ninety-four, and others only eighty-one. See his life in Surius, which Baronius and Baillet ascribe to Metaphrastes, but Pagi to some anonymous author. Papebroke (in Ephrem. Gr. Mosch.) promises more authentic memoirs of this saint from Sabas and Peter, both monks of his community. See Lambecius, t. 8, p. 266.

#### ST. CLARUS, M.

THIS saint was an Englishman by birth, of very noble extraction, was ordained priest, and, leaving his own country, led many years an angelical life in the county of Vexin in France. He often preached the truths of salvation to the inhabitants, and died a martyr of chastity, being murdered by two ruffians, employed by an impious and lewd lady of quality, about the year 894. He is named in the Roman and Gallican Martyrologies, and honored with singular veneration in the diocesses of Rouen, Beauvais and Paris. The village where he suffered martyrdom, situate upon the river Epte (which separates the Norman and French Vexins) nine leagues from Pontoise, and twelve from Rouen, bears his name, and is become a considerable town by the devotion of the people to this saint. His rich shrine is resorted to by crowds of pilgrims, who also visit a hermitage which stands upon the spot which was watered with his blood near the town. Another town in the diocess of Coutances in Normandy which is said also to have been sanctified by his dwelling there before he retired to the Epte, is called by his name St. Clair. See his Acts in Capgrave; Saussaye; Moutier, Neustria pia; and Trigan Hist. Ecclés. de Norm. t. 2, p. 201.

#### SAINT BRINSTAN, BISHOP OF WINCHESTER,

WAS raised for his eminent sanctity to that see in 931, on the resignation of the pious bishop Trithestan, who died the following year. It was his daily custom to wash the feet of a number of poor whom he served at table; he also every day said mass, and at night repeated the psalms for the faithful departed. He died the 4th of Nov., 934. See Malmesb. De Pontif. l. 2, p. 242; Godwin, De Ep. Ang., &c.

#### NOVEMBER V

#### SAINT BERTILLE, ABBESS OF CHELLES.

From her life written soon after her death in Mabillon, Act. Ben. t. 3, p. 21; Du Plessis, Hist. de Meaux, l. 1, n. 47, 48, 50.

A. D. 692.

ST. BERTILLE was born of one of the most illustrious families in the territory of Soissons, in the reign of Dagobert I, and by her piety acquired the true nobility of the children of God. From her infancy she preferred the love of God to that of creatures, shunned as much as possible the company and amusements of the world, and employed her time in serious duties, and chiefly in holy prayer. As she grew up, by relishing daily more and more the sweetness of conversing with God, she learned perfectly to despise the world, and earnestly desired to renounce it. Not daring to discover this inclination to her parents, she first opened herself to St. Oüen, by whom she was encouraged in her resolution; but they both took some time to pray the Father of lights that he would guide her according to his holy will, and manifest by what spirit she was directed, knowing that every impulse is not from the Holy Ghost. Self-love early disguises itself in every shape and the devil often transforms himself into an angel of light. Not to be deceived through precipitation and rashness, in so important a choice as that of a state of life, impartial advice, prayer, careful self-examination and mature deliberation are necessary. These means having been employed, the saint's parents were made acquainted with her desire, which God inclined them not to oppose. They conducted her to Jouarre, a great monastery in Brie, four leagues from Meaux founded not long before, about the year 630, by Ado, the elder brother of St. Oüen, who took the monastic habit there with many other young noblemen, and established a nunnery in the neighborhood, which be

came the principal house.\* St. Thelchildes, a virgin of noble descent, who seems to have been educated or first professed in the monastery of Faremoutier, was the first abbess of Jouarre, and governed that house till about the year 660. By her and her religious community St. Bertille was received with great joy and trained up in the strictest practice of monastic perfection. Our saint, looking upon this solitude as a secure harbor, never ceased to return thanks to God for his infinite mercy in having drawn her out of the tempestuous ocean of the world; but was persuaded she could never deserve to become the spouse of Jesus Christ, unless she endeavored to follow him in the path of humiliation and self-denial. By her perfect submission to all her sisters she seemed every one's servant, and in her whole conduct was a model of humility, obedience, regularity, and devotion. Though she was yet young, her prudence and virtue appeared consummate, and the care of entertaining strangers, of the sick, and of the children that were educated in the monastery was successively committed to her. In all these employments she had acquitted herself with great charity and edification when she was chosen prioress to assist the abbess in her administration. In this office, her tender devotion, her habitual sense of the divine presence, and her other virtues shone forth with new lustre, and had a wonderful influence in the direction of the whole community. Every one, by her example, was ashamed to fail in any part of the practice of the like devotion, or in the most punctual and scrupulous observance of the least rule of monastic discipline.

When St. Bathildes, wife of Clovis II, munificently refounded the abbey of Chelles, which St. Clotildis had instituted near the Marne, four leagues from Paris,† she desired Saint Thelchildes to furnish this new

\* Many great monasteries were at that time founded double. At Rebais, founded about the same time by St. Oüen, seven leagues from Meaux, the monastery of men was the principal, and in later ages, the only house. The rule of St. Columban was established in these monasteries, but afterward changed for that of St. Bennet. The manner in which bishop Bossuet annulled the exemptions of the great monasteries of Jouarre and Rebais, and subjected them to the Jurisdiction of the Ordinary, is a remarkable transaction in the history of the Gallican church. (See Bossuet's life; and Du Plessis, *Hist. de l'Eglise de Meaux*, l. 1, n. 83—108, p. 526, &c.).

† Yezep (Chron. de S. Ben. t. 2, p. 410) places this second foundation of the royal nunnery of Chelles in 662; and Mabillon (*Act. Ben. t. 3, p. 25*) in 656. But St. Hereswith retired thither according to Bede (l. 4. c. 23) in 646; for he tells us she was at Chelles when her sister, St. Hilda, took the veil in England, in 647, who died in 680, after she had been thirty-three years a nun. From the same premises it follows that St. Bertille, who governed this house forty-six years, died, not in 702, as Mabillon and Baillet conjectured, but in 692; also that St. Hereswith left England before the death of her husband, king Annas, in 654, and by his free consent. (See Du Plessis, note 34, p. 699).

community with a small colony of the most experienced and virtuous nuns of Jouarre, who might direct the novices in the rule of monastic perfection. Bertille was sent at the head of this holy company, and was appointed first abbess of Chelles, in 646, or thereabouts.\* The reputation of the sanctity and prudence of our saint, and the excellent discipline which she established in this house drew several foreign princesses thither.— Among others Bede mentions Hereswith, queen of the East-Angles. She was daughter of Hereric, brother, or brother-in-law, to St. Edwin, king of Northumberland, and married the religious king Annas, with whose consent she renounced the world, and, passing into France in 646, became a nun at Chelles, and there happily finished her earthly pilgrimage. In Wilson's English Martyrology she is placed among the saints on the 20th of September. Queen Bathildes, after the death of her husband, in 655, was left regent of the kingdom during the minority of her son Clotaire; but as soon as he was of age to govern, in 665, she retired hither, took the religious habit from the hands of St. Bertille, obeyed her as if she had been the last sister in the house, and passed to the glory of the angels in 680. In this numerous family of holy queens, princesses, and virgins, no contests arose but those of humility and charity; no strife was ever known but who should first submit, or humble herself lowest, and who should outdo the rest in meekness, devotion, penance, and in all the exercises of monastic discipline. The holy abbess, who saw two great queens every day at her feet, seemed the most humble and the most fervent among her sisters, and showed by her conduct that no one commands well or with safety who has not first learned, and is not always ready, to obey well. This humble disposition of soul extinguishes pride, and removes the fatal pleasure of power which that vice inspires, and which is the seed of tyranny, the worst corruption of the human heart. This virtue alone makes command sweet and amiable in its very severity, and renders us patient and firm in every observance and duty. St. Bertille governed this great monastery for the space of forty-six years with equal vigor and discretion. In her old age, far from abating her fervor, she strove daily to redouble it both in her penances and in her devotions; as the courser exerts himself with fresh vigor when he sees him-

\* At Chelles, this monastery was founded near the most ancient and famous palace of the kings of France or of Paris, where most of them chiefly resided from Clovis to Charlemagne. It was known by the name of Kala. (See Mabillon, *De re Diplom. l. 4, p. 25*; et *Sac. Ben. v, part. 1, p. 450*; *S. Greg. Turon. l. 5, c. 39*). The palace subsisted many ages later. King Robert in 1008 assembled a council of bishops in his palace at Kala. (*Labbe, Conc. t. 9, p. 787*). Upon the ruins of this royal house the town of Chelles now stands, near the monastery.

self almost touching the goal, or as the laborer makes the strongest efforts in his last strokes to finish well his task. In these holy dispositions of fervor the saint closed her penitential life in 692.

One who has truly in spirit renounced the world, sees its figure pass before his eyes, contemns the smoke of its enjoyments, shudders at the tragical scenes of its ambition, dreads its snares, and abhors its cheating promises, magnificent impostures, and poisonous pleasures by which it ceases not to enchant many unhappy souls. With the security and tranquillity of a man who is in the harbor, he beholds the boisterous raging and the violent tossings of this tempestuous sea, in the midst of which the unhappy Egyptians struggle against the fury of the waves, and, after toiling for some time, sink on a sudden one after another, and are buried in the abyss. Those only escape this ruin whose souls soar above it, so that their affections are no way entangled or engaged.



## NOVEMBER VI.

### ST. LEONARD, HERMIT, C.

His life published in Surius was wrote a considerable time after his death. Baronius in his notes on the Martyrology mentions another life of this saint which he saw in manuscript. Several ancient monuments mention him.

#### SIXTH AGE.

ST. LEONARD OF LIENARD, was a French nobleman of great reputation in the court of Clovis I; and, in the flower of his age, was converted to the faith by St. Remigius, probably after the battle of Tolbiac. Being instructed in the obligations of our heavenly warfare, wherein the prize of the victory is an assured crown of immortal glory, he resolved to lay aside all worldly pursuits, quitted the court, and became a constant disciple of St. Remigius. The holy instructions and example of that saint made every day deeper impressions upon his tender soul, and Leonard seemed to have inherited the very spirit of his master, and to be animated with the same simplicity, disinterestedness, modesty, zeal, and charity. He preached the faith some time; but finding it very difficult to resist the king's importunities, who would needs call him to court, and burning with a desire of giving himself up entirely to the exercises of penance and contemplation, he retired privately into the territory of Orleans, where St. Mesmin or Maximin governed the monastery of Micy (called afterward St. Mesmin's), which his uncle St. Euspicius had founded, two leagues from the city, in 508. In this house St. Leonard took the religious habit,

and inured himself to the fervent practices of regular discipline under the direction of St. Mesmin and of St. Lie or Lætus, a holy monk of that house, who afterward died a hermit. St. Lifard, brother to our saint, who had renounced the world in the fortieth year of his age, laid the foundation of a religious community at Meun in that country, which is at present a collegiate church of canons which bears his name.

St. Leonard himself, aspiring after a closer solitude, with the leave of St. Mesmin left his monastery, travelled through Berry, where he converted many idolaters, and coming into Limousin, chose for his retirement a forest, four leagues from Limoges. Here, in a place called Nobiliac, he built himself an oratory, lived on wild herbs and fruits, and had for some time no other witness of his penance and virtues but God alone. His zeal and devotion sometimes carried him to the neighboring churches, and some, who by his discourses were inflamed with a desire of imitating his manner of life, joined him in his desert, and formed a community which, in succeeding times, out of devotion to the saint's memory, became a flourishing monastery, called first Noblat, afterward St. Leonard le Noblat. The reputation of his sanctity and miracles being spread very wide, the king bestowed on him and his fellow-hermits a considerable part of the forest where they lived. The saint, even before he retired to Micy, had been most remarkable for his charity toward captives and prisoners, and he laid himself out with unwearied zeal in affording them both corporal and spiritual help and comfort, and he obtained of the governors the liberty of many. This was also the favorite object of his charity after he had discovered himself to the world in Limousin, and began to make frequent excursions to preach and instruct the people of that country. It is related that some were miraculously delivered from their chains by his prayers, and that the king, out of respect for his eminent sanctity, granted him a special privilege of sometimes setting prisoners at liberty; which about that time was frequently allowed to certain holy bishops and others. But the saint's chief aim and endeavors in this charitable employment were to bring malefactors and all persons who fell under this affliction, to a true sense of the enormity of their sins, and to a sincere spirit of compunction and penance, and a perfect reformation of their lives. When he had filled up the measure of his good works, his labors were crowned with a happy death about the year 559, according to the new Paris Breviary. In honor of the saint, this church, which has been long served by regular canons (though now half the number is secularized), enjoys still great exemptions from public burdens and exactions. Many other places in France bear his name, and he is honored there with particular devotion. Many great churches

in England, of which he is the titular saint, and our ancient calendars show his name to have been formerly no less famous in England. In a list of holydays published at Worcester, in 1240, St. Leonard's festival is ordered to be kept a half-holyday, with an obligation of hearing mass, and a prohibition of labor, except that of the plough.<sup>1</sup> He was particularly invoked in favor of prisoners, and several miracles are ascribed to him.\* His name occurs in the Roman and other Martyrologies.

Solitude has always charms to the devout servant of God, because retirement from the world is very serviceable to his conversing with heaven. This appears from the practice of the Nazarites, prophets, and devout persons in the old law, and from that of Christ and all the saints in the new. Isaac went out into the field when he would meditate; and when Moses met God, it was in the desert. Solitude and silence settle and compose the thoughts; the mind augments its strength and vigor by rest and collection within itself, and, in this state of serenity, is most fit to reflect upon itself and its own wants, and to contemplate the mysteries of divine grace and love, the joys of heaven, and the grounds of our hope. This solitude must be chiefly interior, that of the mind still more than of the place, by freeing and disengaging ourselves from worldly cares and business, from the attachment to our senses, and from all those things and even thoughts, which soften, allure, disturb, or distract us, or which breed in us vanity or vexation. If we cut not off these things, under the name of retirement we shall be more persecuted with a dissipation of thoughts, and the noise and cravings of our passions, than in the midst of the most active and busy life. How shall a Christian who lives in the world, practise this retirement? By not loving its spirit and maxims, by being as recollected as may be in the midst of business, and bearing always in mind that salvation is the most important and only affair; by shunning superfluous amusements, and idle conversation and visits; and by consecrating every day some time, and a considerable part of Sundays and great festivals to the exercises of religious retirement, especially devout prayer, self-examination, meditation, and pious reading.

### ST. WINOC, ABBOT.

Among the Britons, who, flying from the swords of the English Saxons, took refuge in

<sup>1</sup> See Sir H. Spelman's *Councils*, t. 2, p. 358; Johnson's *English Canons*, ad an. 1362, n. 3.

\* In the same sixth age, St. Leonard of Yandeuve led an eremitical life in the desert of that name in the diocese of Mans, and at length formed his disciples into a community, was made the first abbot, and died about the year 560. His relics were trans-

lated hence in the ninth age to the abbey of Corbigny, in Nivernois, in the diocese of Autun. (See *Le Cointe*, *Annal. Eccl. Franc.*; *Bulbeau*, l. 2, c. 30; *The History of Mans*, &c.).

the maritime province of Armorica in Gaul, several turned their afflictions into their greatest spiritual advantage, and from them learned to despise transitory things, and to seek with their whole hearts those which are eternal. Hence Armorica, called from them Brittany, was for some ages a country particularly fruitful in saints. Conan founded this principality of Lesser Britain in 333. His grandson and successor, Solomon I, was murdered by his own subjects, provoked by his zeal to reform their morals, in 434. Some think this prince, rather than the third of that name, to be the Solomon whose name has been inserted in some Armorican calendars. Gratton, the third prince, founded the abbey of Landevenec. Budic, the seventh of these princes, was defeated by the Franks, and seems to have been slain by king Clovis about the year 509. His son Riowald or Hoel I, gathered an army of Britons dispersed in the islands about Great Britain, and returning in 513, recovered the principality in the reign of Childebert, and is called by many the first duke of Brittany. St. Winoc was of blood royal, descending from Riowald, and kinsman to St. Judoc.\* The example and instructions of holy tutors made a deep impression upon his tender soul; he learned very early to be thoroughly sensible of the dangers, instability, and emptiness of all worldly enjoyments, and understood how great watchfulness and diligence are required for a Christian to stand his ground, and daily to advance in virtue. The most excellent precepts which a person has received from his masters in a spiritual life, become useless to him, if he ever thinks himself sufficiently instructed, and ceases to preach these important lessons over and over again to himself, and to improve daily in spiritual knowledge and sentiments by pious attention and assiduous earnest meditation.

Winoc was careful by this method to nourish the good seed which had been sown in his soul. In company with three virtuous young noblemen of his country he made several journeys of devotion, in one of which he visited the new monastery of Sithiu or St. Peter's, now St. Bertin's, at St. Omer; and was so edified with the fervor and discipline of the monks, and the wisdom and sanctity

labeled hence in the ninth age to the abbey of Corbigny, in Nivernois, in the diocese of Autun. (See *Le Cointe*, *Annal. Eccl. Franc.*; *Bulbeau*, l. 2, c. 30; *The History of Mans*, &c.).

\* The pedigree of St. Winoc, prefixed to his ancient life, though drawn up by another hand, commences from Riwal, whose seven successors of his posterity are named to Judicaël eldest son of Hoel III, and father of St. Judoc, of Alan II, the eldest, and Urbian. The two latter succeeded him in different parts of his principality. Winoc is here said to have been another son to B. Judicaël; he must rather have been his grandson or little nephew. For Judicaël abdicated his kingdom about the year 638, and died in the abbey of Gaël about the year 658. Whereas St. Winoc did not arrive at Sithiu before the year 670, and was at that time very young.



of the holy abbot St. Bertin, that he and his three companions all agreed to take the habit together. This they did, not in 660, as Mabillon conjectured, but later than the year 670, perhaps nearer 690. St. Winoc's three companions were, Quedenoc, Ingenoc, and Madoc. The edifying lives of these servants of God spread an odor of sanctity through the whole country; and the chronicle of St. Bertin's testifies that St. Winoc shone like a morning star among the hundred and fifty fervent monks who inhabited that sanctuary of piety.

It was judged proper to found a new monastery in a remoter part of the vast diocese of Terouenne, which might be a seminary of religion for the instruction and example of the inhabitants of that part of the country. For the Morini who composed that diocese, comprised, besides Artois and part of Picardy, a considerable part of what was soon after called Flanders.\* Heremar, a pious nobleman, who had lately embraced the faith, bestowed on St. Bertin the estate of Wormhoul, very convenient for that purpose, six leagues from Sithiu. St. Bertin sent thither his four illustrious British monks to found a new monastery, not in the year 660, as Mabillon imagined, but some years later; Stilling says, in his life of St. Bertin, in 690. Mabillon tells us, from the traditionary report of the monks, that St. Winoc first led a solitary life at Groenberg, where the monastery now stands; but no mention is made of this in his life. Having built their monastery at Wormhoul, Quedenoc, Ingenoc, and Madoc, who were elder in years, successively governed the little colony. After their demise, St. Winoc was appointed abbot, by St. Bertin. He and his brethren worked, themselves, in building their church and cells together, with an hospital for poor sick; for nothing in their whole lives was more agreeable to them than to labor for the service of God and that of the poor.

St. Winoc saw his community in a short time very numerous, and conducted them in the practices of admirable humility, penance, devotion, and charity. The reputation of his

\* St. Owen, in 678, is the most ancient writer who, in his life of St. Eligius, makes use of the name of Flanders, which he confines to the city and territory of Bruges, under the title of *Municipium Flandrense*. Lewis le Debonnaire and Charles the Bald, in the ninth century, and others, give the name of *Mempiscus* to the territory on both sides of the brook Yper from Ypres to the German Ocean at Yperæ or Isaræ Portus, which Philip of Alsace, count of Flanders, made a celebrated harbor and town called Nieuport, in 1168. In *Mempiscus* were the town Roslar, now Rousselaer, and the village Helsoca, now Esche, between Bailleul and Cassel; consequently also Wormhoul and the abbey of St. Winoc; also Torhoul in the diocese of Bruges, which reaches to the gates of Nieuport. Wastelaine, in his *Gaule Belgique* printed at Lille in 1761, derives the name *Mempiscus* from the *Menapii* who inhabited only villages from the Escaut to the Rhine and beyond it. They might have made a settlement among the Morini; and Cassel

sanctity was enhanced by many miracles which he wrought. Such was his readiness to serve all his brethren, that he seemed every one's servant; and appeared the superior chiefly by being the first and most fervent in every religious duty. It was his greatest pleasure to wait on the sick in the hospital. Even in his decrepit old age he ground the corn for the use of the poor and his community, turning the wheel with his own hand without any assistance. When others were astonished he should have strength enough to ply constantly such hard labor, they looked through a chink into the room, and saw the wheel turning without being touched, which they ascribed to a miracle. At work, he never ceased praying with his lips, or at least in his heart; and only interrupted his manual labor to attend the altar or choir, or for some other devotions or monastic duties. His ardent sighs to be dissolved and to be with Christ were accomplished by a happy death, which put him in possession of his desired bliss on the 6th of November, before the middle of the eighth century. For fear of the Danish plunderers, who, in the following century, made a descent upon the coast of Flanders, his bones were carried to Sithiu. Baldwin the Bald, count of Flanders, having built and fortified the town of Berg, in 920, that it might be a strong barrier to his dominions, count Baldwin IV or the Bearded, in 1028, built and founded there a stately abbey in honor of St. Martin and St. Winoc, which he peopled with a colony from St. Bertin's, and enriched it with the relics of St. Winoc; and the lands or estates of the monastery of Wormhoul, which were not far distant, were settled by the founder upon this house, and the town bears the name of Berg St.-Winoc.

Dom De Cousser, actual prior of St. Winoc's, in his MS. annals of his monastery, endeavors to prove that a succession of monks had continued to inhabit a cell at Wormhoul, from the destruction of that abbey to its restoration in the city of Berg. The walls of the fortress did not take in the abbey till, in 1420, the abbot Moer raised a wall round the hill. The abbey of Berg was burnt with

has been called by some, *Castellum Morinorum*. But this etymology seems to others quite improbable. This territory was soon after comprised in Flanders when that name was extended from the castle of Bruges to almost all the country which lies betwixt the Somme, the Scheldt, and the ocean, given by the emperor Charles the Bald as a dowry with his daughter Judith married to Baldwin I, or of the Iron-Arm, founder of the hereditary sovereign counts of Flanders, in 863. Flanders, thus circumscribed, comprised part of the *Menapii*, all the territory of the Morini and Atrebatas, Tournay (placed by the Tables of Peutinger, among the *Nervii*, not mentioned before Antoninus and St. Jerom), and Bagacum (now Bagaye in Haynault), the old capital of the *Nervii*, which honor, when that city was destroyed by the Huns in 335, was transferred to Cambrai. The *Nervii* were extended from the Atrebatas, and the Morini as far as Treviri.

the town, by the French in 1383, when twelve candlesticks of massy gold, of an incredible weight and size, and other immense riches, were consumed in the church, and with them many shrines and relics of saints, particularly of St. Oswald the English king and martyr, and his cousin the holy virgin St. Hisberga, whom Molanus by mistake confounds with the Flandrican St. Isberge. Nothing of these relics escaped the flames, except a small parcel of little bones of St. Oswald kept separate. They are still exposed in that church in a reliquary made in the figure of an arm.\* The relics of St. Winoc were not damaged. They are now preserved in a triple shrine raised over the high altar, and the head in a large silver bust apart. See the life of St. Winoc, with a relation of many miracles after his death, wrote probably in the ninth century, before the devastation of the Normans in 880. MSS. in the Library of Berg-St.-Winoc, published by Surius, and more correctly by Mabillon, sæc. 3 Ben. p. 1. Also see the Chronology of St. Winoc's nearly of the same age; thirdly, Drogo or Dreuoc, a monk of St. Winoc's in the middle of the eleventh century, in his history of the miracles of St. Winoc, to many of which he had been an eye-witness. He prefixed a life of St. Winoc, in Mabillon, sæc. 3, p. 310. He likewise composed a life of St. Lewina, an English virgin, in Mabillon, *ib.*, and the Bollandists, 24 Julii, p. 613, and of St. Oswald, king and martyr, in Surius, 5 Aug. Some make this writer the same who was bishop of Terouenne from 1031 to 1078, and who wrote the life of St. Godeleva, virgin. But the monk expressly mentions this bishop his namesake and contemporary. See also on St. Winoc, Thomas the Deacon, a monk of Berg, who wrote in the fourteenth century, was eye-witness to the plunder and burning of the abbey and city by the French in 1383, a most faithful and accurate historian.

St. Winoc's history is abridged by Anian de Coussere, monk of Berg, and abbot of St. Peter's of Aldenberg, who wrote a chronicle from the birth of Christ, and the translation of St. Arnulph, abbot of Aldenberg, and died in 1468.

Likewise by Peter of Wallen Capelle, prior of Berg, abbot of Broin at Namur, from 1585 to 1592, whilst his brother Francis, a Fran-

\* Drogo relates that Balger, a monk of St. Winoc's, going into England, was highly in favor with St. Edward the Confessor. In his return he brought with him, in 1038, the relics of St. Oswald, king and martyr, and his cousin Hisberg, virgin. Twenty years after, being drove by a north wind into the harbor of Zevort, not far from Canterbury, he carried back with him from the church of St. Andrew, served by the monks of Canterbury, the relics of St. Lewine, a virgin who suffered martyrdom when St. Theodore was archbishop of Canterbury. Her feast fell on the 22d of July, but, to make place for St. Mary Magdalen, was transferred to the 24th. (See Drogo, Meyer ad an. 1058; Peter of Wallon Capel; Molanus, &c.).

ciscan, was bishop of that city. Peter returned to Berg and there died. He is author of two excellent treatises on the monastic state, the one called *Illustrationes*, the other *Institutiones Monasticæ*, to which the learned Vanespen was much indebted in what he wrote on this subject. Consult also on St. Winoc, Miræus, in *Fastis Belgicis*, and *Chron. Belgico.*; Meyer, *Chronic.*; Gramaie, *Descr. Historica Winoci Bergens. Abbatia*, p. 148—153, &c.

#### ST. ILTUTUS, ABBOT.

ILTUT or ELCHUT, was a noble Briton, a native of Glamorganshire, and kinsman to king Arthur, in whose army he served for some part of his youth, and acquired a great reputation for his valor. St. Cadocus, abbot of Llan-carvan, three miles from Cowbridge in Glamorganshire, who had formerly been a scholar of St. Germanus, and afterwards of St. Dubricius, and was then bishop of Llandaff, inspired Iltut with a contempt of the world, and a thirst after true wisdom; inso-much that, renouncing the world, he received the tonsure at the hands of St. Dubricius, and studied many years in the great school of Cadocus, so as to surpass his master in his skill in the sacred sciences. He afterward founded, and governed for many years the most famous monastery and school then in Britain, called from him Llan-Iltut or Llan-twit, situate near the sea-coast, not far from Llan-carvan. Amongst his scholars are reckoned St. David, St. Samson, St. Magloire, St. Gildas, and many other great saints and learned prelates. The saint labored with his own hands, and exercised himself in much watching, fasting, and prayer. Out of a love of holy retirement, he at length resigned the care of his school to Isham, one of his disciples, and passed three years in a lonesome cave in great austerity and assiduous prayer. Before his death, he took a journey into Brittany, to visit his disciples and friends there, and died at Dole, in the sixth century. He is to this day titular saint of a church in Glamorganshire, near the Severn sea, very famous to this time, says Leland; it was originally founded by him. Bale and Pits mention two doctrinal letters wrote by him. But almost all the writings of the famous British doctors have been destroyed by the injuries of time, as Leland grievously laments. See Usher's *Antiquities of the British church*; F. Alford's *Annals*; Leland, *De Scriptor.* p. 488, ed. Tanner, an. 1748.

## NOVEMBER VII.

## ST. WILLIBRORD, CONFESSOR.

## FIRST BISHOP OF UTRECHT.

From his life, written by Alcuin, in two books, the one in prose, the other in verse, together with a homily, and an elegant poem in his honor. Also Bede, l. 5 Hist. c. 11, 12; and St. Boniface, ep. 97. See *Batavia Sacra*, p. 36; and Mabillon, *Annal. Bened.* t. 1, l. 18, sec. 4; and *Acta Sanct. Ord. S. Bened. Sæc. 3*, part 1, p. 601; Calmet, *Hist. de Lorraine*, t. 3, pr., et t. 1, app.; Fabricius, *Salutar. luce evang.* c. 19, p. 442.

A. D. 738.

ST. WILLIBRORD was born in the kingdom of Northumberland, toward the year 658, and placed by his virtuous parents, before he was seven years old, in the monastery of Rippon, which was at that time governed by St. Wilfrid, its founder. Wilgis, our saint's father, retired also into a monastery, afterward became a hermit, and in his old age founded and governed a small monastery between the ocean and the Humber. He is honored among the saints in the monastery of Epternac, and in the English calendars. Alcuin has left us an account of his life. Willibrord, by carrying the yoke of our Lord with fervor from his infancy, found it always easy and sweet, and, the better to preserve the first fruits which he had gathered, made his monastic profession when he was very young. He had made great progress in virtue and sacred learning, when, out of a desire for further improvement, in the twentieth year of his age, he went over into Ireland, with the consent of his abbot and brethren, where he joined St. Egbert or Ecgbright, and the blessed Wigbert, who were gone thither before upon the same errand. In their company, our saint spent twelve years in the study of the sacred sciences, and in the most fervent exercise of all virtues. Though his constitution was weak, in fervor and exactness, he outdid the most advanced; he was humble, modest, and of an easy obliging temper; and his whole conduct was regular and uniform. St. Egbert had long entertained an ardent desire of going to preach the gospel to the inhabitants of those unhappy countries, in which barbarism and idolatry still reigned without control, and he had chiefly Friesland or Lower Germany in his eye. But he was diverted from the apostolical design by persons of piety and authority, who engaged him to employ his zealous labors in the islands between Ireland and Scotland, in all which he settled the true manner of celebrating Easter; especially at Hij, where he died a little before Bede wrote his history. St. Egbert is honored in the English Calendar on the 24th of April. Bede gives a most edifying account of his austere penance, devotion, zeal, and charity. His companion, the holy priest Wigbert,

went in the mean time to Friesland; but, after staying there two years, came back without having met with any prospect of success. This disappointment did not discourage Egbert and other zealous promoters of this mission; but excited them the more earnestly to solicit the divine mercy with prayers and tears in favor of so many souls who were perishing eternally. Willibrord, who was then about thirty-one years of age, and had been ordained priest a year before, expressed a great desire to be allowed by his superiors to undertake this laborious and dangerous charge. St. Egbert, by the known zeal and great talents of our saint, and by his cheerfulness, which sufficiently showed him prepared to encounter all difficulties in the prosecution of such a work, doubted not but God had reserved to him the conversion of that nation, and encouraged him in this zealous design. St. Willibrord was joined by St. Swidbert and ten other English monks in this mission.

The Frisons, who had formerly occupied a large tract of country on the coasts of the German ocean, crossing the Rhine into Belgic Gaul, had possessed themselves of those provinces about the mouth of the Rhine, which the Catti, who were also originally Germans, then held.\* Among all the German nations none maintained their liberty against the Romans with greater success and courage than the Frisons. Procopius tells us<sup>1</sup> that some of them came into Britain with the English Saxons; and by their situation they were doubtless the most expert in maritime affairs. St. Ludger<sup>2</sup> mentions that Swidbert, and the rest of these zealous preachers, were desirous to carry the light of the faith to these people, because their ancestors sprang from them. St. Eligius, bishop of Noyon, had preached in part of Friesland, and St. Wilfrid had sown there the seeds of our holy faith in 678. But these seem to have been almost

<sup>1</sup> Procop. De Goth. l. 4, c. 29.

<sup>2</sup> In Vit. S. Suidberti.

\* The Catti were esteemed by the Romans the most valiant of all the Germans, especially the Batavi, a part of these Catti who settled in the island between the branches of the Rhine. Leaving Germany they at length settled among the Belgæ; but since the coming of the Frisons among them their name was lost, only in two villages called Catwic. The Batavi, a small part of the Catti, upon the arrival of the Frisons, confined themselves within a little island formed by the rivers in part of Guelderland, named still from them Betawe, near Nimegue. The name of Holland began to be used in the eleventh century, first for a very small district, which reached no further than Dort, or its island. The name was given to the country from the village Hollant, and signifies a low, flat, hollow, or marshy land, *Hol-lant*. (See Ant. Mattheus, De Nobilitate, l. 1, c. 12, p. 49; et Id. Analect. t. 5, p. 480). A like country in Lincolnshire is called Holland. (See Camden). So Watten in Artois, Watton in Norfolk, and Wattun nunnery in Yorkshire, signify a watery or damp town; and the last is called in Latin, *Humida Villa*, by St. Aelred (l. De Miraculo in Sanctimoniali de Wattun, inter 10 Scriptor. Angl.)

rooted out<sup>1</sup> before St. Willibrord's arrival in 690 or 691. The authors of *Batavia Sacra*<sup>2</sup> doubt not but our twelve missionaries landed at Catwic upon the sea, which was at the mouth of the Rhine before it was blocked up with sands, and thither the English were accustomed to export corn, even from the north coasting part of their island; the British tower, as it was called, was built by the Romans at Catwic to defend this harbor.\* This old channel was not entirely obstructed in 1050, as appears from the *Chronicle of Woerden*.<sup>3</sup> And Alcuin expressly says that these missionaries landed at the mouth of the Rhine, and travelled thence to Utrecht, a town built by the Romans at the great passage over the Rhine; whence it was called *Trajectum*, afterward *Trecht*, and lastly *Utrecht* (from *Outrecht*, the Old Passage, and *Ultrajectum*, or Passage at the town *Vulta*), to distinguish it from the ancient town of *Maestricht* or Passage over the *Maese*. Pepin of Herstal, or the Big, who was at that time duke of the French, and mayor of the king's palace, and had lately conquered part of Friesland, received courteously St. Willibrord and his companions. But Willibrord set out for Rome, and cast himself at the feet of pope Sergius, begging his apostolic blessing and authority to preach the gospel to idolatrous nations. The pope, charmed with his zeal and sanctity, granted him the most ample licences for that purpose, and gave him a great quantity of relics for the consecration of churches. With this treasure the saint returned with all possible expedition to his province, considering the pressing necessities and dangers of so many souls which called for his compassion and relief. St. Swibert was taken from him, and ordained bishop of the *Borroctuarians*, who seem to have inhabited the territory of *Berg*, and the neighboring country toward *Cologne*.

St. Willibrord, with his ten other companions, under the protection of Pepin, preached the gospel with wonderful success in that part of Friesland that had been conquered

<sup>1</sup> See *Boschart*. in *Diatribâ de Primis Frisæ Apostolis*.

<sup>2</sup> *Proleg.* § 7, p. 6.

<sup>3</sup> *Johan. à Leidis*, in *Chron. Belg.* See *Ant. Mattheus*, de *Nobilis*. l. 2, c. 4.

\* The old channel of the Rhine passed by *Arnhem*, *Rhenen*, *Utrecht*, *Leyden*, and *Catwic*; but this channel is now no more than a brook which does not reach the ocean, but, two leagues below *Leyden*, loses itself in the sands, and in two or three small brooks, its waters having been exhausted by four great channels: 1, the *Wahal*, which goes from it at *Fort Skenk* to the *Meuse*; 2, the famous channel cut by *Drusus* from it above *Arnhem* to the *Issel*; 3, the *Leck*, eight leagues lower, and the *Weck*, which at *Utrecht* almost drains it. The *Meuse* having received the *Wahal* below the isle of *Bommel*, is called the *Meruve*, and, being increased by the *Leck* and the *Weck*, disembogues itself into the ocean below *Rotterdam*, where it receives the *Rote*.

by the French; so that, after six years, Pepin, by the advice of his bishops, sent the saint to Rome, with strong letters of recommendation, that he might be ordained bishop. His humility made him endeavor that some other should be pitched upon for that dignity; but he was not heard. Pope Sergius, who still sat in St. Peter's chair, received him with great marks of honor, changed his name into that of *Clement*, with great solemnity ordained him archbishop of the *Frisons*, in St. Peter's church, and gave him the pallium, with authority to fix his see in what part of the country he should think most convenient. The holy man staid only fourteen days in Rome, being impatient to return to his flock, and regretting an hour's absence from them, more than was necessary to procure them greater advantages. He came back to Utrecht the same year, 696, and chose that city for his residence, Pepin having bestowed on him the royal castle of *Viltaburg*, which, as *Bede* assures us,<sup>1</sup> was at Utrecht, though *Cluverius* will have it to have been the present *Wiltenburg*, three miles and a half from Utrecht; but this town itself was called *Vulta*, or the city of the *Vultæ*.<sup>2</sup> St. Willibrord built at Utrecht the church of our Saviour, in which he fixed his metropolitical see, says *St. Boniface*,<sup>3</sup> and that of *St. Martin*, though this latter he only restored, for it had been a church, but destroyed by the Pagans.<sup>4</sup> *Heda* and *Beka* think it had been built by king *Dagobert*, at the desire of *St. Wilfrid*. This latter church became afterward the cathedral, and both were served by colleges of canons. The archbishop's indefatigable application to the conversion of souls seemed to prove that, with the new obligation he had received at his consecration, of laboring to enlarge the kingdom of his Divine Master, he had acquired fresh strength and a considerable augmentation of his zeal. In the second year after his episcopal consecration, assisted by the liberality of Pepin and the abbess *Irmina*, who is said to have been daughter of *Dagobert II*, he founded, in 698, the abbey of *Épternac*, in the diocess of *Triers*, and now in the duchy of *Luxemburg*,<sup>5</sup> which he governed to his death. *Alcuin* relates, that the nunnery of *Horrea*, of which *Irmina* was abbess, had been delivered from a pestilence by water blessed by St. Willibrord, and by his saying mass in the church. Pepin of Herstal, before his death, put away his concubine *Alpais*, by whom he had *Charles Martel*, and was reconciled to his wife *Plectrudis*; and, in his last will, which is signed by *Plectrudis*, he recommended to St. Willibrord his nephews (without any mention of his natural son

<sup>1</sup> *Bede*, *Hist.* l. 5, c. 12.

<sup>2</sup> *Sigebert*, *Chron.* ad an. 679

<sup>3</sup> *Ep.* 97, ad *Steph. Pap.*

<sup>4</sup> *Ib.* See *Boschartius*, in *Diatribâ*, diss. 49.

<sup>5</sup> See the charter of *Irmina* in *Miræus*, *Donationes Piæ Belgicæ*.

Charles), and bestowed on our saint the village of Swestram, now Susteren, in the duchy of Juliers, near the Meuse, with which the holy man endowed a nunnery which he built there.<sup>1</sup>

Pepin of Herstal died in December, 714. A little before his death, Charles Martel's son, Pepin the Short, afterward king of France, was born, and baptized by St. Willibrord, who on that occasion is related by Alcuin to have prophesied that the child would surpass in glory all his ancestors. Charles Martel in a short time became mayor of the palace, and approved himself equally the first general and statesman of his age. In 723, he settled upon the monastery which St. Willibrord had erected at Utrecht to serve his cathedral, all the royal revenues belonging to his castle there.<sup>2</sup> Of this monastery St. Gregory was afterward abbot; in succeeding times it was secularized. Several other donations of estates made by Charles Martel to several churches founded by our saint, may be seen in *Miræus* and others. By a charter that prince conferred on him the royalties of the city of Utrecht with its dependencies and appurtenances.<sup>3</sup> By such establishments our saint sought to perpetuate the work of God. Not content to have planted the faith in the country which the French had conquered, he extended his labors into West-Friesland, which obeyed Radbod, prince or king of the Frisons, who continued an obstinate idolater, yet hindered not the saint's preaching to his subjects, and himself sometimes listened to him. The new apostle penetrated also into Denmark; but Ongend (perhaps Biorn), who then reigned there, a monster of cruelty rather than a man, was hardened in his malice, and his example had a great influence over his subjects. The man of God, however, for the first fruits of this country, purchased thirty young Danish boys, whom he instructed, baptized, and brought back with him. In his return, he was driven by stress of weather upon the famous pagan island, called Fositeland, now Amelandt, on the coast of Friesland, six leagues from Leuwarden, to the north, a place then esteemed by the Danes and Frisons as most sacred in honor of the idol Fosite. It was looked upon as an unpardonable sacrilege, for any one to kill any living creature in that island, to eat of any thing that grew in it, or to draw water out of a spring there without observing the strictest silence. St. Willibrord, to undeceive the inhabitants, killed some of the beasts for his companions to eat, and baptized three persons in the fountain, pronouncing the words aloud. The idolaters expected to see them run mad or drop down dead; and see-

ing no such judgment befall them, could not determine whether this was to be attributed to the patience of their god, or to his want of power. They informed Radbod, who, transported with rage, ordered lots to be cast three times a day, for three days together, and the fate of the delinquents to be determined by them. God so directed it that the lot never fell upon Willibrord; but one of his company was sacrificed to the superstition of the people, and died a martyr for Jesus Christ.

The saint, upon leaving Amelandt, directed his course to Warckeren, one of the chief islands belonging to Zealand. His charity and patience made considerable conquests to the Christian religion there, and he established several churches. After the death of Radbod, which happened in 719, Willibrord was at full liberty to preach in every part of the country. He was joined in his apostolical labors, in 720, by St. Boniface, who spent three years in Friesland; then went into Germany. Bede says, when he wrote his history in 731, "Willibrord, surnamed Clement, is still living, venerable for his old age, having been bishop thirty-six years, and sighing after the rewards of the heavenly life, after many conflicts in the heavenly warfare."<sup>1</sup> He was, says Alcuin, of a becoming stature, venerable in his aspect, comely in his person, graceful and always cheerful in his speech and countenance, wise in his counsel, unwearied in preaching and all apostolic functions, amidst which he was careful to nourish the interior life of his soul by assiduous prayer, singing of psalms, watching, and fasting. Alcuin, who wrote about fifty years after his death, assures us that this apostle was endowed with the gift of miracles, and relates that whilst he preached in the isle of Warckeren, where the towns of Flessingue and Middleburg are since built, going from village to village, he found in one of them a famous idol, to which the people were offering their vows and sacrifices, and, full of holy zeal, threw it down, and broke it in pieces. In the mean time an idolater, who was the priest and guardian of the idol, gave him a blow on the head with his backsword, with which, nevertheless, the saint was not hurt; and he would not suffer the assassin to be touched, or prosecuted. But the unhappy man was soon after possessed with a devil, and lost his senses. By the tears, prayers, and zealous labors of this apostle and his colleagues, the faith was planted in most parts of Holland, Zealand, and all the remaining part of the Neth lands, whither St. Amand and St. Lebn n had never penetrated; and the Frisons, till then a rough and most barbarous people, were civilized, and became eminent for virtue and the culture of arts and sciences. St. Wulfran, archbishop of Sens, and others, excited

<sup>1</sup> Brower, *Annal. Trevir.* l. 7; *Mabill. Annal. Bened.* t. 2, l. 19. § 72.

<sup>2</sup> See his diploma in *Heda*, p. 82; *Le Cointe*; and *Miræus*.

<sup>3</sup> See this chapter in *Willh. Heda*, p. 28. See also *Buchelius*, in *Hedam*; and *Alcuin*, l. 2, c. 51.

<sup>1</sup> Bede, *Hist.* l. 5, c. 12

by the success of our saint's missions, were ambitious to share in so great a work under his direction. St. Willibrord was exceeding cautious in admitting persons to holy orders, fearing lest one unworthy or slothful minister should defeat, by scandal, all the good which the divine mercy had begun for the salvation of many souls. It is also mentioned of him that he was very strict and diligent in examining and preparing thoroughly those whom he admitted to baptism, dreading the condemnation which those incur, who, by sloth or facility, open a door to the profanation of our most tremendous mysteries. The schools which St. Willibrord left at Utrecht, were very famous.<sup>1</sup> Being at length quite broken with old age, he resigned the administration of his diocese to a coadjutor whom he ordained bishop,\* and in retirement prepared himself for eternity. He died, according to Pagi, in 739, according to Mabillon, in 740 or 741, and according to Mr. Smith,<sup>2</sup> in 745, some adhering to Alcuin, others to Bede, &c. St. Boniface says that St. Willibrord spent fifty years in preaching the gospel,<sup>3</sup> which Mr. Smith dates from his episcopal consecration, Mabillon,<sup>4</sup> from his coming into Friesland; but others think these fifty years mean only thereabouts; for Alcuin says, he came into Friesland in the thirty-third year of his age, and lived eighty-one years, which account only allows him forty-eight years employed in preaching. But, if St.

Boniface comprises the two years in which he preached in Ireland and the Scottish islands, his Chronology agrees with Alcuin's dates, and it follows that St. Willibrord died in 738, which is confirmed by the Chronicle of Epternac, compiled from the Necrology and manuscript registers of that monastery. Alcuin and Rabanus Maurus place his death on the 6th of November; but the Chronicle of Epternac, Usuard, Ado, and the Roman and Benedictine Martyrologies commemorate him on the 7th. He was buried, as he had desired, at his monastery of Epternac, and his relics are there enshrined at this day. The portative altar which he made use of for the celebration of the divine mysteries, in travelling through Friesland, Zealand, and Holland, is kept in the Benedictine abbey of our Lady *ad martyres*, at Triers.<sup>1</sup> St. Willibrord's Testament in favor of his monastery of Epternac was published by F. Ch. Scribanus, S. J. in his Antwerp; by Miræus;<sup>2</sup> with notes by Boschart; and by Calmet, among the proofs of his History of Lorrain.\*

A true pastor, who is animated with fervor and zeal, allows himself no repose, whilst he can comfort, instruct, exhort, or weep and pray for the souls which are intrusted to his charge, and whose spiritual dangers are continually near his heart. He whose life is regular and methodical, and who is solicitous and earnest, finds time to do with ease, and without a single thought of it, more business than seems credible to the slothful. This every Christian may experience; and, without the obligations of the pastoral charge, every one owes so many and so great duties, both to others and to himself, that, unless he is supinely slothful and wilfully blind, he will find business enough constantly upon his hands to employ earnestly all his moments. Nor is it our misfortune that we have not time, but that through sloth and thoughtlessness we mispend it.

<sup>1</sup> See Molan, in *Indiculo SS. Belgii*; and F. Brower, *Annal. Trevir.* l. 7:

<sup>2</sup> Miræus, in *Codice Donationum Piarum Belgii*; Item, in *Batavia Sacra*.

<sup>1</sup> Dom Rivet, *Hist. Littér.* t. 3, p. 449.

<sup>2</sup> In *Bed.* l. 5, c. 12, p. 194.

<sup>3</sup> *Ep.* 97, ad *Steph.* II, *papam*.

<sup>4</sup> *Ap. Martène, Ampl. Collect.* t. 4, p. 505.

\* The archbishopric of Utrecht failed after the death of St. Boniface, the archbishop of Cologne claiming the administration. But after some interval a bishopric was re-established here, and the authors of *Batavia Sacra* reckon sixty bishops of Utrecht, before this see, in 1559, was again made an archbishopric, by Paul IV, with five suffragans, namely of Haerlem, Middleberg, Daventer, Groeninguen, and Boisleduc. But the union or confederacy of the states against the Spaniards, formed at Utrecht, in 1579, put an end to this establishment; and since the revolt of the United Provinces, the spiritual government among the Catholics is intrusted to bishops *in partibus infidelium*, with commissions of apostolic vicars, the first being nominated in 1602. Jansenism raised great disturbances in Holland, in the time of John of Neercassel, bishop of Castoria, vicar apostolic, who died in 1686; greater under his successor Peter Codd, archbishop of Sebaste, who was cited to Rome in 1700, and, after his return, in 1702, suspended by Clement XI. He died in 1710, having declared that he had always condemned the five propositions, but he had not been able to discover them in Jansenius's book entitled *Augustinus*. Theodore de Cock, substituted pro-vicar in his place, was banished by the States, and died at Rome. Gerard Potcamp was created apostolic vicar in Holland, in 1705, but died the same year, and his successor, Adam Daemen, was rejected by the States. On the pretended chapter of Utrecht, and the bishop of Babylon excommunicated by several succeeding popes, &c. see the history and ample confutation of their pretensions, published by the late cardinal of Alsace, archbishop of Mechlin.

\* Bale, Pits, Swertius (*Athen. Belg.* p. 701), Vossius (*l. 2 De Hist. Lat.* c. 23), and bishop Tanner (*Bibl. Brit.* p. 776) ascribe to St. Willibrord books on his travels; also canons, homilies, and epistles. Dr. Cave judiciously omits the mention of them. The travels seem a mistake for St. Willibrord's; the rest for some others; for no authentic mention is found of them. At Epternac are kept two manuscripts in Saxon letters, brought into France by St. Willibrord; one containing the four gospels copied from the very original of St. Jerom; the other of St. Jerom's Martyrology, which the Bollandists have engraved in their work. In the margin of this calendar is written, in St. Willibrord's hand: "Clement Willibrord came from beyond the sea into France, in 690; though unworthy, was ordained by the apostolic man, pope Sergius, in 695; is now living in 728," &c. (*See Dom Martène and Durand, Voyage Littéraire*, p. 297; Calmet, *Hist. de Lorraine*, t. 3, p. 99).

### SAINT WERENFRID, PRIEST AND CONFESSOR.

HE was an English monk, and, according to Mabillon, accompanied, or, as the Bollandists rather think, followed Saint Willibrord into Friesland, and assisted him in preaching the gospel. St. Werenfrid planted the faith in the isle or territory of Betawe, or Batavia, in Holland, lying between the Rhine, the Leck, the Maese, and Merve, especially at Elste, a town in that territory, where he was buried. His tomb was famous for pilgrimages, and the miraculous cures of sick persons, especially those afflicted with the gout. Baldericus, the fifteenth bishop of Utrecht, founded there a collegiate church in his honor, with eight canonries. St. Werenfrid is honored in Holland on the 14th of August. See his life in Surius, and much more correctly in the Bollandists, on the 28th of August. Also John à Leidis, l. 2, c. 42; Wilhelmus Heda, p. 30; Batavia Sacra, p. 42.

### ST. PROSDICIMUS, FIRST BISHOP OF PADUA, C.

HE was a Grecian, a disciple of St. Peter, and is said to have been appointed by him bishop of Padua, where he planted the faith, and in the neighboring cities of Concordia, Vicenzi, &c. He died on the 7th of November, about the year 103, or later. His body was buried out of the walls of the city where the church and rich Benedictine monastery of Saint Justina were founded, in which a sumptuous marble chapel bears the title of St. Prosdicimus. The same church was also enriched with the relics of St. Daniel, martyr, levite of St. Prosdicimus, who suffered death for the faith in the persecution of Nero. The church of St. Justina was the cathedral, till it was made a rich Benedictine abbatial church, before the year 1000. Since that time the new cathedral of St. Sophia possesses the relics of St. Daniel the martyr. See Scardeonius, Hist. Patavina, p. 100, 114, 115.

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## NOVEMBER VIII.

### THE FOUR CROWNED BROTHERS, MARTYRS.

See Bosius and Aringhi, in Româ Subterraneâ, l. 3, c. 8; Baronius, Annot. in Martyr.; Tillem. t. 5, Persec. de Diocl. art. 49. Their Acts are of no account.

A. D. 304.

Four brothers in the persecution of Dioclesian, employed in offices of trust and honor at Rome, were apprehended for declaring

against the worship of idols, and whipped with scourges loaded with plummets of lead, till they expired in the hands of their tormentors. They were buried on the Lavican Way, three miles from Rome, and were at first called the Four Crowned Martyrs; their names were, Severus, Severianus, Carpophorus, and Victorius. Pope Gregory the Great mentions an old church of the four crowned martyrs in Rome. Pope Leo IV, in 841, caused the church to be repaired, and the relics of these martyrs to be translated thither out of the cemetery on the Lavican Way. When this church had been consumed by fire, Paschal II rebuilt it; upon which occasion the relics of these martyrs were discovered under the altar in two rich urns, the one of porphyry, the other of serpentine marble, deposited in a stone vault. The new altar was built upon the same spot; and these relics were again found in the same situation under Paul V. This church is an ancient title of a cardinal-priest. Five other martyrs, called Claudius, Nicostratus, Symphorianus, Castorius, and Simplicius, who had suffered in the same persecution, were buried in the same cemetery. Their precious remains were translated by Leo IV into the same church, and are likewise honored there to this day. These martyrs are named in the Martyrology of Bede and others. These five are said to have been put to death, because, being carvers by profession, they refused to make idols.

The rage of tyrants, who were masters of the world, spread the faith which they vainly endeavored, by fighting against heaven, to extinguish. The martyrs, who died for it, sealed it with their blood, and gave a testimony to Jesus Christ, which was, of all others, the strongest and most persuasive. Other Christians, who fled, became the apostles of the countries whither they went. Whence Saint Austin compares them to torches, which, if you attempt to put them out by shaking them, are kindled and flame so much the more. The martyrs, by the meekness and fervor of their lives, and their constancy in resisting evil to death, converted an infidel world, and disarmed obstinacy of the most implacable enemies of the truth. But what judgments must await those Christians who, by the scandal of their sloth and worldly spirit dishonor their religion, blaspheme Christ, withdraw even the faithful from the practice of the gospel, and tempt a Christian world to turn infidel?

### ST. WILLEHAD, CONFESSOR,

BISHOP OF BREMEN AND APOSTLE OF SAXONY

WILLEHAD was an Englishman, a native of the kingdom of Northumberland, and was educated from his infancy in learning and piety. The austerity of his life, his humility,

the readiness of his obedience, and his constant attendance on prayer, engaged his bishop to promote him to the dignity of the priesthood. The great spiritual conquests which many of his countrymen had made to Christ, with St. Willibrord in Friesland and St. Boniface in Germany, seemed a reproach to him, and he desired to carry the saving knowledge of the true God to some of those barbarous nations which remained still in the darkness of idolatry and in the shades of death. King Alchred favored his resolution, and the bishops and other pious persons unanimously approved of his zeal; whereupon he was allowed to follow the divine call. He landed in Friesland, and being desirous to preach in the first place to those nations which had the least acquaintance with our holy faith, about the year 772, began his mission at Dockum, in West Friesland, the place near which St. Boniface and his companions had received the crown of martyrdom in 754. The blood of the martyr contributed powerfully to soften the hearts and open the eyes of the barbarians, and disposed them to receive the faith. St. Willehad prayed with many tears upon the spot which had been watered with the blood of the holy victims of faith, earnestly desiring to attain to the like happiness, and begging of God the salvation of those who continued obstinate in their infidelity. His prayers in their favor were heard. The infidels willingly listened to his instructions, and he baptized an incredible multitude. His stay about Dockum was not very long; and, crossing the Lavinca or Issel, he made his way through the country, now called Over-Issel, and several other parts. At a village called Humark the inhabitants, who were all idolaters, cast lots whether he and his companions should be put to death; but Providence determined the lots, which the people foolishly imagined to be directed by the powers they worshipped, for the preservation of the holy missionaries. Having escaped out of their hands, our saint preached in the country then called Trentonia or Drentia, and many were initiated by him in the holy mysteries. But some of his disciples proceeding to demolish the places dedicated to the practice of superstition and idolatry, the pagans were so incensed that they resolved to massacre the saint and his colleagues, and one of them directed his sword to his neck with such force, as must have cut off his head if Providence had not diverted the stroke; but St. Ansharius assures us that it was entirely broke by cutting a string about the saint's neck, at which hung a case of relics, which he always carried with him. This deliverance surprised the idolaters, and struck them with a profound veneration for the servant of God.

The saint thence proceeded into Wigmore, the country where Bremen now stands, and was the first missionary who passed the Elbe. The Saxons at that time had spread

themselves from the Oder to the Rhine and the Germanic ocean, occupying the greatest part of the northern provinces of Germany. Though divided into several cantons or tribes, which were distinct governments, they all followed the same rites and customs, and, in case of a general war, united under one commander. St. Willehad preached in this country seven years, till the great rebellion of the Saxons against Charlemagne broke out, in 782. They had made inroads upon his territories, and had been compelled to pay him a tribute in 772; in which war he destroyed the famous idol Irmensul, with its rich temple, in the fortress called Ebresburg, which some place near the Weser, others not far from Ratisbon.\* In 774, Charlemagne was busy against the Lombards in Italy; which occasion the Saxons took to revolt; but, being defeated by him, obtained their pardon in 776. Though Desiderius, the last king of the Lombards, had been sent into France, where he probably died a monk, the duke of Benevento and other Lombard princes raised commotions in Italy, which Charlemagne quelled in four months, and returned to curb the Saxons, who had at that time again revolted. They renewed their homage to him in 777; only Witikind, a Westphalian Saxon, who had been at the head of this rebellion, fled into Denmark. In 780 the Saxons were again in arms, and again subdued. But, in 782, at the instigation of Witikind, they entered into a general conspiracy, and renewed hostilities with unparalleled rage and cruelty, raising a dreadful persecution against all the teachers of the Christian religion, and putting to death all the missionaries that fell into their hands. Several suffered martyrdom on this occasion, among whom was one named Folcard, a priest, with his companion Emming; also Benjamin, Attrebanus, and Gerwal, with their companions. St. Willehad, who had governed this whole mission seven years, escaped by sea into Friesland, and, whilst

\* Tacitus tells us that the idol Irmensul represented Mercury; Spelman thinks it was a pillar dedicated to Mars. Mons. Tercier doubts not but it was a monument erected in honor of Arminius, the brave German general who defended the liberty of his country against the Romans, and was long the subject of romances and songs among the Germans. *Herman* signifies *warrior*, and *Saul* (which in Lower Saxony is pronounced *Sul*) a *pillar*. Whence he conjectures this to have been the name of his office; which the Romans mistook for his proper name, and from *Irman* or *Herman*, formed *Arminius*. See the Diss. of Mons. Tercier, to show the Teutonic or German language to be the oldest now used in Europe (*Mémoires de l'Acad. des Inscriptions*, t. 24, ad ann. 1751). Rimiun, in his History of the House of Brunswic-Lunenbourg, will have it that Ehresburg or Ebresburg is the present Stadsberg in Wetsphalia. Charlemagne having taken the fortress of Ehresburg, after a long siege, found there a booty which surpassed imagination. The idol was destroyed, and the column carried away, and placed in a new church built by Charlemagne at Hildesheim, where it is to be seen at this day, and serves to put candles upon, when the church is illuminated on high festivals.



the tumult of the war rendered his missionary duties impossible, took an opportunity of going to Rome, and laying before pope Adrian the state of his mission. He was honorably received by the pope, and, with his apostolic blessing, made haste back to France, where, waiting the end of the war, he passed almost two years in the monastery of Epternac, in watching, fasting, study, and assiduous contemplation; he prayed often at the tomb of St. Willibrord. He also copied the epistles of Saint Paul and some other books, and here he assembled his fellow-laborers, whom the war had dispersed.

In 785, duke Witikind being baptized,<sup>1</sup> and peace restored in Saxony, St. Willehad returned to his province. Charlemagne, whose protection he implored, allowed him a dwelling in Wigmore, or the country between the Weser and the Elbe; and, two years after, when the saint had founded many churches, that prince procured him to be ordained bishop of the Saxons, on the 15th of July, 787. The saint fixed his see at Bremen, which city seems only to have been founded at that time, and was afterward much enriched by its archbishops. Saint Willehad having received the episcopal character, redoubled his zeal and his solicitude in preaching, baptizing, administering penance, and ordaining priests. His food was only bread, with honey, herbs, or apples; except that, when his health was much impaired, and he was afflicted with frequent distempers, pope Adrian commanded him to allow himself a little fish. Wine or any other intoxicating liquor he never touched, except the wine he took at the altar. Unless some very extraordinary impediment fell out, he never missed saying mass every day, and usually offered that adorable sacrifice with many tears. Holy reading and meditation were his favorite exercises; and he usually recited the whole psalter every day, and frequently two or three times a day, with wonderful alacrity and devotion. His cathedral church he built of wood, which his successor Willeroc rebuilt of stone. The saint consecrated it on the 1st of November, in honor of our Lord Jesus Christ, under the invocation of St. Peter the apostle. In his old age, and in a very weak state of health, he could never be induced to intermit his functions, and scarce to mitigate any of his austerities. If *Vespasian* used to say that an emperor, considering his great obligations and duties, ought to die standing, how much more justly ought a bishop to die in the field of battle with arms in his hands? When Saint Willehad lay dying, one of his disciples said to him, weeping: "Forsake not so soon your tender flock, exposed to the fury of wolves." The holy prelate answered: "Withhold me not from going to God. These

sheep of mine I recommend to him who intrusted them to me, and whose mercy is able to protect them." Saint Willehad died in a village of Friesland, in his diocese, called Bleckensee, now Plexem; and his body was with great pomp conveyed to Bremen, and buried in his cathedral. He had labored in his missions thirty-five years, and been bishop two years, three months, and twenty-six days. On account of many miracles wrought at his tomb, Saint Ansharius, his third successor at Bremen, and the first archbishop of Hamburg, by the authority of the apostolic see, enrolled him amongst the saints, and made a solemn translation of his relics. The see, from St. Ansharius's time, remained united with that of Hamburg; but the archbishops soon returned to reside at Bremen. See Saint Willehad's Life, compiled by Saint Ansharius, fourth bishop of Bremen, in Mabillon, *Annal. Bened.* l. 24, § 36, &c. And in *Batavia Sacra*, p. 85; also Adam of Bremen, in his accurate history of the archbishops of Bremen, c. 1, p. 1.

#### SAINT GODFREY, BISHOP OF AMIENS, C.

GODFREY was born in the territory of Soissons, of noble and pious parents; his father, Fulco, was no sooner a widower than he consecrated himself to God in the monastic habit. Our saint was educated from five years of age, when he was weaned, in the monastery of Mount St. Quintin's, under the care of the holy abbot, Godfrey, who was his godfather, and uncle to B. Ida, countess of Boulogne and Namur, and mother to Godfrey and Baldwin, the kings and conquerors of Jerusalem. The saint, in his youth, always gave the better part of his meals to the poor, and sometimes did not make his appearance at all in the refectory, spending his time in some private oratory; and he often watched great part of the night in prayer. The streams of tears which frequently watered his cheeks at his prayers, were proofs of the tender compunction and devotion of his soul. At twenty-five years of age, having made good proficiency in the sacred studies, he was ordained priest by the bishop of Noyon, though only obedience could overcome his fears of approaching the holy altar. Soon after he was chosen abbot of Nogent, in Champagne. Under his direction this house flourished in such regularity of discipline, that two abbots resigned their dignities, to learn to serve God there more perfectly.

The saint, by long habits of watchfulness over himself and mortification, was so perfectly master of his senses that no superfluous word or glance of an eye seemed ever to escape him, and his modesty and silence were the visible marks of his continual interior recollection. The cook having one day mixed a few crumbs of white bread with the

<sup>1</sup> See the History of Witikind, by the celebrated Crusius, in folio. Also *Vie de Witikind le Grand, Tige des Maisons de Saxe, de Brandenbourg, &c.* par M. Dreux de Radier, duodecimo, 1755.

herbs which he usually ate with only salt and water, he would by no means suffer that delicacy, saying: "Do not you know that the flesh rebels if it be not tamed?" When the archbishop of Rheims and a whole council pressed the saint to take upon him the government of the great abbey of St. Remigius at Rheims, he started into the midst of the assembly, alleged the canons with great vehemence, and said: "God forbid I should ever condemn a poor spouse by preferring a rich one." Some time after, in 1103, he was not able by his importunities to resist the violence with which he was installed bishop of Amiens. He entered that city barefoot, and, arriving at the church of St. Firminus, he first opened his mouth to his flock by a most pathetic sermon. His palace was truly the house of a disciple of Christ. Every day he served at his own table thirteen poor people, and washed their feet. To attend the most loathsome lepers seemed his greatest pleasure. He exerted an episcopal vigor and firmness in reproving obstinate and powerful sinners, and in reforming his clergy, and especially the monastery of St. Valery, though this work cost him a journey to Rheims, and another to Rome. When he celebrated the divine office at the court of Robert, count of Artois, held at St. Omer's at Christmas, he refused to receive the offerings of all persons, though sovereign princes, who presented themselves with their hair effeminately curled; so that many were obliged to step out of the church, to cut off their curled locks with a knife or sword, that they might not be deprived of the holy prelate's blessing. As he was going to Rheims, to confer with his metropolitan upon certain matters of importance, he was taken ill of a fever on the road; and, having received the holy sacraments, joyfully departed to our Lord on the 8th of November, in 1118, in the abbey of Saint Crispin at Soissons, and was there interred. His name is honored in the Roman Martyrology. See his life, written by Nicholas, a monk of Soissons, in the same century.



## NOVEMBER 1X.

### DEDICATION OF THE CHURCH OF OUR SAVIOUR,

COMMONLY CALLED ST. JOHN LATERAN.

FROM the beginning of the world altars were erected for offering sacrifices to God, and the places which were deputed for this supreme act of religion were always looked upon as sacred. Abel, Noë, Abraham, and the other patriarchs raised altars in retired and sanctified places, where they sometimes assembled

their families or tribes to pay to God the most solemn religious worship. Abraham, to make the place more awful and retired, planted a grove round his altar at Beersabe,<sup>1</sup> and went thither religiously with his family to offer prayers and sacrifices. Jacob erected an altar of stone at Bethel, pouring oil upon it, called the place the house of God, and vowed to pay to him the tithes of all his possessions.<sup>2</sup> When God gave to the Jews a complete law of religious rites and ceremonies, he commanded a moveable tabernacle to be built, and consecrated with oil,<sup>3</sup> and a golden altar for offering incense, and another altar (of holocausts) to be erected, and anointed with oil, by way of consecration.<sup>4</sup> By the divine appointment, a temple was afterward built with the utmost religious respect.<sup>5</sup> Christians had from the beginning chambers or oratories in private houses, set apart for their religious assemblies and sacrifices, as appears from Saint Paul,<sup>6</sup> and from the Upper Room in which the apostles are frequently mentioned in the Acts of the Apostles to have assembled,<sup>7</sup> which seems to have been in the house of John Mark.<sup>8</sup> In the time of St. John the Evangelist, the place for the assembly of the faithful with the bishop is called the church, or Ecclesia.<sup>9</sup> St. Clement of Rome<sup>10</sup> says that God had appointed places to be appropriated to his worship. Saint Ignatius often mentions one altar in every church, and one bishop.<sup>11</sup> Tertulhan calls the place of the assembly in which the baptismal renunciations were made, the Eucharist offered, &c., Ecclesia, or the church, and the house of God.<sup>12</sup> The heathen author of the dialogue called Philopatris, mentions the Christians' place of religious assemblies. Lampridius, in the life of Alexander Severus, reports that that emperor adjudged to the Christians a place for their religious worship, which the victuallers claimed. St. Gregory Thaumaturgus built many churches, as St. Gregory of Nyssa relates in his life. That ancient doctor, in his canonical epistle,<sup>13</sup> and Saint Dionysius of Alexandria,<sup>14</sup> distinctly mention the church. St. Cyprian often speaks of the church, which he sometimes calls the Lord's house, or Dominicum. Eusebius says<sup>15</sup> that, during the peace which the church enjoyed, from the persecution of Valerian to that of Dioclesian, the ancient churches were not

<sup>1</sup> Gen. xxi, 33. <sup>2</sup> Gen. xxviii, 18, 22; xxxv, 14.

<sup>3</sup> Exod. xl, 9. <sup>4</sup> Ib. v, 10.

<sup>5</sup> 2 Kings (or Samuel) vii; and 3 (al. 1) Kings vi. See Calmet, Dissert. sur les Temples des Anciens, Comm. t. 2, p. 621, prefixed to the third book of Kings.

<sup>6</sup> 1 Cor. xi, 22. See S. Aug.; S. Bas.; S. Chrys. &c. ib.

<sup>7</sup> Acts i, 13, &c.

<sup>8</sup> Acts xii, 12

<sup>9</sup> S. Joan. ap. Clem. Alex., et Eus. l. 3, c. 17

<sup>10</sup> Ep. 1, ad Cor. n. 40.

<sup>11</sup> Ep. ad Magnes. et ad Philad. &c.

<sup>12</sup> De Cor. c. 3; De Pud. c. 4; De Idol. c. 17; Adv. Valen. c. 2.

<sup>13</sup> C. 11.

<sup>14</sup> Ep. Canon. c. 2.

<sup>15</sup> Hist. l. 8, c. 1.

large enough to contain the faithful, "and therefore they erected from the foundation new ones more ample and spacious in every city." Origen, indeed,<sup>1</sup> Minutius Felix, and Lactantius,<sup>2</sup> say Christians had no temples or altars; but evidently mean for idols and bloody sacrifices, like those of the heathens. Lactantius himself<sup>3</sup> speaks of a Christian church in Phrygia, which the heathens burnt with the whole assembly in it. And he not only mentions the demolishing the stately church of Nicomedia,<sup>4</sup> but says that even in Gaul, where the mild Constantius ruled, the churches were pulled down;<sup>5</sup> in which he could not have been mistaken, who was in Gaul at that time with Crispus Cæsar. So that when Eusebius says: "Constantius destroyed no churches,"<sup>6</sup> he could only mean that he gave no positive orders to destroy any; but that prince durst not oppose the other emperors, so far as not to allow officers or magistrates, so disposed, to put in execution the edicts of Dioclesian. Gildas<sup>7</sup> and Bede<sup>8</sup> testify that the churches were demolished in Britain, in the persecution of Dioclesian, and rebuilt when it was over. St. Optatus says there were forty churches in Rome before the last persecution,<sup>9</sup> which were taken away, but restored to the Christians by Maxentius.<sup>10</sup> It is a very ancient tradition at Rome that the house of the senator Pudens was converted into a church by Saint Peter, or rather that he established an oratory in that palace.<sup>11</sup>

Constantine the Great, by his victory over Maxentius, gained on the 28th of October, in 312, became master of Italy and Africa, and under his protection and the favor of Licinius, who reigned in the East till the year 323, the Christians began to build every where sumptuous churches. That of Tyre, begun by the citizens, under the direction of Paulinus, their bishop, in 313, is minutely described by Eusebius. The persecution, which Licinius renewed in 319, put a stop to such works in the East; but, after his defeat, and especially after the councils of Nice, Constantine built and adorned many churches at his own expense. Among these Eusebius mentions a most magnificent one at Nicomedia, another at Antioch in the form of an octagon, which, from its rich ornaments, was called the Golden Church; others at Jerusalem, and in several other parts of Palestine, and at Constantinople. The great church of Sancta Sophia there, dedicated to Christ, the increated Wisdom, which was magnificently rebuilt by Justinian, was first

founded by Constantine,<sup>1</sup> and finished by Constantius, in 360. Constantine built also at Constantinople the beautiful church of the twelve apostles, which, as Eusebius<sup>2</sup> describes it, "was vastly high, yet had all its walls covered with marble, its roof overlaid with gold, and the outside covered with gilded brass instead of tiles." Among a great number of churches which this pious emperor built, the principal is that of our Saviour, which he founded on mount Cœlio in Rome. It stood upon the spot, and was built in part with the materials of the palace of Lateran, which gave name to that part of the hill, and which had been the house of Plautius Lateranus, a rich Roman senator whom Nero put to death as an accomplice in Piso's conspiracy. Constantine inherited it by his wife Fausta; whence it was called Faustina, and more frequently the Constantinian Basilic. The founder built a chapel within the enclosed area of this church, and dependent upon it, dedicated in honor of St. John Baptist, with a second altar dedicated in honor of St. John Evangelist. This chapel was the Baptisterion, a fine structure, and most richly ornamented. Upon the font was placed an image of St. John Baptist. We find, by the ancient memorials of the church of Rome, that Constantine gave to this Baptisterion or chapel thirteen thousand nine hundred and thirty-four golden pence yearly income, in houses and lands, not only in Italy, but also in Sicily, Africa, and Greece,<sup>1</sup> which amounts to about ten thousand four hundred and fifty pounds, for the golden penny at that time was worth fifteen shillings of our money. But if we consider the difference of the prices of things, the sum would be now of a much greater value. This chapel having always been a place of great fame and devotion, from it the whole church, though dedicated to our Saviour, has been generally called the church of St. John Lateran. The popes usually resided at this church, till Gregory IX, returning from Avignon, began to reside at St. Peter's, or the Vatican. This church nevertheless retains the pre-eminence above all other churches in Rome, or in Christendom, which has been confirmed to it by the bulls of Gregory IX and Pius V, when the precedence was contested by the canons of St. Peter. The popes officiate here on certain great festivals of the year; and their stately Lateran palace, contiguous to this church, was repaired by Benedict XIII; though, on account of the remarkable unwholesomeness of the air in this part,\* the popes usually re-

<sup>1</sup> L. 8 contr. Cels.<sup>2</sup> Instit. l. 2, c. 2.<sup>3</sup> Institut. l. 5, c. 11.<sup>4</sup> L. de Mort. Persec. c. 13.<sup>5</sup> Ib. c. 15.<sup>6</sup> Eus. l. 8, c. 13.<sup>7</sup> Gild. De Excid. Brit., initio.<sup>8</sup> Bede, l. 1, c. 6 et 8.<sup>9</sup> Optat. l. 2, p. 49.<sup>10</sup> S. Aug. in Brevi. Collat. 3 diei, c. 18, &c.<sup>11</sup> See the lives of SS Pudentiana and Praxedes.<sup>1</sup> See the history and description of the magnificent church of Sancta Sophia, in the learned Du Fresne Du Cange's Constantinopolis Christiana, l. 3, p. 4 ad p. 52.<sup>2</sup> Eus. in vit. Constant. l. 4, c. 48.<sup>1</sup> Anast. in Sylvestr.

\* The unhealthiness of this quarter of the city, now filled with stately ruins, and of the Campagna

side either at this great Vatican palace, or more frequently at that of Monte Cavallo. The Lateran church is styled the head, the mother, and the mistress of all churches, as an inscription on its walls imports. It would be too long to enumerate the precious relics of our divine Redeemer's passion, and of innumerable martyrs with which it is enriched. Pope Leo I established among the canons of the Lateran basilic the regular observance which St. Austin had instituted in Africa. Alexander II placed here reformed regular canons, which he called from St. Frigidian's at Lucca, in 1061, and declared this church the head of that reformed congregation, which still bears the name of the regular canons of St. John of Lateran; though these canons have been removed hence to the church of our Lady *della pace*, and secular canons with the title of prelates serve this basilic according to the constitutions of Sixtus III, in 1456, and Sixtus IV, in 1483.\*

of Rome toward Civita Vecchia, &c. is ascribed by the best judges to its ancient excessive populousness, and the present thinness of inhabitants, and want of fires to purify the air from noxious exhalations. Some quarters of the city are very healthful.

\* As the ancient Christians frequently turned their faces to the east at prayers, as an emblem of their hope of a resurrection, so churches were usually built with the high altar toward the east, and the front or great entrance to the west, as the apostolic constitutions direct (l. 2, c. 57). Yet this rule admitted frequent exceptions, as conveniency or necessity required, as Bona takes notice (Liturg. l. 1, c. 20, n. 4). Socrates observes that in the great church at Antioch, the altar did not look toward the east, as was customary, but toward the west (Socr. l. 5, c. 22). The ancient churches had a court or yard enclosed with a wall; frequently before the great door a fountain or cistern, in which persons washed their face and hands before they entered the church, as an emblem of the interior purification of the soul (Tert. De Orat. c. 11; S. Paulin. ep. 12, &c.). Before the entrance were a porch, an open court (where the first class of penitents stood in the open air), and often on each side, porches or cloisters, raised on pillars. The council of Nantes, in 658, allows the dead to be buried in the church-yard, porch or *exedra*, that is, out-buildings, but never in the church (c. 6). The inner parts of a church were anciently distinguished as follows. The first was called *Narthex*, next the door, in which the catechumens and the penitents, called *Audientes*, were admitted; the name *Narthex* signifies a ferula, rod, or staff, which the oblong figure of this part resembled. Next to this was the *Naos* or nave, or body of the church, where the rest of the laity prayed; at the bottom of it was placed the rank of the penitents called *Substrati*; in the middle stood the *Ambo* or pulpit, large enough to contain several readers, or singers. But bishops most frequently preached from the rising steps of the altar, though St. Chrysostom preferred the *Ambo*. (See Vales. in Socr. l. 6, c. 5). Above the *Ambo* stood the fourth class of penitents, called *Consistentes*; also the laity; each sex in separate places; usually the women on each side behind the men. (Const. Apost. l. 2, c. 57; S. Cyril, Præf. Catech. c. 8; S. Chrys. Hom. 74 in Mat.; S. Aug. De Civ. l. 2, c. 28, et l. 22, c. 28). Even St. Helen submitted to this discipline, praying with the women (Socr. l. 1, c. 17). This custom St. Charles Borromeo restored at Milan. The emperor in the East prayed within the chancel, till Theodosius was reproved for it by St. Ambrose at

Solomon's temple was dedicated to the divine worship by the most solemn religious rites and prayers. The Christians, who blessed their food, their houses, and whatever they used, could not fail to consecrate or bless oratories which they deputed for divine service; though during the persecutions they celebrated the sacred mysteries in houses, prisons, private places, &c.<sup>1</sup> It was doubtless from apostolic tradition, that the

<sup>1</sup> Eus. Hist. l. 7, c. 22.; Ruinart, in Actis Martyr. in S. Luciano, &c.

Milan. From that time, the emperors had their *Solium* or throne in Sancta Sophia, in the upper end of the men's apartment next to the chancel, and the empress in the women's apartment (Sozom. l. 7, c. 25). The *Bema*, sanctuary, or choir (called by us *chancel*, because separated from the rest by *Cancelli* or rails, and a curtain that was drawn before the door) contained the altar, and behind it the throne of the bishop and priests, usually in the semicircular upper end called *Apse*. The curtain or veils before the folding doors of the chancel hid the prospect of the altar from catechumens and infidels, and covered the sacrifice of the eucharist, in the time of consecration. Of this St. Chrysostom says (Hom. 3 in Ephes.): "When the sacrifice is brought forth, when Christ, the Lamb of God, is offered, when you hear the signal given, let us all join in common prayer; when you see the veil withdrawn, then think you see heaven opened, and the angels descending from above."

The word altar (*Θυσιαστήριον*, *ara*, and *altare*) is used by St. Ignatius (ep. ad Ephes. n. 1; ad Trallian, n. 7; ad Philad. n. 4; ad Magnes, n. 7); by St. Irenæus (l. 4, c. 34); Origen (hom. 10, in Num.); Tertullian (De Orat. c. 14; ad Uxor. l. 1, c. 7; Exhort. Castit. c. 10); St. Cyprian very often; St. Optat (l. 6); St. Austin; St. Chrysostom, &c. though the latter more frequently calls it the mystical, or the tremendous table. Altars were first of wood—St. Optat, (l. 6); St. Aug. (ep. 50, ad Bonif. p. 84); St. Athanasius (Ep. ad solit. vitam agentes, t. 1, p. 847). Some say St. Sylvester decreed that they should be always of stone. This at last was commanded by the council of Epône in France, an. 506 (can. 26). St. Gregory of Nyssa (De Bapt. Christi, t. 3, p. 369) describes them of stone. The Roman altar is open on all sides, and of a single stone or slab. *Ciborium*, originally a Greek word, was used anciently by the Greeks for a spiral magnificent canopy, hanging over the altar upon four pillars, and at the top rising in the form of a turret, as Du Cange demonstrates (Not. in Paul. Silent. p. 569) against Durandus and some others, who think it always signified the *Pyxis*, in which the eucharist was kept, for which it has been long used. The blessed sacrament was anciently kept in a silver dove hanging over the altar, called from the Greek word *Peristerion*, or in a decent *Armarium* at a distance from the high altar, as it is still in some abbeyes, &c. The second council of Tours, in 567, ordered it to be kept in an ark or *Pyxis* at the bottom of the cross on the altar. *Baptisteries* were at first spacious outer buildings, within the church-yard, as appears by Constantine's churches; also from Paulinus (ep. 12, ad Sever.); St. Cyril (Cat. Mystag. l. n. 2); Sidonius (l. 4, ep. 15); St. Ambrose (ep. 33), &c. This continued to the sixth century. (St. Greg. of Tours, (l. 2 Hist. c. 21). Tertullian (De Cor. c. 3) says, the adult person who was to be baptized, made his renunciations before the altar; then was led forth to the water. (Bona, Rer. Liturg.; Le Brun, Explic. des Cérém. de la Messe; Bingham, Antiquities of the Church, p. 8, vol. 3; Bocquillot, Tr. Historique de la Liturgie l. 1, et. 2).

consecration of churches was performed with the utmost devotion and solemnity. To assist at this ceremony, a synod of the neighboring and provincial bishops usually met. To perform the dedication of the church of Tyre, and that of the holy sepulchre at Jerusalem, in 335, bishops were convened by Constantine out of all the East.<sup>1</sup> St. Ambrose relates a prayer used at the consecration of a church.<sup>2</sup> In the writings of the fathers we have several sermons or discourses which they made on the festivals of the dedication of churches.<sup>3</sup> It was always severely forbid by the canons, under pain of deprivation, for any priest to found a church or monastery without the approbation of the bishop.<sup>4</sup> The emperor Justinian orders that the bishop fix a cross upon the spot, and pray there. St. Cuthbert, St. Chad, and other English bishops used to spend whole nights, or sometimes forty days in fasting, watching and prayer upon the place, before the church or monastery was there founded, as Bede recounts of them. Nor can any church or altar be consecrated without the relics of martyrs.<sup>5</sup> Some portion is deposited on the altar-stone, or under the altar. Churches are properly dedicated only to God, though under the title and invocation, and in honor and memory of the saints.<sup>6</sup> Altars also are memorials of martyrs, but dedicated to God. The ancient councils order them to be consecrated by the unction of chrism, and the blessing of priests.<sup>7</sup> This was an imitation of the ancient holy patriarchs, and of what the Jews did by divine appointment. The world is defiled, and is the seat of the devil, who is become its ruler.<sup>8</sup> Creatures in it groan under his empire, and are made the instruments of sinners and sin. Hence the church orders every thing to be blessed before it is used in the church for the divine service. God strictly forbade, in the old law, sacrifice to be offered to him in any place, except such as should be chosen by Him, which were afterward consecrated for that purpose.<sup>9</sup>

Hence churches have been usually consecrated by solemn rites and prayers; and it is a grievous sacrilege to profane them, or do in them any thing but what has an immediate

<sup>1</sup> Eus. De Vit. Constant. l. 4, c. 43; Socrates, l. 1, c. 28; Sozom. l. 2, c. 26; Theodoret. Hist. Eccl. l. 1, c. 30.

<sup>2</sup> Exhort. ad Virgines, 15, n. 94, t. 3, p. 302, ed. Ben.

<sup>3</sup> Eus. l. 10 Hist. c. 4; De Vit. Constant. l. 4, c. 45; S. Gaudentius, Serm. 17, in Dedicacione Basilicæ; S. Ambrose, Serm. 89.

<sup>4</sup> Conc. Bracar. I, c. 37, an. 563; Conc. Hibern. S. Patricij, can. 23; Conc. t. 1, p. 1480; Conc. Calced. can. 4; Justinian, Novel. 131, c. 7.

<sup>5</sup> De Consecr. dist. 1, c. *Altaria*, and c. *Placuit*; Azorius, l. 10, c. 27; Barbosa; S. Hieron. Adv. Vigilant. t. 4, p. 284, ed. Ben.; Codex can. Eccl. Afric. can. 83; S. Gaudent. Serm. 17.

<sup>6</sup> Ambrosius, ep. 23 (al. 54, vel 84, ad Soror. n. 1 et 13).

<sup>7</sup> Council of Agde, in 506, can. 14; Council of Epône, in 517, can. 26.

<sup>8</sup> Apoc. xviii, 2.

<sup>9</sup> Deut. xii, 13.

relation to the divine service; the church being the house of God. Though he be every where, he is said to reside particularly in heaven, because he there displays his presence by his glory and gifts. In like manner, he honors the church with his special presence, being there in a particular manner ready to receive our public homages, listen to our petitions, and bestow on us his choicest graces. How wonderful were the privileges which he annexed, how magnificent the promises which he made to the Jewish temple!<sup>1</sup> With what religious awe did his servants honor it! how severely were they punished, who sacrilegiously profaned it or its sacred vessels! There was then but one temple of the true God in the whole world, and this temple no infidel was ever suffered to enter further than the outer enclosure, or court of the Gentiles. Pompey's boldness and presumption in viewing it all over when he had conquered the country, was, in the opinion of the Jewish historians, the cause of all the misfortunes with which he was afterward overwhelmed. The Jews, that is, the faithful, had an inner court allotted to them, where they beheld the offering of the sacrifices, and performed their devotions at a distance from the holy place; but were never permitted to go any further, nor even to enter this court till they had been purified from all legal uncleannesses, by the ablutions and other rites prescribed by the law, an emblem of the interior purity of the soul. It is recorded by the Rabbins,<sup>2</sup> that it was not lawful for any one to spit on any part of the mountain where the temple stood, ever to go through it to another place, or ever to gaze about in it; but entering it with trembling and gravity, they went to the place where they performed their prayer. The Levites, though devoted to the divine service, were not admitted beyond the part allotted for the bloody sacrifices. None but priests could enter the sanctuary or holy place, and of these, but one a-week, by lot, could approach the golden altar to offer the daily sacrifice of frankincense. As for the holy of holies, or innermost sanctuary, which God sanctified by his more immediate presence, and where the ark, the tables of the law, and Aaron's rod were kept, this no one could ever enter on any account, except the high priest alone, and he only once a year, on the solemn feast of expiation, carrying the blood of victims sacrificed. Neither was he to do this without having been prepared by solemn purifications and expiations; and the smoke of perfumes was to cover the ark and the propitiatory or oracle, called the Seat of God, before the blood was offered. Yet, the temple of Solomon and the holy of holies were only types of our sacred tabernacles, in which is offered, not the blood of sheep and goats, but the adorable blood of the immacu-

<sup>1</sup> 2 Chron. or Paralip. vii, 2, 14, 15, 16.

<sup>2</sup> See Lamy, in Apparatu Biblico

late Lamb of God. *Verily, the Lord is in this place, and I knew it not.*<sup>1</sup> When the Jewish temple was consecrated, to inspire the people with an awe for the holy house, *God filled it with a cloud; nor could the priests stand and minister, by reason of the cloud; for the glory of the Lord had filled the house of God.*<sup>2</sup> This miracle was repeated when the holocausts were first offered in it.<sup>3</sup> The like wonder had often happened when Moses and Aaron entered the tabernacle. When God came to give the law, Moses himself was affrighted, and trembled,<sup>4</sup> and the people, being terrified, stood afar off.<sup>5</sup> Yet all these things were but shadows to our tremendous mysteries, in which we are sprinkled with the precious blood of our Redeemer; and it is offered by our hands,<sup>6</sup> and we are thereby associated to the *company of many thousands of angels, &c.*

If Christians fill the taverns and worldly assemblies with their impieties, let them at least spare and respect God's holy place, which he has commanded to be kept undefiled for his own sake, and where Christ is daily offered, and presents his blood to his Father in propitiation for our sins. If even infidels polluted these sacred places, we should shudder with horror; but is it possible that Christians themselves should be guilty of such sacrileges, by which they expose our most holy mysteries to the blasphemies of these infidels? How astonishing is the respect which the Mahometans and the most savage idolaters have for their mosques and pagods! Is it only those who possess the truth, and know the divine mysteries, that lose all sense of awe and respect for what is most sacred in religion? Christ, who received meekly the greatest sinners, and bore all injuries in silence, twice exerted his zeal and indignation in expelling the buyers and sellers out of the temple,<sup>7</sup> once soon after he had entered upon his public ministry, and once before he closed it.<sup>8</sup> And let Christians, agreeably to the holy name they bear, exert their zeal to defend the churches from profanations; if they have not authority to prevent them, let them at least weep over such abuses, which tend to extirpate all sense of religion. A ray of the divine presence ought to pierce our souls when we approach the sanctuary, and we ought with trembling to say to ourselves: *How terrible is this place! this is no other than the house of God, and the gate of heaven.*<sup>9</sup> Do we not enter the awful gates as we should have done the miraculous cloud? Do we not seem to hear with Moses that voice from the bush: *Approach not hither; put off the shoes from thy feet, for the ground on which thou standest is holy?*<sup>10</sup> Do we not put away all earthly thoughts and affections? Do we not veil our faces by the awe with which we

are penetrated, and the strict guard we place upon our senses when we appear before him in his holy place, before whose face the heavens and the earth withdraw themselves, and their place is not found.<sup>1</sup> The seraphim tremble in his presence, and veil their faces with their wings.<sup>2</sup> Cassian mentions<sup>3</sup> that the Egyptian monks put off their sandals whenever they went to celebrate or receive the holy mysteries. As the Jews, upon entering the temple, bowed themselves toward the mercy-seat, so it seems to have been derived from them in the beginning of the church, as Mr. Mede and Mr. Bingham observe, that the Greek and all the Oriental Christians took up the custom which they still retain, of going into the middle of the church at their ingress, and bowing toward the altar, repeating those words of the Publican in the gospel; *God, be merciful to me a sinner*; which all know who have visited any of their churches at Rome, Ancona, or in the East. The custom of sprinkling the forehead with holy-water in entering the church, is of primitive antiquity; and the use of holy-water is recommended by tradition and miracles.<sup>4</sup> In taking it as an emblem of interior purity, we pray, in sincere compunction and holy fear, that God in his mercy sprinkle us with hyssop dipped, not in the blood of goats and calves, which could not take away sin, but in the adorable blood of Christ, which may perfectly cleanse our souls, that we may present ourselves spotless in his holy house and divine presence. From the ancient custom of celebrating the festival of the dedication of each parish church, during an octave, with watching and great solemnity and devotion, are derived our Wakes.

#### SAINT THEODORUS, SURNAMED TYRO, M.

ST. GREGORY of Nyssa begins the panegyric which he pronounced upon this martyr on his festival, at his tomb near Amasea, by gratefully ascribing to his intercession the preservation of that country from the inroads of the Scythians, who had laid waste all the neighboring provinces. Imploring his patronage, he says: "As a soldier, defend us; as a martyr, speak for us—ask peace; if we want a stronger intercession, gather together your brother martyrs, and, with them all, pray for us. Stir up Peter, Paul, and John, that they be solicitous for the churches which they founded. May no heresies sprout up; may the Christian commonwealth become, by your and your companions' prayers, a flourishing field." The panegyrist testifies

<sup>1</sup> Gen. xxviii, 16.

<sup>3</sup> Ib. vii, 2.

<sup>5</sup> Exod. xx, 18.

<sup>7</sup> John ii.

<sup>9</sup> Gen. xxviii, 17.

<sup>2</sup> 2 Chrot. or Par. v, 14.

<sup>4</sup> Hebr. xi, 21.

<sup>6</sup> Hebr. xi, 22.

<sup>8</sup> Mat. xxi.

<sup>10</sup> Exod. iii, 5.

<sup>1</sup> Apoc. xx, 11.

<sup>2</sup> Isai. vi, 2.

<sup>3</sup> Instit. l. 1, c. 10.

<sup>4</sup> Constit. Apost. l. 8, c. 29; S. Epiphani. Hær. 30, in vitâ Josephi Com. sub Constantino; S. Hieron. in vita S. Hilarion.; Theodoret. His. Eccl. l. 5, c. 2 et 12; Beda, De S. Germano Antis. Hist. l. 1 c. 17.

that, by his intercession, devils were expelled, and distempers cured; that many resorted to his church, and admired the stateliness of the buildings, and the actions of the saint painted on the wall; approached the tomb, being persuaded that the touch thereof imparted a blessing; that they carried the dust of the sepulchre, as a treasure of great value, and if any were allowed the happiness to touch the sacred relics, they respectfully applied them to their eyes, mouth, ears, and other organs of their senses. "Then," says the same St. Gregory, "shedding tears of devotion, they address themselves to the martyr as if he were present, and pray and invoke him, who is before God, and obtains gifts as he pleases." The venerable panegyrist proceeds to give a short account of the martyr's triumph.

Theodorus was a native of Syria, or Armenia, young, and newly enlisted in the Roman army, whence he was surnamed Tyro. With his legion he was sent into winter quarters in Pontus, and was at Amasea when fresh edicts were published by Maximian Galerius and Maximin for continuing with the utmost rigor the persecution which had been raised by Dioclesian. Our young soldier was so far from concealing his faith that he seemed to carry it written on his forehead. Being seized and presented to the governor of the province and the tribune of his legion, he was asked by them how he dared to profess a religion which the emperors punished with death; to whom he boldly made the following declaration: "I know not your gods. Jesus Christ, the only Son of God, is my God. Beat, tear, or burn me; and, if my words offend you, cut out my tongue; every part of my body is ready when God calls for it as a sacrifice." His judges, with a pretended compassion for his youth, allowed him time to give the affair a second thought, and dismissed him for the present. Theodorus employed the interval in prayer for perseverance, and being resolved to convince his judges that his resolution was inflexible, by an extraordinary impulse he set fire to a temple of Cybele, which stood upon the banks of the river Iris, in the middle of the city; and the fabric was reduced to ashes. When he was carried a second time before the governor and his assistant, he was ready to prevent their questions by his confession. They endeavored to terrify him with threats of torments, and allure him by promising to make him the priest of the goddess, if he would offer sacrifice. His answer was that their priests were of all idolaters the most miserable, because the most criminal. His body was unmercifully torn with whips, and afterward hoisted on the rack. Under all manner of torments the saint maintained his former tranquillity and greatness of soul, and, seemingly insensible to the smart of his wounds, ceased not to repeat those words of the psalmist: *I will bless the Lord at all times*

*his praise shall be always in my mouth.* When the governor's cruelty was tired, the martyr was remanded to prison, where, in the night, he was wonderfully comforted by God and his holy angels. After a third examination, Theodorus was condemned to be burnt alive in a furnace; which sentence was executed in the year 306, probably on the 17th of February, on which day the Greeks and Muscovites celebrate his festival, though the Latins keep it on the 9th of November, with the Sacramentary of St. Gregory the Great, Bede, &c. The body of this martyr was translated in the twelfth century to Brindisi, and is there enshrined, except the head, which is at Cajeta. The ancient church of Venice, of which he is titular saint, is said to have been built by Narses. A collegiate church in Rome, which originally was a temple of Romulus, and several churches in the East bear his name.\* See St. Gregory of Nyssa's Panegyric on this martyr, t. 2 Op. p. 1002; and in Ruinart. His Acts in Metaphrastes, though conformable to Saint Gregory in the main, have been interpolated. Papebroke, ad 17 Febr., promised another encomium of St. Theodorus Tyro by Nicetas Paphlago; also one by Nectarius of Constantinople. This last Lipomanus and Surrius have published in Latin. Lambecius mentions a Greek copy in the imperial library of Vienna.

\* The Greeks and Muscovites honor on the 7th of February, among the great martyrs, another St. Theodorus, surnamed Stratilates (*i. e.* general of the army), or of Heraclea, because, being an officer in the army of Licinius, he was beheaded for the faith, by order of that emperor, at Heraclea in Pontus, about the year 319, as the Greek Menæa and all the Menologies agree, on the 7th of February. They also mention on the 8th of June, the feast of the translation of his relics to Euchaita or Euchaita, which, out of devotion to his shrine, was resorted to by pilgrims from all parts of the East, as appears from the Spiritual Meadow (c. 180) and Zonaras (3 part. annal.), and Cedrenus (in Joanne Zennisce Imp.). Zonaras and Cedrenus relate that the emperor John I, surnamed Zemiscus, 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 Euchaita in Pontus, near the sea, which city, from the celebrated martyr, was called Theodoropolis. See Baronius (Not. in Mart. 9 Nov.), who justly censures those who confound these two Theodoruses (as Fabricius has since done, t. 9 Bibl. Græc. p. 147). Yet himself falsely places Tyro's shrine at Euchaita, and ascribes to him these pilgrimages and miracles, which certainly belong to St. Theodorus Stratilates, or of Heraclea. See the Greek Synaxary, 8th and 17th of February. The Acts of St. Theodorus of Heraclea in Surius, 7th of February, are of small authority. See Falconius, and Jos. Assemani on the 8th and 17th of February, and the 8th of June; Lubin, Not. in Mart. Rom. p. 283.

## ST. MATHURIN, PRIEST, C.

WHEN the Christian faith had spread its beams over most parts of Gaul in the third century, Mathurin, an inhabitant about Montargis, now the capital of Gatinois, had the happiness to open his eyes to the divine light. No sooner had he discovered this infinite treasure, than he sold all things and renounced the world like the apostles, to secure to himself the possession of the inestimable jewel of divine grace, and its everlasting reward; and being promoted to the priesthood, he labored to impart the same blessing to others, with such success that he converted his whole province to Christ. Loaded with the merits of his zealous labors and good works, he died in peace some time before the year 388, says the new Paris Breviary, and is honored as the apostle and patron of the province of Gatinois. His mortal remains were first deposited at Sens; but the greater part was afterward translated to Larchant, a village near Nemours, where his shrine was famous for pilgrimages, till it was burnt by the Huguenots, in 1568. Two churches in Paris bear the name of this saint, and both formerly depended upon the cathedral, commonly called Our Lady's. The bishop and canons, in 1228, bestowed one of them upon the Trinitarians, who, from it, were called in France, Mathurins. The other continues under the jurisdiction of the metropolitanical church of Our Lady, and is possessed of a considerable part of the relics of this saint, which are carried in a rich case in solemn religious processions of the city. The Acts of St. Mathurin in Mombritius are of no authority. See Gallia Christian.; Histoire de l'Eglise de Paris; and the new Paris Breviary; Saussay; and Baillet, p. 123.

## ST. VANNE, OR VITONIUS, BISHOP OF VERDUN, CONFESSOR.

AFTER having borne the yoke of our Lord from his youth in a monastic habit, he was chosen bishop of Verdun about the year 498. In this charge he labored with unwearied zeal for the salvation of his flock twenty-six years, and, exhausted with austerities and conflicts, departed to our Lord about the year 525. A celebrated congregation of reformed Benedictines in Lorrain, formed in the abbey of St. Vanne at Verdun, in 1604, takes him for patron, and, from this famous abbey and that of Moyen-Moustier, dedicated in honor of St. Hydulphus, bears the name of Saint Vanne and St. Hydulphus. The abbeys of St. Michael, St. Hubert in Ardenne, Senones, Munster, St. Avold, and several others embraced this reform. Many in France desired to accede to it; but, on account of the wars then subsisting, a union was thought too difficult. A reformation on the same plan was set on foot in France, under the name

of the Congregation of St. Maur, begun in the abbey of St. Austin's at Limoges in 1613, and confirmed by Gregory XV, in 1627, which now comprises above one hundred and eighty abbeys and priories, and, among these, St. Germain-des-Préz, St. Denys, Fescamp in Normandy, Vendôme, Saint Bennet's, &c., under their own general. The strictest union has always subsisted between the sister congregations of St. Vanne and St. Maur, and both adopt almost the same constitutions. The life of St. Vanne, in Surius, is neither ancient nor authentic. On him see Le Cointe, Annal. Fr. ad ann. 498 et 525; and Calmet, Hist. de Lorraine.

## ST. BENIGNUS, OR BINEN, BISHOP.

HE was a disciple of St. Patrick, by whom he was appointed to the see of Armagh, after that apostle had resigned it. He was eminent for piety and virtue, and for the gentleness of his disposition; and resigned his see three years before his death, which happened in 468. See Colgan and Ware.

## NOVEMBER X

## ST. ANDREW AVELLINO, C.

See his life, written five years after his death, by F. John Baptist Castaldo, Pr. of his Order, printed at Naples, 1613. Also *Historia Clericorum Regularium*, autore Jos. de Silos, 3 vols. fol. Romæ, 1658; et *Historia della Religione de' Padri Chierici Regolari dal P. Gio. Battista del Tuffo*, 2 vols. in fol. Roma, 1609; likewise the bull of his canonization by Clement XI, published in the Bullar. t. 10.

A. D. 1608.

ST. ANDREW AVELLINO was a native of Castro Nuovo, a small town in the kingdom of Naples, and born in 1520. In his infancy he gave early tokens of the most happy dispositions to virtue. At school he had the fear of God always before his eyes, and dreaded the very shadow of the least sin. A beautiful complexion exposed his chastity to several snares and dangers, which he escaped by assiduous prayer, mortification, watchfulness over himself, and care in shunning all dangerous company. To pretend a desire to serve God, and resist the world and vice, without a strenuous application to all the exercises of virtue, especially penance and prayer, he called a vain and foolish illusion. In the strait passage which leads to life we are sure to meet with many temptations and persecutions, which the world and the devil will not fail to raise against us. And, as watermen who row against the wind and tide, exert their whole strength in plying their



bars, so must we strive with all our might to maintain and daily gain ground against our malicious enemies and the unruly sway of our passions. If any one lets go his hold, his soul, like a boat driven with the tide, will speedily be hurried into the gulf from which he may never be recovered. Andrew never looked back, and never lost sight of the goal to which he strove happily to arrive. After mature deliberation, he took the ecclesiastical tonsure, and was sent to Naples to study the civil and canon law. Being there promoted to the degree of doctor in laws, and to the dignity of the priesthood, he began to plead such causes in the ecclesiastical court, as the canons allow clergymen to undertake. This employment, however, engrossed his thoughts, too much dissipated his mind, and insensibly weakened his affection for holy meditation and prayer. A fault into which he fell opened his eyes, and made him see the precipice which lay before him. Once, in pleading a cause, in a matter indeed which was of no weight, a lie escaped him; for which, upon reading these words of holy scripture, *The mouth that lieth killeth the soul*, he was struck with so great remorse and deep compunction, that he resolved immediately to renounce his profession, and to give himself up entirely to a penitential life, and to the spiritual care of souls. This he did with so great ardor, that his whole conduct was a model of perfect virtue.

The archbishop judging no one more proper than Andrew to be the director of souls that were engaged by the obligations of their state in the career of evangelical perfection, committed to him the care of a certain nunnery in that city. The holy man's zeal for removing all obstacles to the recollection of those spouses of Christ, in which consists the very essence of their state and virtue, stirred up the malice and rage of certain wicked men in the city, whom he had forbid being ever admitted to the grate to speak to any of the nuns. He once narrowly escaped death, with which they threatened him, and another time received three wounds in his face. These injuries he bore with invincible meekness, being ready with joy to lay down his life for the spiritual interest of souls and for the defence of justice and virtue. Out of an earnest desire of more readily attaining to a perfect disengagement of his heart from all earthly things, in 1556 he embraced at Naples the rule of the Regular Clerks, called Theatins, in whom flourished at that time, to the great edification of the whole city, the religious spirit and fervor which they had inherited of St. Cajetan, who died there in the convent of St. Paul, in 1547. Our saint, out of the love he bore to the cross, on this occasion changed his name of Lancelot into that of Andrew. By the humiliations and persecutions which he had met with even amongst his dearest friends (which trials are always the most severe to flesh and blood), he learned what in-

comparable sweetness and spiritual advantages are found in suffering with patience and joy, and in studying in that state to conform ourselves to the holy spirit and sentiments of Christ crucified for us. Nor can it be conceived what improvement a soul makes by this means in experimental perfect meekness, in patience, humility, and the crucifixion of self-love and all her passions, by which Christ (or his Spirit) begins to live in her, and to establish the reign of his pure love in all her affections. Of this St. Andrew was an example. To bind himself the more strictly to the most fervent pursuit of perfect virtue in all his actions, he made two private vows which only an extraordinary impulse of fervor could suggest, or, even according to the necessary rules of Christian prudence, make allowable or lawful, for fear of sacrilegious transgressions, or scrupulous anxious fears. The first was, perpetually to fight against his own will; the second, always to advance to the utmost of his power in Christian perfection. Wonderful were his abstinence and exterior mortifications, and the indifference with which he treated his body; but much more his love of abjection and hatred of himself, that is, of his flesh and his own will. He bore, without the least disturbance of mind, the barbarous murder of his nephew; and, not content to withdraw all his friends from prosecuting the assassin, became himself an earnest supplicant to the judges for his pardon. His exactitude in the observance of regular discipline in every point, and his care to promote the same in others, especially whilst he was superior in his Order, were equal to the ardor of his zeal for the divine honor in all things. All the hours that were free from exterior employments of duty or charity, were by him devoted to prayer and contemplation; and these were the source of his interior eminent spirit of piety and charity, by which his labors in the conversion and direction of innumerable souls were miraculously successful. By the eminent sanctity of many both religious and secular persons who had the happiness to be his penitents, it appeared visible that saints possess the art of forming saints.\*

\* Amongst his disciples, F. Laurence Scupoli deserves to be mentioned. This holy man was a native of Otranto, and, having gone through the course of his studies, lived with his parents till he was forty years of age, when he addressed himself to St. Andrew Avellino, by whom he was admitted to the religious habit in the convent of St. Paul's at Naples, on the 25th of January, in 1570. After some time spent in retirement and holy meditation, by order of his superiors he displayed his extraordinary talents in preaching and in the care of souls at Placentia, Milan, Genoa, Venice, and Naples. This ministry he continued to the great profit and comfort of many for a considerable time. But the trial of the just was yet wanting to perfect his sanctification. God, therefore, permitted him to fall into violent persecutions, through slanders and jealousies, by which he was removed from serving the public. He bore all injuries and all calumnies, even against his angelic purity, with silence, inte-

Cardinal Paul Aresi, bishop of Tortona, the author of many works of piety and ecclesiastical learning, and the Mæcenas of his age, had a particular esteem for our saint, and often made use of his advice and assistance in his most important affairs. Saint Charles Borromeo did the same, and obtained of him some religious men formed by his hand, and animated with his spirit, for the foundation of a convent of his Order, at Milan. That great saint had nothing so much at heart as such a reformation of the clergy, that all amongst them might be replenished with the spirit of the apostles. For this end so many Orders of regular canons and clerks have been instituted, from St. Austin down to our time. Yet into their houses, through the negligence of superiors, and the propensity of the human heart to the gratification of its passions, the spirit of the world has too often found admittance, to the aggravation of the scandal. For the same purpose have congregations of secular clergy, living in common without vows, been sometimes erected; amongst which scarcely any was more famous than that of Windesheim, established

rior joy, and perfect tranquillity of mind, and, shutting himself up in his cell, lived rather in heaven than on earth, dead to the world and to himself, and entirely absorbed in the contemplation of divine things. His love of poverty and humility appeared in the meanness of his habit, cell, and whatever he made use of; and, by the perfect crucifixion of his affections, he was so disentangled from all earthly things as to seem scarce to live any longer in a mortal body. The fruit of his retirement was the incomparable book entitled, *The Spiritual Combat*, wherein he lays down the best remedies against all vices, and the most perfect maxims of an interior life in a clear concise style, which, in the original Italian, breathes the most affecting sincere simplicity, humility, and piety. A spiritual life he shows to be founded in perfect self-denial, and the most sincere sentiments of humility and distrust in ourselves on one side, and, on the other, in an entire confidence in God, and profound sense of his goodness, love, and mercy. By reading this golden little book St. Francis of Sales conceived the most ardent desire of Christian perfection, carried it fifteen years in his pocket, and read something in it every day, always with fresh profit, as he assures us; he strongly recommends it to others in several of his letters. Scupoli concealed his name in this work, but it was prefixed to it by his superiors after his happy death, which happened in the convent of St. Paul on the 28th of November, in the year 1610, the eightieth of his age. (See *Hist. des Clercs Reguliers*, l. 6, part. 2).

The *Spiritual Combat* was first printed at Venice in 1589. It ran through near fifty editions before the death of the author; in the first edition it had only twenty-four chapters, but these the author had increased to sixty in the edition of 1608, two years before his death. The first French translations have only thirty-three chapters; but that printed in Paris in 1608 contains sixty chapters, and is dedicated to St. Francis of Sales, who died only in 1622. F. Scupoli made still some additions, so that at his death it contained sixty-six chapters. It is translated into Latin, French, English, Spanish, Portuguese, German, Flemish, Greek, and Armenian. See the dates of these editions in the preface to the Latin edition given by F. Contini at Verona in 1747. We have three Latin translations: 1st, of F. Meazza, Theatin of Milan; 2d, of Lorichius,

by Gerard the Great, or Groot, in Holland, who died in the odor of sanctity in 1384, leaving his plan to be finished by his worthy successor, Dr. Florentius; it was continued in the same spirit by John Cacabus or Kettle.\* St. Charles Borromeo had a design of engaging his canons to live in this manner in common without vows; but the execution was prevented by his death. He had, soon after he was made archbishop, pitched upon the Theatins, whom St. Andrew had formed to a perfect ecclesiastic spirit, to set before the eyes of his clergy a model and living example from which they might learn the apostolic spirit of the most perfect disengagement from the world. Our saint founded new convents of his Order at Placentia, and in some other places; and was honored by God with the gifts of prophecy and miracles. After having given the world an example of the most heroic virtues, being broken with labors and old age, he was seized with an apoplexy at the altar as he was beginning mass, at those words, *Introibo ad altare Dei*; which he repeated thrice, and was not able to proceed. He was prepared for his passage

professor at Fribourg, afterward a Carthusian monk; 3d, of F. Mazotti, Theatin of Verona; this father lived afterward at Paris, and there corrected the beautiful Italian edition of this work in folio, at the royal press at the Louvre, in 1659. The best French translations were those of Mazotti and Du Bue, Theatins, and that of F. Brignon, Jesuit, which, from the year 1688, in which it first appeared, to this day, has the preference. F. Scupoli also wrote a little treatise, entitled, *The Peace of the Soul*; or, *The Path of Paradise*, often translated with *The Spiritual Combat*. Likewise three other treatises which are still extant only in the original Italian: 1, *The Manner of assisting the Sick*; 2, *On the Manner of reciting the Rosary*; 3, *A little addition to The Spiritual Combat*, in thirty-eight short chapters, never finished. The *Meditations on the Passion*, *Thoughts on Death*, and *Prayers*, added in some editions, are not Scupoli's; those on the *Passion* were writ by Verana, a pious Italian.

\* See the lives of these three holy men, written by Thomas-à-Kempis, that great contemplative and pious canon regular in the convent of Mount St. Agnes, near Zwoll in Overysse, where he made his profession in 1400, and died in 1471, in the ninety-first year of his age. In his youth he studied in the school of these secular clerks, who lived in community. Whether he composed or only copied the incomparable book, *Of the Imitation of Christ*, is a question of small importance, though it has produced so many prolix and elaborate dissertations, and so many warm contests, of which an account is given by Thuillier, in an express dissertation prefixed to the posthumous works of Mabillon and Ruinart. That the author was a monk, or at least a religious man, consequently not the learned and pious John Gerson, the chancellor of Paris, as Du-Pin and some others pretended, is clear from the author's own words. Abbé Valart, in a French dissertation inserted in his neat and correct edition of the *Imitation of Christ* published at Paris in 1758, enforces the proofs of the Benedictines and their partisans, that the author was not Thomas-à-Kempis, that he lived in the thirteenth century, and that he was a Benedictine abbot at Vercelli, named John Gessen or Gersen. A Canon Regular of St. Genevieve, published a neat and methodical reply under this title: "*Dissertation sur le Véritable Auteur du Livre de l'Initiation. &c. pour servir*

by the holy sacraments, and calmly resigned his soul into the hands of his Creator, on the 10th of November, 1608. His body is kept with honor in the church of his convent of St. Paul at Naples; and he was canonized by Clement XI.

This saint was a fit instrument of the Holy Ghost in directing others in the paths of perfect virtue, because dead to himself, and a man of prayer. He never spoke of himself, never thought of his own actions except of his weaknesses, which he had always before his eyes in the most profound sense of his own nothingness, baseness, total insufficiency, and weakness. Those who talk often of themselves, discover that they are deeply infected with the disease of the devil, which is pride, or with the poison of vanity, its eldest daughter. They have no other reward to expect but what they now receive, the empty breath of sinners. Even this incense is only affected hypocrisy. For men, by that base passion which they betray, become justly contemptible and odious to those very persons whose vain applause they seem to court. St. Teresa advises all persons to shun such directors, as pernicious to souls, both by the contagion of self-conceit and vain-glory which they spread, and by banishing the Holy Ghost with his light and blessing; for nothing is more contrary to him than a spirit of vanity and pride. The most perfect disinterestedness, contempt of the world, self-denial, obedience, and charity, are no less essential ingredients of a Christian, and especially an ecclesiastical spirit, than meekness and humility. The vows of Regular Canons, and their strictest rules only point out what are the duties, and what ought essentially to be the spirit of every clergyman by the obligation of his state, without the tie of particular vows, as the example of Christ and his apostle shows.

#### SS. TRYPHO AND RESPICIUS, MM. AND NYMPHA, VIRGIN.

TRYPHO and RESPICIUS were natives of Bithynia, at or near Apamea, and, upon the opening of Decius's persecution, in 250, were

de réponse à celle de M. l'Abbé Valart," in which he demonstrates that no Benedictine abbot or John Gersen was St. Antony of Padua's master at Vercelli (as Sedulius and Valart advance), but one Thomas, a canon regular of St. Victor's at Paris, then abbot of St. Andrew's at Vercelli, and a famous professor in theology; he questions the authority of those who say that Ludolf of Saxony translated *The Imitation of Christ* into German about the year 1330. But his arguments to disprove the claim which is made in favor of the unknown abbot Gersen, are more solid than those by which he endeavors to vindicate Kempis's title to this work. Kempis's other works bear evident testimony to his extraordinary sanctity, and spirit of prayer and contemplation; whether the style has any affinity with that of *The Imitation of Christ*, let others judge. *The Flandrican idiotisms* on which

seized, loaded with chains, and conducted to Nice, where Aquilinus, governor of Bithynia, and prefect of the East, then resided. After some days' confinement, they were brought to their trial before him, and upon their confession of their faith, an officer that stood by them told them that all who refused to offer sacrifice were to be burnt alive, and exhorted them to have compassion on themselves. Respicus answered: "We cannot better have compassion on ourselves than by confessing Jesus Christ, the true Judge, who will come to call every one to an account for all their actions." Aquilinus told them they were old enough to know what they ought to do. "Yes," said Trypho, "and therefore we desire to attain to the perfection of true wisdom by following Jesus Christ." The judge ordered them to be put on the rack. The martyrs, to express their readiness to suffer, forthwith stripped themselves, and stepped forward with surprising alacrity. They bore the torture near three hours with admirable patience and tranquillity; and only opened their mouths to invoke God, and extol his mercy and power, and to give the judge to understand to what dangers he exposed himself by his blindness. When they were taken down from the rack, Aquilinus, who was going out on a party of hunting, ordered them to be tied to the tails of horses, and led out into the fields, naked and torn and bruised all over as they were, that they might be exposed in that condition to the cold air; for it was winter, and the severity of the frost was so great that they were disabled from walking or standing without exquisite pain, for their feet were cloven by it. After this torment, the governor asked them if they did not yet relent; and, finding their constancy invincible, ordered them again to prison, threatening them that they should be treated with the utmost rigor. Soon after this, Aquilinus set out to make the tour of some other cities that were under his jurisdiction, and, at his return to Nice, called for the two prisoners, and, promising them great riches and honors if they complied, conjured them to consider their own good before it was too late. The martyrs, who had only God before their eyes, replied: "We cannot better follow your advice, and consider our own good, than by

Sanders, Foppens, &c. lay great stress, seem not clearer than several Italicisms. It is to conform to the opinion which has been most common, and because no other's claim is made out, that this book is quoted in this work under the name of Kempis, who was at least a copier. The author was doubtless a saint, and the more happy in his holy retirement and constant conversation with heaven, as he found the art of living entirely concealed from the world. It is the privilege of this book to make saints, and to be the pocket companion of all devout persons, this book being the genuine effusion of a perfect Christian spirit. It is, says Fontenelle, the most excellent book that ever came from the hand of man, the holy scriptures being of divine origin. *The Spiritual Combat* may be called its key or introduction.

persevering firm in the confession of the name of Jesus Christ." Aquilinus finding himself defeated in all his attacks, in a fit of impotent rage, commanded their feet to be pierced with large nails, and the martyrs to be dragged in that condition in the cold weather through the streets. He who is the strength of martyrs, gave them a courage superior to the malice of the enemy. The governor, surprised and confounded at their meek patience, ordered them to be whipped; which was done till the executioners were wearied. This enraged the judge still more, and he commanded their flesh to be torn with hooks, and afterward lighted torches to be applied to their sides. The saints remaining the same in the midst of these torments, the governor cried out to the tormentors, bidding them exert their skill in torturing the obstinate wretches in the most exquisite manner. But the saints were invincible and prayed thus: "Lord Jesus Christ, for whom we fight, suffer not the devil to vanquish us; strengthen and enable us to finish our course. The combat is thine; may the victory be thine." The next day they were examined a third time, and, being as constant as before, were beaten with plummets of lead, and afterward beheaded, in the year 250. See their authentic, thought not original Acts in Ruinart, Tillemont, t. 3, &c. Those in Metaphrastes are counterfeit.

With these two martyrs the Roman Martyrology joins *ST. NYMPHIA*, because her body reposes with theirs at Rome. She was a virgin of Palermo in Sicily, and, in the invasion of the Goths, in the fifth century, fled into Italy, where she served God in great sanctity, and died in peace at Suana in Tuscany. The Greeks honor *ST. TRYPHO* on the 1st of February, and there stood formerly a church in Constantinople, near that of *SANCTA SOPHIA*, which bore his name.<sup>1</sup> The ancient church of *ST. TRYPHO*, in Rome, being fallen to decay in 1604, was united to the church of *ST. AUSTIN*, which is now possessed of part of the relics of these three saints. But the principal parts of those of *SS. TRYPHO*, *RESPICIUS*, and *NYMPHA*, repose under the high altar in the church of the Holy Ghost in *SAXIA*, belonging to a great hospital in Rome. This street, lying between *ST. PETER'S* church and the *TIBER*, is called *SAXIA*, from a colony of Saxons whom *CHARLEMAGNE*, after he had defeated them in Germany, placed there,<sup>2</sup> that they might be instructed in the faith.

#### SAINT JUSTUS, ARCHBISHOP OF CANTERBURY, C.

He was a Roman by birth, and a learned and virtuous monk of *ST. GREGORY'S* monas-

<sup>1</sup> Assemani, *Calend. Univ.* in 1 Feb. t. 6, p. 112.

<sup>2</sup> See *Roma Moderna*, p. 62; *Baron. Not. in Martyrol. Rom.*

tery, by whom he was sent into England in 601, to assist *ST. AUSTIN* in preaching the faith there. In 604, he was consecrated the first bishop of Rochester, and, in 624, upon the death of *ST. MELLITUS*, translated to the archiepiscopal see of Canterbury. Pope Boniface accompanied the pall which he sent him, with a letter in which he admired the fruit of his labors in the great number of souls which he had initiated in the faithful service of God, and extolled his patience and zeal, exhorting him to persevere to the end, lest he should lose his crown. *ST. JUSTUS* ordained *ST. ROMANUS* his successor at Rochester, and *ST. PAULINUS* the first archbishop of York, and went to receive his reward at the hands of the Prince of pastors on the 10th of November, in 627. He was interred with his two predecessors, and is named on this day in the Roman and English Martyrologies.

#### SAINTS MILLES, BISHOP OF SUSA, ABROSIMUS, PRIEST, AND SINA, DEACON, MM. IN PERSIA.

*ST. MILLES* was born in the province of the *Razichæans*,\* was educated in the Persian court, and had a considerable post in the army, till, being converted to the Christian faith, he withdrew from the court of *LAPETA* and retired to *ILAM* or *ELAM* near *SUSA*. By his example and exhortations he converted many to the faith, and to the fervent practice of virtue; and for the service of that infant church consented to receive holy orders. Not long after, he was chosen bishop of *SUSA*, and consecrated by *ST. GADIABES*, bishop of *LAPETA*, afterward a martyr. Our saint took much pains for some years to reclaim men from superstition and vice; but reaped no other advantages than that of discharging his own duty, and of suffering for the faith. The infidels often dragged him through the streets and highways, beat him unmercifully, and treated him with unheard-of cruelty and indignities. Riches, sloth, and plenty were the bane of this great city, and though it had been plundered by *ALEXANDER THE GREAT*, it was still in a flourishing condition; and the old palace, which was said to have been built by *MARDOCHAI*, and was one of the largest in extent, and most stately that ever was erected in the world, was still standing. But pride and luxury were not perhaps carried higher in *SODOM* than in this city. The small number of Christians that were there, were infected in some measure with the vices of the infidels with whom they conversed.

\* This and the neighboring provinces of *Susiana*, *Uxios* (or of the *Huzites*), *Lapeta* and *Ilam* (or of the *Elymaites*, founded by *Elam*, son of *Sem*, *Gen. x*, 20), nearly make up the present province of *Chusistan*, of which *Susa*, now called *Sus*, is the capital. (*Steph. Evod. Assemani*, in *Not. in hæc Acta*).

St. Milles, finding them incorrigible, and seeing his residence amongst them rendered impossible by the rage of the persecutors, and by the tumults of a civil war, left the city, having first denounced the divine vengeance to the inhabitants. Three months after his departure, king Sapor, for punishment of a rebellion which the city and the Elamites had raised, sent hither an army and three hundred elephants, with an order to put the inhabitants to the sword, raze the houses and all the other buildings to the ground, remove their very foundations, plough up the soil, and sow corn upon it. This order was rigorously executed, but the city has been since rebuilt, and Susa shows at this day stupendous ruins of its ancient grandeur. It had been the winter seat of the ancient kings of Persia, from Cyrus; the summer they spent in a colder climate, at Ecbatana.

As for St. Milles, a desire of seeing holy places, and conversing with eminent servants of God for his improvement in sacred knowledge and devotion, led him to travel to Jerusalem and Alexandria. He carried nothing with him but a book of the gospels, and made this truly a journey of penance, piety, and recollection. In Egypt he visited St. Ammonius, the disciple of St. Antony, the father of the Mourners, as the Persians and Syrians to this day call monks, because they wear black or mourning habits. In those deserts he staid some time in a cave with a certain monk, who used to feed a serpent of the species called Nosephus, which came to his cave at certain hours, without doing him any hurt. St. Milles liked not such a guest, and burst the serpent, perhaps by poisoning its food. In his return, he made a visit to St. James of Nisibis, who was then building his great church. After some stay with that holy prelate, he went into Assyria, and bought there a great quantity of silk, which he sent to St. James for the use of his church. Coming to Seleucia and Ctesiphon,\* he found the numerous church there thrown into great disorder by the insufferable pride and arrogance of Papas the primate, who had alienated the minds of the clergy, and, by a very irregular conduct, given occasion to a pernicious schism which was raised amongst them. A synod being assembled at Seleucia to reform the abuses which Papas had introduced in the

discipline, and to hear the complaints of several bishops against him, St. Milles spoke to him with great liberty and gravity. "Whence comes it," said he, "that you despise your colleagues? Do you forget the precept of Christ,<sup>1</sup> *He that is the greatest among you, let him be as a servant?*" Papas replied in a fit of brutish anger: "Foolish man, would you pretend to teach me, as if I knew not my duty!" St. Milles, taking the book of the gospels out of his pocket, laid it upon the table, and addressing himself to Papas, said: "If you are ashamed to learn your duty of me, who am a base mortal man, learn it at least from the holy gospel." Papas, no longer possessing himself, in his rage, striking the book with his hand, said: "Speak then, gospel, speak." St. Milles, shocked at these impious words, took up the sacred book, respectfully applied it to his mouth and eyes, and then, raising his voice, said to Papas: "The angel of the Lord will punish the insult you have offered to the word of life. Half your body shall this moment become without motion; neither yet shall you soon die. God will prolong your life some years, that you may be to others a living example of his justice." That instant Papas was struck with a palsy, which seized one side of his body, and he fell to the ground.<sup>2</sup> This happened in 314. Beausobre thinks<sup>3</sup> his palsy might be naturally produced by the extravagant fit of rage into which he threw himself, yet be an effect of the divine vengeance, for which natural causes are often employed. Papas survived this accident twelve years, took for his coadjutor St. Simeon, and died in 326, the year after the council of Nice, at which St. Sciadustes or Sadoth assisted as deputy for him.

St. Milles retired into the country of Maresan, called by the Latins Mesene, upon the Euphrates, and took up his abode with a hermit. The lord of that country, who had been sick two years, recovered his health by our saint's prayers, and this miracle converted many infidels. Our saint returned into the province of the Razichæans, his own country, and there baptized many. In 341, the bloody edicts of Sapor against the Christians coming abroad, Hormisda Guphrizius, governor of that province, caused him and

<sup>1</sup> Luke xxii, 26.

<sup>2</sup> Jos. Assemani, *Bibl. Orient.* t. 3, part. 2, p. 320.

<sup>3</sup> *Hist. de Manichée*, l. 2, ch. 3, p. 184, 185.

\* Seleucia and Ctesiphon, which stand on the opposite banks of the Tigris, might be called the same city, and were the capital of Persia under the Saxonite race; the kings often residing there, though sometimes at Ledan, the capital of the Huzites, and frequently at Lapeta. Bagdad was built by the Saracens upon the ruins of Seleucia, which they had destroyed in the conquest of that country, and is thirty miles from the ruins of Babylon upon the Euphrates in Chaldea, which Strabo and Diodorus Siculus say was almost a desert when they wrote, in the reign of Augustus. Eusebius (in Isa. xiii) tells us it was a desert in his time; and St. Jerom (in eund. text.) says that the kings of Persia made use of it for a park for the keeping of wild beasts for their hunting. Benjamin of Tu-

dela in Navarre, a Jew, in the twelfth age, giving an account of his travels, says that he found Babylon entirely destroyed, that the ruins of Nebuchodonosor's palace were conspicuous, and that the spot was literally the habitation of serpents, which were so numerous, that no one durst go near the place. At present, the very spot where Babylon stood seems uncertain to many judicious critics. The archbishops of Seleucia took the title of Catholicos, which expresses a kind of patriarchal dignity. Hence their successors who fell into Nestorianism, are styled patriarchs of the Nestorians, and reside at Bagdad.

his two disciples, Abrosimus a priest, and Sina a deacon, to be apprehended, and sent them in chains to Maheldagdar, the capital city of the Razichæans. They were twice scourged, and solicited many ways to offer sacrifice to the sun. The martyrs ceased not repeating the divine praises in their dungeons. In the beginning of the year, that is, in October (for the Chaldæans to this day begin their year on the 1st of that month), Hormisda had made preparations for a great hunt of wild beasts. The day before this diversion, he sent for St. Milles, and after many reproachful words, threatened to despatch him like one of the wild beasts in the woods, unless he demonstrated to him the truth of his religion. The martyr's answers were modest, but firm; and the inhuman governor put an end to his discourse, by rushing upon him and stabbing him through the shoulder. Narses, Hormisda's brother, seeing this, drew his sword, and ran him through the other shoulder, of which wound he died. Hormisda commanded Abrosimus and Sina to be stoned to death by the soldiers, upon the tops of two hills which faced each other; which was forthwith executed. The two impious brothers were both slain on the day following, by chance arrows shot at a stag; and their bodies were left upon the spot, that the flesh might be devoured by the beasts and birds of prey; after which the bones were gathered and buried, according to the ancient Persian custom, which subsisted till the sixth century, as appears from Agathias,<sup>1</sup> but was extirpated by the Mahometans when they became masters of the country. The Christians always interred their dead in Persia, as in other countries. The bodies of these three martyrs were conveyed to the castle of Malcan, and deposited in a tomb prepared for them. The inhabitants attributed to the blessing of God for the sake of his martyrs, that the Sabæan Arabs who had often infested that country, never made their appearance there from that time. These martyrs suffered in the year 341, the 32d of Sapor II, on the 13th day of the moon of November, which that year was the 5th of November, according to the solar computation. The Roman Martyrology joins these with several other Persian Martyrs on the 22d of April; the Grecian Menæa mentions them on the 10th of November, which was perhaps the day of their burial. See their genuine Chaldaic Acts, with the notes of Monsignor Steph. Evodius Assemani, Act. Mart. Orient. t. 1, p. 66; Sozomen, l. 2, c. 13.

<sup>1</sup> L. 2, p. 60.

## NOVEMBER XI.

### ST. MARTIN, BISHOP OF TOURS, C.

For the history of St. Martin, we are chiefly indebted to his illustrious disciple St. Sulpicius Severus, who, in an elegant and classical style wrote his life some time before his death. The name of Constantius for Constantine, and some other such mistakes, crept into this work through the negligence of copiers, who often use abbreviations, especially in names. To supply omissions in this life, eight years after St. Martin's death, St. Sulpicius wrote three dialogues; in the first, Posthumian introduces the discourse by relating certain miracles and edifying instances of virtue, especially of the love of poverty, and the blind obedience of several Egyptian monks. In the second and third dialogue, St. Sulpicius, under the name of Gallus, a disciple of St. Martin, recounts several remarkable circumstances of his life. Others he mentions in four of his epistles; and in that to Bassula, his wife's mother, then living at Triers, he relates the circumstances that attended the holy bishop's happy death. He speaks of him also in the account he gives of the Priscillianists, with which he closes his sacred history (l. 2, c. 50, 51). Though this author imitates the style of the purest ages, yet he declares that he neglects elegance; and he takes the liberty to use certain terms and phrases familiar in his time, or necessary to express our holy mysteries, which are not of the Augustan standard. These Clerc finds fault with; but even Cicero allows philosophers to invent new terms to express new notions or things. How shocking is the delicacy of Bembo, who 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 is not a Ciceronian word, for which some of his works were condemned, and by him recalled. A certain Paulinus of Perigueux, in 461, and Fortunatus of Poitiers, about the year 590, wrote the life of St. Martin, in rough heroic verse, wholly copied from St. Sulpicius Severus, so as only to have disfigured the colors by changing the canvass. St. Gregory of Tours speaks of St. Martin in his history (l. 1 et 10), and in 594, finished his four books of the Virtues and Miracles of St. Martin, some of which miracles were wrought upon himself; to others he was an eye-witness; and the rest he learned from persons of credit. See on St. Martin, Tillemont, t. 10, p. 309; and Vie de S. Martin, in 450, at Tours, 1699, by abbé Gervaise, then provost of St. Martin's at Tours, afterward bishop of Horren, who was massacred in his mission, with all his attendants, by the Caraibes or Cannibals, the 20th of November, in 1729; also the criticisms of Dom Badiet the Maurist monk, Hist. de l'Abbaye de Marmoutier, et de l'Eglise Royale de S. Martin de Tours.

A. D. 397.

THE great Saint Martin, the glory of Gaul, and the light of the Western Church in the fourth age, was a native of Sabaria, a town of Upper Pannonia, the ruins of which appear upon the river Gunez, in Lower Hungary, two leagues from Sarwar, upon the Raab, near the confines of Austria and Stiria. St. Gregory of Tours places his birth in the year 316, or before Easter in 317, the eleventh of Constantine the Great. His parents carried him with them in his infancy to Pavia in

Italy, whither they removed, and the saint had his education in that city. His father was an officer in the army, and rose to the commission of a military tribune, not much different from that of a colonel, or rather of a brigadier amongst us. Our saint from his infancy seemed animated with the spirit of God, and to have no relish for any thing but for his service, though his parents were idolaters. At ten years of age he made his way to the church against the will of his parents, and desired to be enrolled among the catechumens. His request was granted, and he assisted as often as possible at the instructions that were given to such at the church; by which he conceived so ardent a love of God, that, at twelve years of age, he was for retiring into the desert, and would have done it, had not the tenderness of his age hindered him. His heart, however, was always set upon the church and monasteries. An imperial order being issued, to oblige the sons of veteran officers and soldiers to bear arms, the saint's own father, who very much desired that his son should follow that profession, discovered him, and at fifteen years of age he was compelled to take the military oath, and was entered in the cavalry. He contented himself with one servant, and him he treated as if he were his equal; they ate together, and the master frequently performed for him the lowest offices. All the time he remained in the army, he kept himself free from those vices which too frequently sully and degrade that profession, and, by his virtue, goodness, and charity, gained the love and esteem of all his companions. He was humble and patient above what human nature seemed capable of, though he was not yet baptized. He comforted all those that suffered affliction, and relieved the distressed, reserving to himself out of his pay only what was sufficient for his daily support.

Of his compassion and charity St. Sulpicius has recorded the following illustrious example. One day, in the midst of a very hard winter and severe frost, when many perished with cold, as he was marching with other officers and soldiers, he met at the gate of the city of Amiens a poor man, almost naked, trembling and shaking for cold, and begging alms of those that passed by. Martin, seeing those that went before him take no notice of this miserable object, thought he was reserved for himself; by his charities to others he had nothing left but his arms and the clothes upon his back; when, drawing his sword, he cut his cloak into two pieces, gave one to the beggar, and wrapped himself in the other. Some of the by-standers laughed at the figure he made in that dress, whilst others were ashamed not to have relieved the poor man. In the following night St. Martin saw in his sleep Jesus Christ dressed in that half of the garment which he had given away, and was bid to look at it well, and asked whether he knew it. He then heard Jesus say to a troop

of angels that surrounded him: "Martin, yet a catechumen, has clothed me with this garment." This vision inspired the saint with fresh ardor, and determined him speedily to receive baptism, which he did in the eighteenth year of his age, but still continued almost two years in the army, at the request of his tribune, with whom he lived in the most intimate friendship, and who promised to renounce the world when the term of the service and commission in which he was then employed, should be elapsed. During this interval Martin was so entirely taken up with the obligations of his baptism, that he had little more than the name of a soldier, and expressed much impatience at being detained one moment from devoting himself solely to the divine service. Upon an irruption which the Germans made into Gaul, the troops were assembled to march against them, and a donative was distributed amongst the soldiers. Martin thought it would be ungenerous and unjust to receive the donative when he had thoughts of quitting the service. He therefore begged that his donative might be bestowed on some other person, and asked his dismissal, that he might give himself up totally to the service of Christ. He was told that it was for fear of the battle that was expected next day, that he desired his dismissal. Martin, with surprising intrepidity, offered to be placed in the front without arms, saying: "In the name of the Lord Jesus, and protected, not by a helmet and buckler, but by the sign of the cross, I will thrust myself into the thickest squadrons of the enemy without fear." That night the barbarians demanded and obtained peace; upon which Martin easily procured leave to retire, after having served in the army about five years, according to the most probable account.\*

St. Martin, having quitted the camp, went to St. Hilary, who had been made bishop of Poitiers in the year 353 or 354. That great prelate soon became acquainted with the saint's extraordinary merit, and, in order to fix him in his diocese, would fain have ordained him deacon, but was not able to overcome his humility, and was obliged to be content only to make him exorcist. Martin was very desirous to pay his parents a visit in Pannonia; for which he obtained the leave of St. Hilary, who made him promise he would return to him again. In crossing the Alps, he fell into the hands of a company of robbers, and one of them lifted up his sword over his head to kill him; but another held his arm. They admired his modesty and intrepidity, and asked him who he was, and whether he was not struck with fear at the

\* Either he must have served in the army much longer, or rather his birth must have happened several years later than it is placed by St. Gregory of Tours, if the general of whom he obtained his commission was Julian Cæsar, who was raised to that dignity, and sent to command in Gaul, in November, in 355, where he continued till 361.

sight of a sword lifted up to kill him. He answered that he was a Christian, and that he had never been more calm and secure than under that danger, because he certainly knew that the divine goodness is always most ready to protect us in life or in death, and is never more present to us than in the greatest dangers; but said he was only grieved that they, by the lives which they led, deprived themselves of the mercy of Christ. The robbers listened to him, admired the courage and confidence in God which virtue inspires, and he who had attempted to kill the saint put him in his road, became a Christian, led a penitential religious life in a monastery, and himself afterward related this circumstance. Martin continued his journey through Milan into Pannonia, and converted his mother and many others; but his father remained in his infidelity. In Illyricum he with so much zeal opposed the Arians who prevailed there without control, that he was publicly scourged by them and banished the country. In Italy he heard that the church of Gaul was sorely oppressed by those heretics, and St. Hilary banished; upon which melancholy news he chose a retreat near the walls of Milan, where he entered upon a monastic life. Auxentius, the Arian invader of the see of Milan, soon became acquainted with his zeal for the orthodox faith and the council of Nice, and drove him out of that diocess. The saint in this distress fell into the company of a very virtuous priest, with whom he agreed to retire to the little desert island of Gallinaria, upon the coast of Liguria, near Albenga. Here, whilst he lived in great abstinence on roots and wild herbs, he happened unawares to eat a considerable quantity of hellebore, enough to have caused his death, if he had not been restored to his health when brought to the last extremity, by having recourse to prayer. Understanding, in 360, that Saint Hilary was returning to his bishopric, he went to Rome to meet him on his road, and finding there that he was already gone by, speedily followed and overtook him, and being most affectionately received by him, accompanied him to Poitiers. It being Martin's earnest desire to pursue his vocation in holy solitude, St. Hilary gave him a little spot of land, called Locociagum, now Lugugé, two leagues from the city, where our saint built a monastery, which was standing in the eighth century, and seems to have been the first that was erected in Gaul. Amongst others who were received by the saint in this house, was a certain catechumen, who, shortly after, whilst St. Martin was absent for three days upon business relating to the divine service, fell ill of a fever, and died suddenly, beyond all expectation, and without baptism. The saint returning home, found his monks in great affliction, and the corpse laid out in order to be buried. Bursting into a flood of tears, he fixed his eyes on the corpse; and feeling in himself a divine im-

pulse to work a miracle, he ordered the rest to go out of the chamber, and, like another Eliseus, stretched himself upon the dead body, and prayed for some time with great earnestness, till, perceiving that it began to revive, he rose up and stood by it, whilst, in less than two hours, the deceased person began to move his limbs, and at last opened his eyes. Being restored to life, he related how, after his departure, his soul seemed to be presented before the divine tribunal, and sentenced to a dark dungeon, but that two angels represented to the Judge that Saint Martin poured forth his prayers in her behalf; and that the Judge ordered them to restore her to the body, and raise it to life. The person was immediately baptized, and lived many years. Another time, the saint restored to life, in the same manner, a slave of a neighboring rich man, who had hanged himself. These two miracles exceedingly spread his reputation; and in the year 371 he was chosen the third bishop of Tours, and consecrated on the 3d of July. Saint Gatian, who came from Rome about the same time with St. Dionysius of Paris, in 250, had first preached the faith there, founded that see, and governed it fifty years, as St. Gregory of Tours affirms. His successor, after the see had been several years vacant, was St. Litorius, upon whose death the people demanded St. Martin for their bishop. A stratagem was made use of to call him to the door of his monastery to give his blessing to a sick person, and he was forcibly conveyed to Tours under a strong guard. Some of the neighboring bishops, who were called to assist at the election, urged that the meanness of his dress and appearance, and his slovenly air, showed him to be unfit for such a dignity. But such objections were commendations of the servant of God, who was installed in the episcopal chair.

St. Martin in this new dignity continued the same manner of life, retaining the same humility of mind, austerity of life, and meanness of dress. He lived at first in a little cell near the church, but, not being able to endure the interruption which he met with from the many visits he there received, he retired to a monastery which he built two miles from the city, which is the famous abbey of Marmoutier, the most ancient that now subsists in France, and belongs to the congregation of St. Maur. The place was then a desert, enclosed by a high steep rock on one side, and by the river Loire on the other, and the entrance into it was only by one very narrow passage. The holy bishop had a cell built of wood; several of his monks had cells made in the same manner, but the greater part took up their dwellings in narrow holes, which they dug in the side of the rock; one is still shown in which St. Martin is said to have lodged for some time. He had here in a short time about fourscore monks; amongst them no one had any distinct property; no one was allowed to buy or sell, as was the



practice of the greater part of the monks with regard to their work and sustenance. No art or business was permitted amongst them, except that of writing, to which only the younger were deputed; the more ancient attended to nothing else but to prayer and spiritual functions. Very rarely any went out of his cell, except to the oratory where they assembled at the hours of public prayer; and they ate all together in the evening after the hour of the fast. Wine was never afforded to any one, unless sickness required it. Most of them had garments of camel's hair, that is, of coarse camlet, and it was esteemed a crime to wear any soft clothing. There were, nevertheless, many persons of quality amongst them, who had been educated in a tender and delicate manner. Many bishops were chosen out of this monastery; for there was not a city which did not desire to have a pastor who had been bred under the discipline of St. Martin. The bishop himself was frequently employed in visiting all the parts of his diocess. Not far from his monastery stood a chapel and an altar, erected by the concession of his predecessors, over the tomb of a pretended martyr. The place was much revered by the people; but Saint Martin, who was not over-credulous, would not go thither to pray, not hearing any assured account of the relics. He asked the eldest of the clergy what they knew of them, and not receiving satisfaction, he went one day to the place with some of his brethren, and, standing over the tomb, besought God to show him who was buried there. Then turning to the left, he saw near him a pale ghost, of a fierce aspect, whom he commanded to speak. The ghost told his name; and it appeared that he had been a robber, who was executed for his crimes, whom the people had honored as a martyr. None but St. Martin saw him; the rest only heard his voice. He thereupon caused the altar to be removed, and freed the people from this superstition.<sup>1</sup> Formerly bishops canonized saints, or declared them such; but, to prevent the danger of abuses, this has been long since reserved to the most mature discussion and solemn approbation of the apostolic see of Rome. To honor relics without a prudent or moral assurance of their authenticity, or without the due authority of pastors as the canons require, is to fall into superstition. Where these rules of prudence are observed, even though a mistake should happen, it is of the same nature as if a person by inculpable inadvertence, kissed some other book instead of the bible; and the primary object of such religious actions, which is to glorify God in his saints, is always certain, whatever mistakes may happen in facts, or such like human means which excite our devotion. But the example of St. Martin, St. Gregory the Great, St. Charles Borromeo, and all other holy prelates, ought to excite all

pastors to be diligent and severe in examining and removing relics which are not sufficiently warranted.

The utter extirpation of idolatry out of the diocess of Tours and all that part of Gaul, was the fruit of the edifying piety, miracles, and zealous labors and instructions of St. Martin. Soon after he had entered upon his episcopal charge, he was obliged (probably on account of the heathenish temples, or some such affairs) to repair to the court of Valentinian I, who generally resided in Gaul. That prince, who was a good soldier, was a most passionate, rough, and proud man, and, though he had been remarkable for his zeal in the reign of Julian the Apostate, seemed on certain occasions afterward too favorable to idolatry, or too indifferent about religion, as appears, amongst other instances, from the following: The church never admitted comedians to baptism till they had quitted that profession, so that the pagans dreaded lest any of their comedians should turn Christians, as a prejudice to their public diversions. Valentinian therefore decreed that if any comedians in sickness desired baptism, the magistrates should be informed, that they might cause them to be visited, and see if they were really in danger, before they were allowed to be baptized.<sup>2</sup> This prince, knowing that St. Martin was come to beg of him something in favor of the Christian religion which he had no mind to grant, gave orders that he should not be admitted into the palace. Also his wife Justina, who was a furious Arian, endeavored to prepossess him against the holy bishop. St. Martin, having attempted in vain twice or thrice to get access, had recourse to his ordinary weapons. He put on hair-cloth, covered his head with ashes, abstained from eating and drinking, and prayed day and night. On the seventh day, he was ordered by an angel to go boldly to the palace. Accordingly he went thither, found the doors open, and nobody stopping him, he went to the emperor, who, seeing him at a distance, asked in passion why they had let him in, and would not vouchsafe to rise; but the place where he sat was suddenly all in a flame; which soon forced him to get up, says Sulpicius Severus.<sup>2</sup> Then finding that he had felt the divine power, he embraced the saint several times, and granted him all that he desired, even before he had time to mention his requests. After this, he gave him audience several times, often made him eat at his table, and, at his departure, offered him great presents, which the saint modestly refused, out of love to the poverty he professed. This must have happened before the year 375, in which this emperor died.

St. Martin destroyed many temples of idols, and felled several trees that were held as

<sup>1</sup> Sulp. Sev. in Vit. S. Mart. c. 11, p. 310

<sup>1</sup> L. Cod. Theod. de Scen. lib. 15.

<sup>2</sup> Sulp. Sev. Dial. 2, c. 5, p. 456

sacred by the pagans. Having demolished a very ancient temple, he would also have cut down a pine that stood near it. The chief priest and other pagans opposed; but at length agreed that they themselves would fell it, upon condition that he who trusted so strongly in the God whom he preached would stand under it where they should place him. The saint, who was directed in these extraordinary events by a divine inspiration, consented, and suffered himself to be tied to that side of the tree on which it leaned. When it seemed just ready to fall upon him he made the sign of the cross, and it fell on the contrary side. There was not one in a prodigious multitude of pagans that were present, who did not upon the spot demand the imposition of hands in order to be received amongst the catechumens. Another time, as he was pulling down a temple in the country of *Ædoui*, that is, in the territory of *Autun*, a great number of pagans fell upon him with great fury, and one attacked him sword in hand. The saint took away his mantle, and presented his bare neck to him; but the pagan, being miraculously terrified, fell backwards, and begged he would forgive him. His zeal exposed him on many occasions to the hazard of his life. Wherever he destroyed temples, he immediately built churches or monasteries; and continued frequently to perform great miracles. At *Triers* he cured a maid who was sick of a palsy, and just ready to expire, by putting some oil that was blessed into her mouth. He restored to health a slave who belonged to *Tetradius*, formerly proconsul, that was possessed with a devil. At *Paris*, as he entered the gate of the city, followed by a great crowd, he kissed a most loathsome leper, and gave him his blessing, and he was forthwith healed. Small threads of the clothes or hair-shirt of *St. Martin* often cured the sick when applied to them. One time the saint, as he was going to *Chartres*, passed through a village, the inhabitants of which were all idolaters, yet they all came out to see him pass by. The holy prelate, seeing this multitude of infidels, was moved with extreme compassion, and with earnest affection lifted up his eyes to heaven. Then he began to preach to them the word of God in the manner that he was accustomed, and sweetly to invite them to eternal salvation, with such pathetic words, voice, and energy, that it appeared plainly that it was not he spoke, but God in him. A woman brought to him at that very time her only son, a child who was dead, and besought him, as the friend of God, to restore him to life. The saint, judging that this miracle might occasion the conversion of many, made his prayer, and, in the presence of all the people, restored the child alive to the mother, who was amazed and out of herself for joy. The people who had seen this miracle, cried out aloud to heaven, ran to the saint, and cast themselves at his feet, beseeching him to

make them catechumens, and to prepare them for baptism. *St. Martin* rejoiced at the conversion of so many souls to God, much more than any one could have done for the conquest of a kingdom, or all temporal advantages. *Paulinus*, who flourished with so great reputation for sanctity at *Nola*, being seized with a violent pain in his eye, where a cataract was beginning to be formed, *St. Martin* touched him with a pencil, and he was immediately cured.<sup>1</sup> Many other miracles wrought by *St. Martin* are related by *St. Sulpicius Severus*, especially in casting out devils, whom he did not expel with threats and terrors as other exorcists were accustomed to do; but clothed with rough hair-cloth, and covered with ashes, he prostrated himself upon the ground, and, with the arms of holy prayer, subdued them, and forced them at length to yield. The same venerable author recounts several instances of revelations, visions, and the spirit of prophecy with which the saint was favored by God. An extraordinary prudence, particularly in the discernment of spirits, was the fruit of his profound humility, perfect purity of heart, spirit of prayer, and contemplation. By this he discovered various subtle illusions and snares of the spirit of darkness. One day, when *St. Martin* was praying in his cell, the devil came to him environed with light, clothed in royal robes, with a crown of gold and precious stones upon his head, and, with a gracious and pleasant countenance, told him twice that he was Christ. Humility is the touchstone which discovers the devil's artifices, in all which a spirit of pride reigns. By this the saint, after some pause, discerned the evident marks of the angel of darkness, and said to him: "The Lord Jesus said not that he was to come clothed with purple, and crowned and adorned with a diadem. Nor will I ever believe him to be Christ who shall not come in the habit and figure in which Christ suffered, and who shall not bear the marks of the cross in his body." At these words the fiend vanished, and left the cell filled with an intolerable stench.

Whilst *St. Martin* was employed in making spiritual conquests, and in peaceably propagating the kingdom of Jesus Christ, the western empire was shaken with horrible convulsions. *Maximus* was proclaimed emperor by the Roman legions in Britain in 383, and, passing into Gaul, was acknowledged by the mutinous soldiery there, made *Triers* the seat of his empire, and defeated *Gratian* near *Paris*, who was betrayed by his own forces, and assassinated by *Andragathius* at *Lyons* on the 25th of August, in 383. The churches in Spain and Gaul were at that time disturbed by the *Priscillianists*,\* who renewed

<sup>1</sup> Sulp. De vitâ S. Martin. c. 9.

\* One Mark, a Manichee, coming from Memphis in Egypt into Spain, spread the poison of his

many errors of Simon Magus, the Gnostics, and the Manichees, to which they added their favorite tenet of dissimulation and lying, it being an avowed principle amongst them, "Swear, forswear thyself; betray not the secret." Maximus found Ithacius, a Spanish bishop, the warmest accuser of the Priscillianists, waiting for him at Triers. Idacius his colleague joined him there. The new emperor received them favorably, and commanded the ringleaders of the heretics to be conducted thither from Spain, and confronted with their two accusers. St. Martin happened to go to Triers, to intercede with the tyrant in favor of certain persons who were condemned to death for adhering to their late

errors in Galicia. His first disciple was Agape, a lady of distinction, who brought over a rhetorician named Elpidius. These taught Priscillian, who gave name to the sect. He was rich, and well born; had fine parts, was eloquent, curious, and inquisitive; had read a great deal, and acquired a great stock of profane learning; but was conceited of his own knowledge, vain, and of a hot restless temper. He tainted with his errors several persons of quality, and a great number of the common people, especially women; and his obliging carriage and modest composed gravity gained him much respect. (Sulpic. Sev. l. 2 Hist. c. 46—51; Prosper and Isidore in Chron.). The errors of this sect are chiefly gathered from St. Leo's Letter to Turibius (ep. 15, ed. Quesnell. ol. 93), the first council of Toledo (Conc. t. 2, p. 228), the council of Braga, in 563 (t. 5, p. 36), St. Austin, &c. The Priscillianists with Sabellius confounded the three persons in the Trinity, in which they introduced many new uncouth terms, they said Christ is the *only-begotten* Son of God, because he was the only son of Mary, but that God had many other sons; they taught that Christ assumed our nature, was born, and suffered, only in appearance; that every human soul is a portion of the divine substance, and pre-exists the state to which it is condemned in the body; that the devil, or author of evil, was not created by God, but sprang from darkness and the chaos, and is evil by his original nature; marriages they condemned and dissolved, and authorized obscenities, calling their adulteresses and harlots adoptive sisters; they did not reject the Old Testament, but explained it all allegorically; to the books of the New Testament they added false acts of St. Thomas, St. Andrew, and St. John, and two most blasphemous books, the one wrote by Priscillian, called *Memoria Apostolorum*, the other called *Libra* or the *Pound*, because it consisted of twelve questions, or blasphemies. This book they ascribed to Dictinius. To conceal their doctrine by lies and perjuries when necessary, they held to be a precept, and were ready to abjure Priscillian and their tenets. (S. Aug. ep. 237, n. 3, &c.). Two bishops, named Instantius and Salvianus, were seduced by Priscillian; Higinos, bishop of Cordova, their neighbor, at first vigorously opposed them, but afterward came over to them. The two bishops, Instantius and Salvianus, and Elpidius and Priscillian, laymen, were condemned with their heresy by the council of Saragossa, subscribed by twelve bishops, held, not in 380 (as Labbe, Hardouin, Pagi, Tillemont, and Fleury imagine, from a mistaken inscription), but in 381, as cardinal d'Aguirre shows. The execution of this sentence was committed to Ithacius, bishop of Ossobona (formerly an episcopal see in Lusitania, now called Estombar in Algarve-), who was ordered by the council likewise to excommunicate Higinus, bishop of Cordova. Isidore commends exceedingly the eloquence of Ithacius, but Sulpicius Severus reproaches him and his colleague Idacius with gluttony, revenge,

master, Gratian. Many at the same time came from different parts to pay their court to Maximus with the most fawning adulation. But our saint always maintained his apostolical authority, imitating herein St. Ambrose, who had been there before him upon an embassy from Valentinian II, Gratian's younger brother, who remained in possession of Italy. Though St. Martin was Maximus's subject, which the other was not, he discovered the utmost reluctance to communicate with Maximus; and, when he was invited to dine at the emperor's table, he refused a long while, saying boldly, that he could not eat at the same table with a man who had deprived one emperor of his dominions, and another of his life. Maximus

haughtiness, and flattery. This Idacius is commonly called bishop of Merida, by a mistake of the expression of Sulpicius, who calls him *Emerita etatis*, of an advanced age. Instantius and Salvian grew furious by their condemnation, and ordained Priscillian bishop of Avila. Ithacius and Idacius exasperated the heretics and others by the violence of their proceedings, and procured a rescript from the emperor Gratian, by which the heretics were ordered to be banished. Instantius, Salvian, and Priscillian, resolved to address themselves to pope Damasus; they perverted many in their road near Auch in Aquitain, particularly Euchrocia, wife of Delphidius, a famous poet and orator, and her daughter Procula, who is said to have been with child by Priscillian. Pope Damasus refused to see them; Salvian died at Rome; the other two repaired to Milan, where St. Ambrose treated them as pope Damasus had done. But they gained Macedonius, master of the offices, who obtained of Gratian an order to the vicar of Spain to restore them to their churches; which was executed. By this it appears that Spain was no longer governed by a proconsul, as it was a little before, but by a vicar of the prefect of the prætorium of Gaul. This was at that time Gregory, to whom Ithacius had repaired, and whom he found favorable to his cause. Under his protection he remained at Triers, not being able to stand the fury of his enemies in Spain. Maximus in the mean time becoming master of that country listened to his complaints, and despatched an order to the vicar of Spain to send Instantius and Priscillian to be tried in a council at Bourdeaux. There Instantius was condemned, but Priscillian appealed to Maximus, and they were both sent to him at Triers. Sulpicius says the council ought to have condemned Priscillian for contumacy, or, if he had any room for suspecting these prelates, to reserve the sentence to other bishops, and not leave such crimes to the determination of an emperor (Hist. l. 2). But they doubtless were afraid of offending a new tyrant, with whose inclinations they were no way acquainted. Priscillian and his associates, being put to death at Triers, were honored by their followers in Spain as martyrs, and their bones conveyed thither and honored as relics. Maximus was defeated by Theodosius in Italy, and soon after slain at Aquileia in 338 or 339. Ithacius was then brought to a trial, convicted of seditious and irregular behavior, and sent into banishment in 389, where he died. The Priscillianists in Spain were repressed by the severe laws of Honorius in 407 and 408, and suppressed by the zeal of the holy pope St. Leo, and of St. Turibius, bishop of Astorga, in 447, or at least by the invasion of the Moors. (Simonis de Uries *Dissertatio Critica de Priscillianistis, eorumque fatis, doctrinis et moribus*, Quarto, Ultrajecti, Anno 1745; *Historia Priscillianistarum*, à Fr. Girves, Presbytero, Jur. Can. Doct. Romæ, an. 1749, Octavo; Tillemont; and Orsi)

protested that he had not accepted of the empire voluntarily, but that it had been forced upon him by the soldiery; that his incredible success seemed to testify the will of God, and that not one of his enemies had perished, except those who lost their lives in the battle. St. Martin at length was prevailed upon to accept the invitation, which gave the emperor the utmost satisfaction, who ordered a great entertainment to be made, and invited the most considerable persons of his court, and, among others, his uncle and brother, both counts, and the prefect of the prætorium. The priest who accompanied Saint Martin was seated in a most honorable place between two counts, and on the same couch; and St. Martin on a low seat near the emperor. In the midst of the entertainment, an officer presented the cup as usual to Maximus, who ordered it to be given to St. Martin, expecting to receive it from his hand; but, when the bishop had drunk, he gave it to his priest, as the most worthy person in the company; which action was exceedingly applauded by the emperor and the whole court. The empress, who attended night and day to the bishop's discourses, sat always at his feet upon the ground, and would needs give him an entertainment in her turn, to which she invited the emperor. St. Martin consented with the utmost reluctance; for, though he was above seventy years old, he never conversed with women except on necessary spiritual affairs. But he found it unavoidable, as he had several things to petition for, such as the delivery of prisoners, the recalling several that were in banishment, and restoring estates that had been confiscated. The empress herself waited upon him at table in the humble posture of a servant.

Neither St. Ambrosen or St. Martin would communicate with Ithacius, or those bishops who held communion with him, because they sought to put heretics to death. We cannot wonder at the offence these saints took at their prosecuting Priscillian in such a manner, when we consider how much the church abhorred the shedding of the blood even of criminals, and never suffered any of her clergy to have any share in such causes. St. Martin continually reprov'd Ithacius for his conduct, and pressed him to desist from his accusation. He also besought Maximus not to spill the blood of the guilty, saying, it was sufficient that they had been declared heretics, and excommunicated by the bishops, and that there was no precedent of an ecclesiastical cause being brought before a secular judge. Ithacius, far from hearkening to his advice, presumed to accuse him of this heresy, as he usually did those whose manner of life seemed to him too rigid. But Maximus, out of regard to St. Martin's remonstrances, caused the trial to be deferred all the while he staid at Triers, and even promised him that the blood of the persons accused should not be spilt. But after the

saint had left Triers, he suffered himself to be prevailed upon, and committed the cause of the Priscillianists to Evodius, whom he had made prefect of the prætorium. This severe judge convicted Priscillian of several crimes by his own confession, as of holding nocturnal assemblies with lewd women, of praying naked, and other such things. Ithacius was the accuser, and was even present when Priscillian was put to the torture.<sup>1</sup> Though after this he withdrew, and did not assist at their condemnation to death. Evodius laid the whole proceeding before Maximus, who declared Priscillian and his accomplices worthy of death. Evodius therefore pronounced sentence. Priscillian, his two clerks named Felicissimus and Armenius, Latrocinus a layman, and Euchrocia were beheaded. The bishop Instantius, who had been condemned by the council of Bourdeaux, was banished to the islands of Sylina, or the isles of Scilly, beyond Britain. Soon after, Aferinus and Aurelius, two deacons, were condemned to death; Tiberian was sent to the same islands, and his estate confiscated, and others were punished for the same cause.<sup>2</sup> Ithacius and his associate bishops were supported by the emperor, so that several who disapproved their conduct, durst not condemn them. Only one bishop, named Theognostus, publicly declared against them. The Ithacians prevailed upon the emperor to send tribunes into Spain with a sovereign power to search out heretics, and deprive them of their lives and possessions. No one doubted but many innocent persons would fall undistinguished in this search; for the paleness of a man's countenance, or his dress, was enough to bring him into suspicion with those people. The day after they had obtained this order, they heard, when they least expected it, that St. Martin was almost got to Triers; for he was obliged to go there very often about affairs of charity. The Ithacians were greatly alarmed at his coming, and when they found that he abstained from their communion, they told the emperor that, if the obstinacy of Theognostus was supported by Martin's authority, their reputation would be entirely ruined. Maximus therefore represented mildly to the holy man that the heretics had been justly condemned for their crimes by the imperial judges, not by the bishops. But perceiving that St. Martin was not moved, but urged that the bishops had carried on the prosecutions, Maximus fell into a passion, and, going away, gave immediate orders that the persons for whom he came to intercede should be put to death. These were count Narses, and the governor Leucadius, who were obnoxious to Maximus for having adhered to Gratian's party. The holy man had still more at heart to prevent the tribunes being

<sup>1</sup> Latinus Pacatus, in Paneg. Theodos. sen. l. 1 fol. 202.

<sup>2</sup> Sulpic. Sev. Hist. Sacra, l. 2, c. 51.

sent into Spain, and this not only for the sake of many Catholics, but also for the heretics, whose lives he was extremely desirous to save. His not communicating with the Ithacians was only meant by him to prevent the mischiefs which might arise from the scandal of their unjust deportment; but, as they were not excommunicated, it was no violation of any canon to communicate with them. St. Martin therefore in this extremity ran to the palace again, and promised the emperor to communicate with Ithacius, provided he would pardon those unfortunate persons, and recall the tribunes who had been sent into Spain. Maximus immediately complied with his demands. The next day being pitched upon by the Ithacians for the ordination of Felix, the newly elected bishop of Triers, St. Martin communicated with them upon that occasion, that so many people might be rescued from slaughter. The day following, he left Triers with some remorse, or a grief for his condescension. But he was comforted by an angel at prayer in the wood near Andethanna, now Echternach, five miles from Triers, who said to him that he had reason to grieve for a condescension which was a misery, but charity rendered it necessary and excusable.<sup>1</sup> St. Sulpicius adds, that St. Martin used to tell them with tears in his eyes, that, from this time, it cost him more difficulty and longer prayers to cast out devils than formerly. Some weakness, imperfection, or venial sin is often an occasion of a subtraction of sensible devotion or grace, till it be recovered by greater humility and compunction; though such subtractions are frequently sent merely for trials.

St. Martin continued his journey to Tours, where he was received as the tutelar angel of his people. In his great age he relaxed nothing of his austerities, or of his zealous labors for the salvation of others; and he continued to the end of his life to confirm his doctrine by frequent and wonderful miracles, as we are assured by St. Sulpicius Severus. This great man,\* renouncing the world, chose for his first retreat a little cottage upon an estate which he had at a village upon the borders of Aquitain, now in Languedoc, called Primuliac, and afterward Mount Primlau, a place not now known. He made several visits to Saint Martin, and squared his life by his direction. Upon his arrival, the blessed man himself presented water to him and his companions to wash their hands before eating, ordered them to be served with a moderate corporal refectio; then fed them with the spiritual food of his heavenly discourses, strongly exhorting them to renounce sensuality, and the pleasures and

distracted of the world, that, without hinderance, they might follow the Lord Jesus with their whole hearts. In the evening he washed their feet with his own hands. St. Sulpicius assures us, that though a stranger to secular learning, he was in his discourses clear, methodical, pathetically vehement, and powerfully eloquent; that he was very ready in solving intricate difficulties of holy writ, in answering questions upon spiritual matters, and in giving to every one suitable advice; that no one confuted errors and infidelity, or set off the truth of the Christian religion with greater perspicuity or force. This illustrious author adds, that he never heard any man speak with so much good sense, with so much knowledge and penetration, or with purer language; and that the gravity, dignity, and humility, with which he delivered himself, were not to be expressed. Nevertheless, his strongest exhortation to perfect virtue was the almost irresistible influence of his example and wonderful sanctity. No one ever saw him angry, disturbed, sad, or vainly laughing; the same tranquillity of mind, the same serenity of countenance appeared in him in prosperity and adversity, and, under all the vicissitudes of human accidents, even beyond what seemed possible in this mortal life. Christ was always in his mouth and in his heart. Nothing reigned there but sincere humility, piety, peace, mercy, and goodness. He was very cautious never to judge others, and to interpret every one's actions, if it was possible, in the best part. Injuries, slanders, envy, and the jealousy of persecutors, which, in the whole course of his life were never wanting, he recompensed by weeping bitterly for their sins, and by seeking every opportunity of serving them, and of heaping benefits upon them, never excluding any one from his holy friendship.<sup>1</sup> He would never lose any time in the day, and often passed whole nights in labors and watchings. To his body he allowed only that refreshment and repose which extreme necessity required, lying on the bare ground, covered with a coarse sackcloth. Amidst his exterior employments his heart was always closely united to God, and he seemed never to lose sight of his presence, either in words or actions. And as smiths, when they have no iron bar before them to work on, strike sometimes on the anvil through use, so St. Martin, whether he read, or wrote, or treated with men, through habit was continually recollected in the interior man, and conversed sweetly with the heavenly Spouse, and with the Giver of all graces. He was accustomed to gather profitable spiritual lessons and thoughts, and to kindle holy affections from all things which occurred. Once, when he saw a sheep newly shorn, he pleasantly said to those that were with him: "This sheep hath fulfilled the

<sup>1</sup> Sulpic. Sev. Dial. 3, c. 11, 12, 13.

\* See the Life of St. Sulpicius, 29 Jan. vol. i, p. 172.

<sup>1</sup> Sulpic. vit. S. Martin, c. 26, 27.

precept of the gospel, because, having enough for two coats, it hath parted with one to such as have need; so should you likewise do." Seeing a man keeping swine, very cold, and but half covered with a poor scanty coat of skins, he said: "Behold Adam driven out of Paradise; but let us, leaving the old Adam, clothe ourselves with the new." In visiting his diocess, arriving once at a river, he saw a great quantity of fowl very busy in gorging up the fish; whereupon he said: "These ravenous birds resemble much our infernal enemies, which lie always in wait to catch unwary souls, and suddenly make them their prey." But he commanded the fowls to leave the waters, and betake themselves to the hills and moors; which they instantly did. In this manner every creature served the saint's purified eyes as a lively glass of truth; and, from all things, he gathered, without study or labor, and even with delight, wholesome lessons, to maintain his heart always in pure and heavenly thoughts. In like manner he endeavored that his subjects should exercise their souls constantly in prayer, that they might be disposed to afford a clean and agreeable lodging to the heavenly Spouse. It was by keeping his mind ever fixed on God, and by the excellent purity of his heart, much more than by the natural vivacity of his wit, and by his reading, that he attained to so high a degree of true science, and heavenly eloquence, and acquired that strength with which, as a great captain of the spiritual warfare, he by all means continually waged war against the prince of this world, and, wherever he went, dispossessed him of his ancient tyranny.

St. Martin was above fourscore years old, when God was pleased to put a happy end to his labors. Long before his departure, he had knowledge of his approaching death, which he clearly foretold to his disciples. Being informed that a scandalous difference had arose amongst the clergy at Cande, a parish at the extremity of his diocess, at the confluence of the Loire and the Vienne in Touraine, upon the borders of Poitou and Anjou, he went thither to compose the disturbance, attended as usual by a great number of his disciples. Having remained there some time, and settled all things to his satisfaction, he was preparing for his return, when he was seized with his last sickness, and found, on a sudden, his strength fail him. As soon as he was taken ill, he called his religious brethren about him, and told them that the time of his departure was come. At this news they all with tears and with one voice said to him: "Father, why do you forsake us? or to whom do you recommend us? The ravening wolves will fall upon your flock. We know you desire to be with Jesus Christ; but your reward is secure, nor will be a whit diminished by being deferred a while. Have pity on our necessity, who are left amidst great dangers."

The servant of God, moved with their tears, wept also, and prayed thus: "Lord, if I am still necessary to thy people, I refuse no labor. Thy holy will be done." "As if he had said," says St. Sulpicius, "My soul is unconquered by old age, weakness, or fatigues, and ready to sustain new conflicts, if thou callest me to them. But if thou spare my age, and take me to thyself, be the guardian and protector of those souls for which I fear." By these words he showed that he knew not which was dearest to him, either to remain on earth for Christ, or to leave the earth for Christ; and has taught us in prayer for temporal things, to remit ourselves with perfect resignation and indifference to the divine will, begging that God may direct all things in us and through us to his greater glory. The saint had a fever which lasted some days; notwithstanding which he spent the night in prayer, lying on ashes and hair-cloth. His disciples earnestly entreated him that he would suffer them at least to put a little straw under him. But he replied: "It becomes not a Christian to die otherwise than upon ashes. I shall have sinned if I leave you any other example." He continually held up his eyes and hands to heaven, never interrupting his prayer, so that the priests that stood about him begged he would turn himself on one side, to afford his body a little rest. He answered: "Allow me, my brethren, to look rather towards heaven than upon the earth, that my soul may be directed to take its flight to the Lord to whom it is going." Afterward, seeing the devil near him, he said: "What dost thou here, cruel beast? Thou shalt find nothing in me. Abraham's bosom is open to receive me." Saying these words, he expired on the 8th of November, probably in 397.\* He died seven months after St. Ambrose, as St. Gregory of Tours assures us. They who were present wondered at the brightness of his face and whole body, which seemed to them as if it were already glorified.<sup>1</sup> The inhabitants of Poitiers warmly disputed the possession of his body; but the people of Tours carried it off. The whole city came out to meet it; all the country people, and many from neighboring cities flocked thither, with about two thousand monks, and a great company of virgins. They all melted into tears, though no one doubted of his glory. He was carried with hymns to the place of his interment, which was in a little grove at some distance from the monastery, where certain monks lived in separate cells. The place was then five hundred and thirty paces from the city, as St. Gregory of Tours informs us, though at present it is part of it, and the

<sup>1</sup> S. Sulpic. Sever. ep. 3, ad Bassulum socrum suam, p. 369.

\* On the Chronology of the Life of St. Martin, which is very intricate, see *Mém. de Trevoux*, an. 1765, p. 1238, 1269

walls were carried so far as to encompass it in the beginning of the inroads of the Normans. Saint Brice, St. Martin's successor, built a chapel over his tomb, and St. Perpetuus, the sixth bishop of Tours, about the year 470, founded upon that spot the great church and monastery, the saint's sumptuous tomb being placed behind the high altar.\* These monks secularized themselves in the seventh century. Toward the close of the eighth, pope Adrian I, at the request of Charlemagne, placed there regular canons, and Alcuin was shortly after appointed their abbot.† These canons were secularized in the reign of Charles the Bald, in 849, and have continued so ever since. The king of France, from the time of Hugh Capet, is the abbot and first canon. Besides eleven dignitaries, and fifty-one canons, &c., there are ecclesiastical honorary canons, namely, the patriarch of Jerusalem, the archbishops of Mentz, Cologne, Compostella, Sens, and Bourges; the bishops of Liege, Strasbourg, Angers, Auxerre, and Quebec; and the abbots of Marmoutier, and Saint Julian's at Tours; and lay honorary canons, the dauphin, the dukes of Burgundy, Anjou, Brittany, Bourbon, Vendôme, and Nevers; the counts of Flanders, Dunois, and Angouleme; also the earl of Douglas, in Scotland, before that family had changed its religion. The extraordinary devotion which the French and all Europe have expressed to Saint Martin, and to this church for the sake of his precious tomb, would furnish matter for a large history. The Huguenots rifled the shrine and scattered the relics of this saint. But this church recovered a bone of his arm, and part of his skull.<sup>1</sup> Before this dispersion, certain churches had obtained small portions which they still preserve. The priory of St. Martin's-in-the-Fields at Paris is possessed of a part; two of his teeth are shown in St. Martin's at Tournay. The cathedral at Tours was built by St. Martin in honor of St. Maurice; but, since the year 1096, bears the title of St. Gatian's. Its chapter is one of the most illustrious in France; the bishop of Tours was suffragan to Rouen till he was

<sup>1</sup> See Gervaise, l. 4, p. 344, 352.

\* That this was an abbey of monks till the seventh century is invincibly demonstrated by Dom Badier against Abbé Gervaise.

† Hence the authors of the History of the Gallican church, and some others, doubt whether Alcuin was a monk. But it seems undoubted that he had professed himself a monk in his youth in England. And F. Daniel observes, from Eginhard, that Charlemagne never nominated the same person to two abbeys, except Alcuin, to whom he gave several abbeys, that he might settle in them regular discipline; which he might do, though of a different Order. He, indeed, chose St. Martin's at Tours for his retreat; but his view was to settle better the discipline of this great house, and to satisfy his devotion to St. Martin, in imitation of many other great men. There also he had the convenience of an excellent library.

made a metropolitan. A vial of sacred oil is kept at St. Martin's, with which Henry IV was anointed king instead of that from Rheims. St. Sulpicius relates that St. Martin sometimes cured distempers by oil which he had blessed,\* and that this oil sometimes miraculously increased."<sup>1</sup>

Many miracles wrought at the shrine of St. Martin, or through his intercession, immediately after his happy death, some of which are recounted by St. Gregory of Tours, Fortunatus, and others, excited exceedingly the devotion of the people. Some have imagined that he was the first saint publicly honored by the church as a confessor; but this is not so much as insinuated by any ancient author; and St. John the Evangelist, St. Thecla, and many others were not properly martyrs, not to mention St. Petronilla, St. Praxedes, and St. Pudentiana. The principal feast of Saint Martin is kept on the 11th of November; that of his ordination and the translation of his relics on the 4th of July; that of bringing them back from Auxerre to Tours, called *Relatio*, on the 13th of December.

The virtue of St. Martin, which was the miracle of the world, was founded in the most profound humility, perfect meekness, and self-denial by which he was dead to himself, in his continual meditation on religious truths, in his love of heavenly things, and contempt of the world, to which his heart was crucified; lastly, in the constant union of his soul to God, by the exercise of holy prayer, and by the entire resignation of himself to the divine will in all things without reserve. Such a disposition could not but be accompanied with the most ardent fraternal charity, zeal for the divine honor, and all other virtues. Whatever our state and circumstances may be in the world, unless, by learning the same virtues, and studying daily to improve them in our hearts, we put on the spirit of Christ, bear his image in our souls, and wear his livery, we cannot hope to be owned by him at the last day, or to find admittance into the company of his elect; but shall be cast forth with the reprobate into outer darkness.

<sup>1</sup> S. Sulp. Dial. 3, c. 2, 3.

\* Oil found in the tomb of saints, or even that which was taken from lamps which burned before their shrines, has been anciently often used with devotion as a relic; but this ought not lightly to be done by private persons. St. Gregory the Great sent to queen Theodelinda the oils, as he calls them, of SS. Peter, Paul, and of near seventy other martyrs and confessors at Rome; and some portions called the oil of many hundreds, and others of many thousands (Muratori, Anecd. Lat. t. 2; Mabillon, Diss. des SS. Inconnus, c. 19, p. 103, and App. p. 174). Paul Warnefrid (De Gest. Longob. l. 2, c. 15) attributes a miraculous healing of sore eyes to the application of oil taken from a lamp burning before St. Martin's altar.

## ST. MENNAS, M.

THE edicts of Dioclesian were rigorously executed in the East, when Mennas or Menas, an Egyptian by birth, a soldier in the Roman troops, then quartered at Cotyæus in Phrygia, was apprehended, and, boldly confessing his faith, cruelly scourged, then tormented in the most inhuman manner on the rack, and at length beheaded, by the command of Pyrrhus, the president, probably about the year 304. His name has been always very famous in the calendars of the church, especially in the East. See the first Acts of this martyr, translated in Surius, who borrowed them from Metaphrastes.—They begin, Βασιλευόντος Διοκλητιάνου καὶ Μαξιμιάνου, and are warmly defended and extolled by Falconius, p. 30. The second Acts in Surius, ascribed to Timothy, patriarch of Alexandria, in 380, deserve little credit.—(See Tillem. t. 5, in Peter of Alex. n. 4). Lambecius mentions other Acts of this saint, t. 8, p. 269. See Fabricius, Bibl. Gr. t. 6, p. 548.

Another ST. MENNAS, martyr in Lybia, under Maximian, is named in the Eastern and Western Martyrologies on the 10th of December. Procopius (l. 1 De ædif. Justin.) mentions a church built at Constantinople by Justinian, in honor of St. Mennas, whose body was translated thither. This Baronius understands of the Lybian; Jos. Assemani of Mennas, the soldier under Dioclesian (t. 5, p. 461). The Acts of Mennas the Lybian, in Surius, are of no authority.

## NOVEMBER XII.

## ST. MARTIN, POPE, M.

From his letters; Theophanes; and especially Anastasius, in Pontific. et in ep. ad Martin. Narniens, episc.; the Vener. Card. Baronius; Fleury, l. 38; Jos. Assemani, Comm. in Kalendar. t. 6, p. 253.

A. D. 655.

ST. MARTIN was a native of Todi in Tuscany, and became renowned in the clergy of Rome for his learning and sanctity. Whilst he was deacon of that church, he was sent by pope Theodorus in quality of apocrisiarius or nuncio to Constantinople, where he showed his zeal against the reigning heresy of the Monothelites. Upon the death of Theodorus, after a vacancy of near three weeks, Martin was elected pope in July, 649, and, in the October following, held in the Lateran church a council of one hundred and five bishops, against the Monothelites, in which he condemned the ringleaders of that sect, particularly Sergius and Pyrrhus, who had been

formerly bishops of Constantinople, and Paul, who was then in possession of that see. The Ecthesis of Heraclius and the Typus of Constans, two imperial edicts, were likewise censured; the former, because it contained an exposition of faith entirely favorable to the Monothelites; the latter, because it was a formulary by which silence was imposed on both parties, and it was forbid by it to mention either one or two operations in Christ. "The Lord," said the Lateran fathers, "hath commanded us to shun evil and to do good; but not to reject the good with the evil. We are not to deny at the same time both truth and error."

The emperor Constans sent Olympius, his chamberlain, in quality of exarch into Italy, with an order either to cause Martin to be massacred, or to send him prisoner into the East. Olympius, coming to Rome whilst the council was assembled, endeavored to raise a schism; but, not succeeding by open violence, had recourse to treachery, and commanded one of his attendants to murder the pope whilst he was administering the communion in the church of Saint Mary Major, which might be more easily done, as the pope carried the communion to every one in his own place. The servant who had undertaken to execute this commission afterward swore that he had been struck with blindness, and could not see the pope.—Olympias, therefore, seeing the pope had been thus protected by heaven, declared to him the orders which he had received, made his peace with him, and marched into Sicily, then in the hands of the Saracens, where his army perished, and he died of sickness. The emperor then sent Theodorus Calliopas exarch, with Theodorus Pellurus, one of his chamberlains, with a strict charge to seize Martin, whom he accused of heresy, because he condemned the Type; and charged him with Nestorianism, as the Egyptians did all Catholics. The new exarch and the chamberlain arrived at Rome with the army from Ravenna on Saturday the 15th of June, 653. The pope, who had been sick ever since October, shut himself up in the Lateran church, but sent some of his clergy to salute the exarch, who inquired where the pope was,<sup>1</sup> saying, he desired to adore him,\* which he repeated the next day. Two days after, on Monday, Calliopas accused him of having arms concealed; but the pope bade him search his palace, which he did; and no arms being found, the pope said: "Thus have calumnies been always employed against us." Half an hour after, the soldiers returned, and seized the pope, who lay sick on

<sup>1</sup> S. Mart. ep 15; and Anastas. in S. Martin.

\* To adore and to salute were used in that age promiscuously; and to adore the emperor was a phrase used long before. (Gothofred. ad Leg. un. Cod. Theod. de præpositis sacri cubiculi; and Salmasius, ad Hist. August.).



a couch near the gate of the church; and Calliopas presented the clergy a rescript of the emperor, commanding St. Martin to be deposed as unworthy of the popedom. The clergy cried out: "Anathema to him who shall say that pope Martin hath changed any point of faith, and to him who perseveres not in the Catholic faith till death." Calliopas, fearing the multitude, said: "There is no other faith but yours; nor have I any other;" several of the bishops said: "We will live and die with him." The pope was led out of the church into the palace, and, on the 18th of June, taken thence at midnight, and carried in a boat down the Tiber to Porto, where he was put on board of a vessel to be conveyed to Constantinople. After three months' sail, he arrived at the isle of Naxos, where he stayed with his guards a whole year, being allowed to lodge in a house. For a long time he was afflicted with a dysentery and a loathing of food. When the bishops and inhabitants sent him any provisions, the guards plundered them, and abused with injurious language and blows those who brought him presents, saying: "Whoever shows any kindness to this man is an enemy to the state." St. Martin was more afflicted at the injuries which his benefactors received than at his own sufferings. He was brought to Constantinople on the 17th of September, in 654, and, after much ill usage, lay in a dungeon without speaking to any body but his keepers for near three months, from the 17th of September to the 15th of December. In one of his letters he wrote as follows: "It is now forty-seven days since I have been permitted to wash myself either in cold or warm water. I am quite wasted and chilled, and have had no respite either upon sea or land from the flux which I suffer. My body is broken and spent, and when I would take any nourishment, I want such kind of food as is necessary to support me; and have a perfect aversion and loathing to what I have. But I hope that God, who knows all things, when he shall have taken me out of this world, will bring my persecutors to repentance."<sup>1</sup> On the 15th of December, he was examined by the Sacellarius, or treasurer, in the chamber of that magistrate, in presence of the senate, which was then assembled there. He was removed thence to a terrace, where the emperor might have a sight of him from his window; and the Sacellarius ordered his guards to divest him of the marks of his episcopal dignity. Then delivering him into the hands of the prefect of the city, he said: "Take him, my lord prefect, and pull him to pieces immediately." He likewise commanded those that were present to anathematize him. But not above twenty persons cried out anathema; all the rest hung down their heads, and retired overwhelmed with grief.

<sup>1</sup> S. Mart. ep. 15.

The executioners, laying hold of the saint, took away his sacerdotel pallium, and stripped him of all his clothes, except a tunic which they left him without a girdle, having torn it from the top to the bottom, so that his naked body was exposed to sight. They put an iron collar about his neck, and dragged him in this manner from the palace through the midst of the city, the gaoler being fastened to him, and an executioner carrying the sword before him, to show that he was condemned to die. The people wept and sighed, except a small number who insulted him; but the martyr preserved a calm and serene countenance. Being come to the prætorium, he was thrown into a prison with murderers; but, about an hour afterward, was taken thence, and cast into the prison of Diomedes, so much hurt and bruised, that he left the staircase besmeared with his blood, and seemed ready to give up the ghost. He was placed on a bench, chained as he was, and almost dead with cold, for the winter was very severe. He had none of his own friends or servants about him, but a young clerk who had followed him weeping. The gaoler was chained to him, and the order for his execution was expected every moment; and the holy pope impatiently waited for martyrdom. But it was delayed, and his irons were knocked off. The emperor went next day to visit the patriarch Paul, who lay very sick, and related to him all that had been done against the pope. Paul sighed, and said: "Alas! this is still to augment my punishment." And he conjured the emperor to be satisfied with what the pope had suffered. Paul died soon after, and Pyrrhus, who had been formerly patriarch, was very desirous to recover that see. During his exile he had abjured the Monothelite heresy under pope Theodorus at Rome, and had been entertained as a bishop by that church, according to its accustomed law of hospitality toward strangers. Constans sent Demosthenes, deputy to the Sacellarius, to examine St. Martin in prison, whether Pyrrhus had made his recantation at Rome of his own accord, or through solicitations. St. Martin satisfied him that he had done it of his own accord; though he had soon relapsed again. Demosthenes said: "Consider in what glory you once lived, and to what a condition you are now reduced. This is entirely owing to yourself." The pope only replied: "God be praised for all things."

St. Martin continued in the prison of Diomedes near three months, to the 10th of March, 655, when he was ordered to be banished to the Taurica Chersonesus on the 15th of May. The famine was so great in that country, that the pope assured his friends, in one of his letters: "Bread is talked of here, but never seen. If some relief is not sent us from Italy, or Pontus, it is impossible to live."<sup>1</sup> He wrote another letter in Septem-

<sup>1</sup> Ep. 14.

ber, wherein he says :<sup>1</sup> " We are not only separated from the rest of the world, but are even deprived of the means to live. The inhabitants of the country are all pagans ; and they who come hither, besides their learning the manners of the people of the country, have no charity, nor even that natural compassion which is to be found among barbarians. Neither do they bring any thing from other places in the barks which come hither to be loaded with salt ; nor have I been able to buy any thing but one bushel of corn, which cost me four gold pence. I admire the insensibility of all those who have heretofore had some relation to me, who have so entirely forgot me, that they do not so much as seem to know whether I am in the world. I wonder still more at those who belong to the church of St. Peter, for the little concern they show for one of their body. If that church has no money, it wants not corn, oil, or other provisions, out of which they might send us some small supply. What fear hath seized all these men, which can hinder them from fulfilling the commands of God, in relieving the distressed ? Have I appeared such an enemy to the whole church, or to them in particular ? However, I pray God, by the intercession of St. Peter, to preserve them steadfast and immoveable in the orthodox faith. As to this wretched body, God will have care of it. *He is at hand* ; why should I give myself any trouble ? I hope in his mercy, he will not prolong my course." The good pope was not disappointed of his hope ; for he died on the 16th of September, in 655, having held the holy see six years, one month, and twenty-six days. He was interred in a church of the Blessed Virgin, within a furlong from the city of Chersona ; a great concourse of people resorted to his tomb. His relics were afterward carried to Rome, and deposited in a church dedicated long before in honor of St. Martin of Tours. He is honored by the Latins, on the 12th of November, the day of the translation of his relics to Rome, and by the Greeks on the 13th of April ; also on the 15th and 20th of September ; by the Muscovites on the 14th of April. His constancy and firmness appear in his letters. They are well written, with strength and wisdom ; the style is great and noble, worthy of the majesty of the holy see.

The saints equally despised the goods and the evils of this life, because they had before their eyes the eternal glory with which momentary labors and sufferings will be abundantly recompensed. Can we be called Christians, who, by our murmuring and impatience under the least trials, and by recoiling at the least harsh word, show ourselves to be strangers to the spirit, and enemies to the cross of Christ ? It is only by bearing the marks of his sufferings, and by practising the heroic virtues which tribulation calls forth,

<sup>1</sup> Ep. 7.

that we can enter into the bliss which he has purchased for us by his cross. If with the saints we look up at the joys which are to be the recompense of our patience, and consider attentively the example of Christ, we shall receive our sufferings, not only with resignation, but with joy, as graces of which we are most unworthy.

#### ST. NILUS, ANCHORET, FATHER OF THE CHURCH, C.

NOBILITY, dignities, honors, and riches, have not given so great lustre to the name of St. Nilus, as the contempt of those things for the love of Christ. In his retreat, such was his care to live unknown to the world, that he has concealed from us the very manner of life which he led in the desert, and all we know of him is reduced to certain general circumstances. He seems to have been a native of Ancyra in Galatia, says Orsi ; it appears by his writings that he had a regular education, in which piety and religion had always the ascendant. It is uncertain at what time of life he had St. Chrysostom for master ; but it must have been at Antioch, whither the reputation of that holy doctor must have drawn him, perhaps when he resigned his government in order to retire from the world. St. Nilus was married, had two sons, lived in great splendor and dignity, and was raised by the emperor to the post of prefect or governor of Constantinople. The ambition, avarice, jealousies, and other vices which reigned in the court of Arcadius, could not fail to alarm the conscience of a pious and timorous magistrate, who, in all his actions, feared nothing so much as to authorize or connive at injustice or sin. And the desire of living only to God and himself worked so strongly in his heart, that he obtained, though with some difficulty, his wife's consent to withdraw himself from the world, about the year 390. His eldest son he left to her care to be trained up to the duties of his station in the world, and, with the younger, named Theodulus, betook himself to a solitary life in the desert of Sinai. In this retreat they lived together in the most fervent exercises of the monastic state, and sustained many conflicts against both their visible and invisible enemies.

The works which St. Nilus hath left us were in great request amongst the ancients, and, as Photius justly remarks,<sup>1</sup> demonstrate the excellent perfection of his virtue, and his great talent of eloquence.\* In his treatise,

<sup>1</sup> Cod. 201.

\* The works of St. Nilus, without his letters, were published at Rome in 1673, by Joseph-Maria Suarez. F. Peter Poussines, Jesuit, published his letters, to the number of 335, in quarto, at Paris, in 1657. Leo Allatius hath printed a much greater number in four books, at Rome, in 1668. folio. The saint frequently admonishes priests not to be

On the Monastic Life, he observes that Christ came from heaven to teach men the true way of virtue and wisdom, to which all the sages of the ancients were strangers. He adds, that the first Christians imitated their master in all things; but that this primitive zeal being cooled, some persons took a resolution to abandon the perplexing business of the world, and renounced riches and pleasures, the better to apply themselves to the exercise of all virtues, and to curb their passions; but that this state, so holy in its original, had then so much degenerated, that many professors of it disgraced it by their irregularities. These disorders he censures with great fervor and acuteness, in this and his other ascetic works, in which he strongly recommends voluntary poverty, obedience, concord, and humility. In his book *On Prayer*, a work particularly admired by Photius, many excellent maxims are laid down. The saint recommends that we beg of God, in the first place, the gift of prayer, and entreat the Holy Ghost to form in our hearts those pure and ardent desires which he has promised always to hear, and that he vouchsafe to teach us interiorly to pray; this holy doctor will have us only to ask of God that his will be done in the most perfect manner. To persons in the world he inculcates temperance, humility, prayer, contempt of the world, continual meditation on death, and the obligation of giving large alms. The saint was always ready to communicate to others his spiritual science. For, in the tranquillity of his solitude, he had learned to know God in a manner in which he is not known in the tumult of the world, and to taste the sweets of his peace. What proficiency he had made in the maxims of an interior life and in the study of the holy scriptures, and how much he was consulted by persons of all ranks, appears from the great number of his letters, which are still extant. They are short, but elegant, and written with spirit and vehemency, especially when any vice is the theme. By an express treatise, he endeavors to show the state of anchorets or hermits to be preferable to that of religious who live in communities in cities, because the latter find it more difficult to preserve their

too harsh in receiving sinners; and relates that, in the time of the apostles, a bishop called Carpus was rebuked by Christ in a vision, for using too much rigor towards penitents (l. 2, ep. 190; et ep. 64, l. 4, recited in the second council of Nice); he blames the lord Olympiodorus, to whom this letter is addressed, that he had caused the shapes of beasts and other strange forms to be painted upon the walls of a church; and tells him that we may only paint the cross in the chancel, and round the church place pictures of the Old and New Testament, that those who cannot read may learn the history of the bible. The Iconoclasts had falsified this passage by putting it, *may write over the walls*, instead of, *may paint*, &c. He tells us (l. 1, ep. 294) that St. Chrysostom, celebrating the divine mysteries, saw angels attending the priests at the distribution of the adorable body and blood of Jesus Christ.

virtue and recollection, and to subdue their passions; but he must speak of hermits, who have been first well exercised under some experienced master; and he takes notice that hermits have their particular difficulties and great trials. This he himself had experienced by violent interior temptations and troubles of mind, with which the devil long assaulted him; but he overcame them by assiduous reading, prayer, singing of psalms, frequent genuflexions, patience, the practice of humility, and the sign of the cross, with which he armed himself upon the sudden appearance of an enemy.<sup>1</sup> The same arms he recommended to others under the like temptations.<sup>2</sup> He lays down excellent rules against all vices in his treatises *On Evil Thoughts*, *On Vices*, and *On the Eight Vicious Thoughts or Capital Sins*, on which he says excellent things, especially on the dangers of vain-glory and sloth. Who would not have thought that Saint Nilus, by forsaking the world, was out of the reach of exterior trials and afflictions? Yet, in the wilderness, he met with the most grievous. The Saracens, making an inroad into the deserts of Sinai, massacred a great number of the monks, and finding Theodulus, our saint's son, in a certain monastery, they carried him away captive with several others. The anxious father sought him on every side, and fell himself into the hands of the invaders, but soon procured his liberty. At length he found his son at Eleusa, with the bishop of that city, who had ransomed him out of charity. The good prelate with joy restored him to his father, whom he obliged to receive the holy order of priesthood at his hands.<sup>3</sup> Nilus was then fifty years old. He lived to a very great age, and died in the reign of the emperor Martian. His love of obscurity followed him to the grave, so that the year and circumstances of his happy death are concealed from us. His remains were brought to Constantinople in the reign of Justin the Younger, and deposited in the church of the apostles there. On St. Nilus see the accurate Leo Allatius, *Diatriba de Nilis et eorum scriptis*, in the end of his epistles; Fabricius, *Bibl. Gr. ad Leon, Allat. Diatrib. de Nilis, ad calcem* vol. 5; Tillemont, t. 14; Orsi, l. 28, n. 83, 84, 85, 94; Jos. Assemani, in *Calend. ad 14 Jan. t. 6, p. 68*.

#### ST. LIVIN, B. M.

THIS saint was a learned and zealous Irish bishop, who went over into Flanders to preach the faith to the idolaters. To enter upon that work by dedicating himself a holocaust to God, he spent thirty days in prayer at the tomb of St. Bavo, at Ghent, and offered

<sup>1</sup> L. De Theodulo filio, n. 8.      <sup>2</sup> L. 3, ep. 98.

<sup>3</sup> See S. Nili narrationes septem de cæde Monachorum, et de captivitate filij sui Theoduli.

there every day the holy sacrifice. After this solemn consecration of himself to his Redeemer, he began to announce the word of life, and converted many about the country of Alost and Hautem. Having cultivated the study of poetry in his youth, he composed an elegy on St. Bavo, who died only six years before him.\* St. Livin was massacred by the pagans, at Esche, in the year 633, according to Colgan, who mentions him to have been bishop of Dublin before he went to the mission of Flanders. His death is placed by others in 656. He was buried at Hautem, three miles from Ghent; and his relics were translated to the great monastery of St. Peter's at Ghent, in 1006. In a shrine by that of St. Livin are preserved the relics of St. Craphaïdes, a lady in whose house St. Livin was martyred. She was murdered by the same barbarians, for lamenting his death, and her infant son Briccius, whom St. Livin had lately baptized. The infant martyr's bones are kept in the same shrine with those of St. Livin. St. Briccius is commemorated in a collect with other saints of this monastery. Usher<sup>1</sup> and Mabillon have also published a letter of St. Livin, whose name occurs in the Roman Martyrology on this day. See his life writ by one Boniface in the same age, in Mabillon, *Sæc. 2 Ben.* p. 251; Cointe, *Annal. Fr. ad an. 651*; Fleury, l. 38, n. 58; Miræus, in *Fastis Belg.*; Sanders, *Rerum Gandav. l. 4*, p. 342; and Colgan, *Trias Thaum.* p. 112, n. 69.

#### SAINT LEBWIN, PATRON OF DAVENTER, C.

THIS saint was by birth an English Saxon, and in his own language was called Liafwîn. From his infancy he was a child of grace, a lover of retirement, an enemy to the pleasures of the world, and much given to prayer, watching, the mortification of the senses, and to all works of mercy. By praying fervently for the divine wisdom, he deserved to be abundantly replenished with it. And having once been at the expense of laying the foundation of solid virtue, which always costs dear to flesh and blood in the destruction of the old man, he saw the spiritual edifice rise in his heart with joy, yet always labored to perfect it with fear and trembling. He was amiable and venerable to all; and something divine seemed to shine in his countenance. Being promoted to priest's orders, that he might employ his talent for the salvation of souls, he went over into Lower Germany, where several apostolic missionaries were employed in planting the gospel. He addressed himself to St. Gregory, whom St. Boniface had

<sup>1</sup> *Hybern. Epist. Syloge*, p. 19.

\* This elegy is published by Usher, and Mabillon (*Sæc. 2 Ben.* p. 461), and read in the old office of St. Bavo, at Ghent, published by Gerard Salenson.

appointed his vicar at Utrecht, for the administration of that diocess. This holy man received him with great joy, and sent him with Marcellin or Marchlem, who had been from his childhood a disciple of St. Willibrord, to carry the light of the gospel into the country which is now called Over-Yssel. St. Lebwin was received as an angel from heaven by a lady named Abachilde, and many being converted, the man of God built a chapel on the west bank of the river at Hiulpe, now called Wulpe, about a league from Daventer, about the year 772. But many shut their ears to the truth, from whom the saint had much to suffer; but he seemed to gather greater courage from persecutions, and feared no danger in so great a cause. The Saxons who inhabited the neighboring country held a yearly assembly at Marklo, upon the river Weser, to deliberate on the public affairs of their nation. They were divided into three ranks or classes; the Edlinges or noblemen, the Frilinges or yeomen, and the servile tribe. Out of every rank twelve men were chosen from each village to meet at this great council. St. Lebwin repaired thither, and, clothed in his priestly ornaments, entered the assembly, holding a cross before his breast in his right hand, and having a book of the gospels under his left arm. Whilst the multitude were intent upon their superstitious sacrifices, with a countenance full of dignity and majesty he cried out to them with a loud voice, saying: "Hear me, all of you; listen to me, or rather to God who speaks to you by my mouth. Know that the Lord, the Maker of the heavens, the earth, and all things, is one only true God." He went on affirming that he came an ambassador from God, to make him known to them, foretelling that if they refused to hear his voice, they should be speedily destroyed by a prince, whom God in his indignation would raise up against them. Whilst he spoke, many of the Saxons ran to the hedges, plucked up stakes and sharpened them, in order to murder him; but the saint, protected by God, passed through the midst of them, and escaped. Then an honorable person amongst them stood up, and said, they had often received with humanity and respect ambassadors from men; much more ought they to honor an ambassador from God, who will punish an affront offered to him. Whereupon it was agreed that the messenger of God should be permitted to travel and preach where he pleased: of which liberty he made good use. But afterward, when the Saxons waged war against Charlemagne, they persecuted the Christians; and a troop making an inroad as far as Daventer, burned the church which our saint had erected there. After their departure, he rebuilt it, and, being denied the more compendious sacrifice of himself, finished his martyrdom by labors and austerities before the close of the eighth century, and was buried in his church at Da-

venter, where his relics have been famous for miracles. Bertulf, the twentieth bishop of Utrecht, founded there a collegiate church of canons, of which St. Lebwin is titular saint. See his life authentically wrote by Hucbald, monk of Elnon or St. Amand's, in the reign of Charles the Bald; also St. Radbod's (bishop of Utrecht) Eclogue in his praise; and Altfrid, in the life of St. Ludger; Pagi, Crit. t. 3, p. 336; Mabill. Annal. Ben. t. 2; and Batavia Sacra, p. 93.

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## NOVEMBER XIII

### ST. HOMOBONUS, MERCHANT, C.

From his life in Surius, and the bull of his canonization.

A. D. 1197.

ALL lawful secular professions have furnished heaven with saints, that the slothful in all states may be without excuse. In the infancy of the world, men were chiefly shepherds and graziers, and, before the improvement of agriculture, were obliged to live in moveable tents, and as soon as the produce of the earth was consumed in one place, they removed to another. The useful arts were at first few and very imperfect; clothing was simple and mean, and houses, so necessary a shelter to men, were at first, even in the coldest climates, raised of mud, or made with boughs; trunks felled, and unhewn, set upright for walls, were once looked upon as a great improvement in building.<sup>1</sup> Industry, convenience, and luxury have discovered and perfected arts in the world, which their progress shows against modern deists not to exceed the age which the sacred history of Moses assigns it. Commerce originally consisted in bartering goods of one kind for those of another; but since the invention of money as one common or general kind of goods, trade has become as important in the republic of mankind as agriculture itself, and is as great a source of wealth, and the strength, support, and ornament of a nation; though the tillage of the earth, which raises a mine from the ground without giving any thing in exchange, and by which all mankind subsists, always deserves the first consideration in the eye of the public, and the chief encouragement from its hands, far from being suffered to sink into contempt, or give up its hands too frequently to the pursuit of refined, or useless, or even pernicious professions. Trade is often looked upon as an occasion of too great attachment to the things of this world, and of too eager a desire of gain; also

of lying frauds and injustice. That these are the vices of men, not the faults of the profession, is clear from the example of this and many other saints.

Homobonus was son to a merchant of Cremona, in Lombardy, who gave him this name (which signifies Good Man) at his baptism; the name of his family was Tucince. Whilst he trained him up to his own mercantile business in shop-keeping, without any school education, he inspired in him, both by his example and instructions, the most perfect sentiments of probity, integrity, religion, and virtue. The saint from his infancy abhorred the very shadow of the least untruth or injustice, and having always the fear of God before his eyes, would have chosen with joy rather to forego the greatest advantages, and to suffer the loss of his whole fortune, than to stain his soul with the least sin. This rule is the more necessary to persons engaged in trade, as they are more easily betrayed unawares into occasions of such sins, and are more apt to palliate, or extenuate them to themselves, unless a steady resolution put them infinitely upon their guard. A man who is content and ready to meet cheerfully the most grievous disappointments, and even the ruin of his temporal affairs, rather than to tell the least lie, or any other way wilfully offend God, makes to him a constant sacrifice of obedience by this disposition of his soul, and secures to himself a lasting peace; for a mind which finds its comfort and joy in the divine grace and love, and in the goods of eternity, is out of the reach of anxiety and troubles on account of the uncertain and perishable goods of this life, especially when they were sacrificed to religion. But probity is usually attended also with temporal success; for though a person may be a gainer by injustice in some particular occasions, it is an undeniable maxim that honesty is the best policy, and that a man thrives in business by nothing so much as by unshaken integrity and veracity, which cannot fail to draw down the divine blessing, and gain a man the highest credit and reputation in all his dealings, which is his stock and his best fortune. This St. Homobonus experienced by his unexpected success in his business, which, under the divine blessing, was also owing to his economy, care, and industry. His business he looked upon as an employment given him by God, and he pursued it with diligence upon the motives of obedience to the divine law, and of justice to himself, his family, and the commonwealth, of which he thus approved himself a useful member. If a tradesman's books are not well kept, if there is not order and regularity in the whole conduct of his business, if he does not give his mind seriously to it, with assiduous attendance, he neglects an essential duty, and is unworthy to bear the name of a Christian. Homobonus is a saint by acquitting himself diligently upon perfect motives of virtue and

<sup>1</sup> See Goguet, De l'Origine des Loix, des Arts, et des Sciences, et de leur progrès.

religion, of all the obligations of his profession.

By the advice of his parents, he took to wife a virtuous virgin, who was a prudent and faithful assistant in the government of his household, which, by the piety and regularity of all those who composed it, bespoke the sanctity and attention of the master. Men's passions, which they neglect to subdue, as in every state of life, so particularly in this, are their greatest slavery and the cause of their miseries and troubles. Instead of rejoicing, how many repine at the prosperity of other traders, and expose their faults with a rancor which all who hear them ascribe only to their envy, jealousy, and want of charity! how many seek to raise a family by meanness and sordidness! how many fall into an inordinate passion for riches! For though wealth may be a blessing of God, if neither coveted nor abused, yet immoderately to thirst after it, is always a grievous and most fatal vice. This one thing is the philosophy of the trader, a point of the utmost importance in a trading life, that a man curb the lust of riches, regulate his desires of them, and be in all events calmly and sweetly resigned to the will of God, who knows what is best for us. As to the pretence of a provision for children, a prudent care for them is a point of justice; but, under all disappointments, we know that the blessing of God and his grace is the best inheritance, and that that provision for them is often the wisest which lays a sufficient foundation for their industry to build on, and leaves them under an obligation to business and employment. Ambition, vanity, and pride are often no less preposterous than destructive vices in this class of life, which is best set off by modesty, moderation, and simplicity. Whatever exceeds this in dress, housekeeping, or other expenses, is unnatural and affected; consequently ungrateful and offensive to others, and uneasy and painful to the persons themselves. A man of low stature only becomes frightful by strutting upon stilts. Nothing unnatural or distorted can ever be becoming. The merchant is the honor and support of society; but an ostentatious parade is what least of all suits his character or concurs to the happiness of his state. This vanity shows itself either in extravagant expenses, in the neglect or affected contempt of business, or in engaging a man in bold and hazardous projects, which proves often in the end a most grievous robbery, injustice, and cheat committed upon widows and orphans, the dearest friends and nearest relations. Sloth, and love of diversions and pleasure, are in men of business crimes of the same tendency and enormity. The Christian moderation and government of the passions is the fence of the soul against these dangers, and the most consummate prudence. By this St. Homobonus avoided the common rocks on which so many traders dash. He, moreover, by his profes-

sion, attained the great end which every Christian is bound to propose to himself, the sanctification of his soul; for which he found in this state opportunities of exercising all virtues in a heroic degree. The capriciousness, unreasonableness, injustice, and peevishness of many with whom he interfered in his dealings, he bore with admirable meekness and humility; and by patient silence, or soft answers, or by a return of gentleness and obsequiousness, he overcame perverseness and malice, and remained always master of his own soul. This appeared so admirable that it was commonly said of him at Cremona that he was born without passions.

Charity to the poor is a distinguishing part of the character of every disciple of Christ, and, provided that justice takes place, a tribute which the merchant owes to God out of his gains; and this was the favorite virtue of Homobonus. Not content with giving his tenths to the distressed members of Christ, after the death of his father (of whom he inherited a considerable stock in trade, besides a house in the town, and a small villa in the country) he seemed to set no bounds to his alms; he sought out the poor in their cottages, and whilst he cheerfully relieved their corporal necessities, he tenderly exhorted them to repentance and holy life. His wife sometimes complained that by his excessive alms he would soon reduce his family to beggary; but he mildly answered her, that giving to the poor is putting out money to the best interest, for a hundred fold, for payment whereof Christ himself has given us his bond. The author of his life assures us that God often recompensed his charities by miracles in favor of those whom he relieved, and by multiplying his stores. His abstinence and temperance were not less remarkable than his almsdeeds. His assiduity in prayer condemns the false maxim which some make a pretence for their sloth, that business and a life of prayer are incompatible. The saint spent a considerable part of his time in this holy exercise, and joined prayer with his business by the frequent aspirations by which he often raised his mind to God in sentiments of compunction and the divine praise and love amidst the greatest hurry, so that his shop, his chamber, the street, and every place was to him a place of prayer. It was his custom every night to go to the church of St. Giles, a little before midnight, and to assist at matins, which it was then usual for many of the laity to do; and he left not the church till after high mass the next morning. At mass the example of his fervor and recollection was such as to inspire all who saw him with devotion. He waited some time prostrate on the pavement, before a crucifix in the church, till the priest began mass. The slothful were quickened to virtue, and many sinners converted from vice by the example of his life and the unction of his discourses. Sundays and holydays he always

consecrated entire to his devotions; prayer accompanied all his actions, and it was in the heavenly exercise of prayer that he gave up his soul to God. For, on the 13th of November in 1197, he was present at matins, according to his custom, and remained kneeling before the crucifix till mass began. At the *Gloria in excelsis* he stretched out his arms in the figure of a cross; and soon after fell on his face to the ground; which those who saw him thought he had done out of devotion. When he did not stand up at the gospel, they took more notice of him, and some persons, coming to him, perceived that he had calmly expired. Sicard, bishop of Cremona, after a rigorous examination of his virtues and miracles, went himself to Rome with many other venerable persons, to solicit his canonization; which pope Innocent III performed after the necessary scrutinies, the bull of which he published in 1198. The saint's body was taken up in 1356, and translated to the cathedral; but his head remains at the church of St. Giles. Vida, the Christian Virgil, has honoured the memory of St. Homobonus, the patron of his native city, with a hymn.\*

Both religion and the law of nature dictate that no man is to be idle or useless in the republic of the world. Man is born to labor and industry. Our capacities on one side, and, on the other, our necessities and wants urge us to it; and this we owe to human society. For it is not just that he who contributes nothing to its support, should, like a drone, be feasted and maintained by the labor of others. A circle of amusements and pleasures cannot be the life of a rational being, much less of a Christian. A gentleman who applies not himself with earnestness to some serious employment, finds his very life a burden, and is a stranger to the obligations of his state, and to all true enjoyment. A man is never more happy than when he is most eagerly and commendably employed; the activity of his soul is a fire which must be exercised. Hence business is necessary for man's temporal happiness; and the situation of the working and trading part of mankind is more happy than most are sensible of. It is still more necessary to a moral or Christian life. Trades which minister to sin

are always unlawful; others are honorable and commendable in proportion as they contribute to the comfort and welfare of mankind, and as they concur to supply the wants and necessities of our species, or to promote virtue. Religion teaches men to sanctify them by motives of piety, and refer them to God, and the great ends for which only we are created. Every one's secular calling indeed is a part of religion, if thus directed by its influence; and no spiritual duties can ever excuse a neglect of it. Arts and trades, which immediately minister to corporal necessities, have not indeed in themselves any direct tendency to the improvement of reason, or production of virtue; though, if they are consecrated by the principles of religion, they become acceptable sacrifices to God. For this they must be accompanied with the exercise of all virtues, especially humility, meekness, patience, charity, confidence in God, and self-resignation, which prevents anxiety, and those fears to which the uncertainty of human things exposes men. Without self-consideration, prayer, and pious reading or meditation, it is impossible that a man should be really possessed of these virtues, how finely soever he may talk of them by way of notion or speculation. It is also by prayer and holy meditation that he pays to God the homage of praise and compunction, and improves himself as a rational or spiritual being, and as a Christian. Every one, therefore, must, in the first place, reserve time for these employments, even preferably to all others, if any should seem incompatible. But who cannot find time for pleasures and conversation? Sure then he may for prayer. By this even a man's secular life and employments will become spiritual and holy.

#### ST. DIDACUS, C.

DIDACUS or Diego (that is, in Spanish, James) was a native of the little town of St. Nicholas in the diocess of Seville, in Andalusia, of mean condition, but from his childhood fervent in the love of God and the practice of all virtues. Near that town a holy priest led an eremitical life, and Didacus in his youth obtained his consent to live with him. Though very young, he imitated the austerities and devotions of his master, and they cultivated together a little garden; and also employed themselves in making wooden spoons, trenchers, and such like mean utensils. After having lived thus a recluse for some years, he was obliged to return to his parents; but desiring most ardently to walk in the footsteps of his divine Redeemer, he soon after betook himself to a convent of the Observantia Friar Minors, called St. Francis's of Arrizafa, and there took the habit among the lay-brothers, who belong not to the choir, but serve the convent in humble offices, and are much employed in manual la-

\* *Beate Pauperum Pater, &c.*

*Tu mente cælum cogitans,  
Deum gerebas pectore,  
Quem deperibas unice,  
Rerum tuarum nil memor.*

*Tu largus indigentibus  
Eras, profundens omnibus,  
Parvum tuo quod prædium  
Vix suppetebat victui.*

*Ascriptus inde cœlitum  
Choris beatis, indicas  
Apud Deum quâ polleas  
Rerum satorem gratiâ.*

*Funus venit ad tuum;  
Cæci vident, claudi meant;  
Muti loquuntur; audiunt  
Surdi; levantur languidi, &c.*

*Vida, hymn 28, t. 2, p 157.*

bor. After his profession, he was sent with a priest of his Order into the Canary islands, where he did wonders in instructing and converting many idolaters, and, though only a lay-brother, was appointed by his superiors the first guardian or warden of a convent which was erected in one of those islands called Forteventura. By the mortification of his flesh and of his own will, and assiduous prayer, he offered himself a continual sacrifice to our Lord, and, by this long martyrdom, prepared himself to shed his blood for the faith amongst the barbarians, if such had been the will of God. After some time he was recalled into Spain, and lived in divers convents about Seville with great fervor, simplicity, austerity, and recollection; he seemed so much absorbed in God as scarce to be able to speak but to him or of him; and the humility, ardor, and lively sentiments with which he always discoursed of heavenly things, discovered how much he was dead to himself, and replenished with the divine Spirit.

In the year 1450, a great jubilee was celebrated at Rome; and St. Bernardin of Sienna being canonized at the same time, three thousand eight hundred religious persons of the Order of St. Francis were assembled there, in their great convent, called Araceli. Didacus went thither with F. Alfonsus de Castro. In this journey our saint attended his companion during a dangerous illness with such fervor of spirit and such an ardent charity, that it was easy to see how much God aided and favored him, and how wonderfully he was animated with his spirit in all the pains he took night and day for his love. This appeared still more in the charity and devotion with which he waited on many others of his Order that were sick at Rome, during thirteen weeks that he staid there. From Rome the servant of God returned back to Seville, and lived thirteen years longer in the convent, first of Saussaye, and chiefly of Alcala of Henares, in Castile, shining in all kinds of virtue, going forward every day in perfection, and moving wonderfully all who conversed with him to aspire to the same. Not content punctually to keep the rule of his holy father St. Francis, he endeavored with all his strength to draw in himself the most perfect portraiture of his heavenly life. His admirable humility, by which he put himself under the feet of every one, was a great source of the constant peace of mind which he enjoyed; for, so perfect was the mastery which he had gained over his passions, and his soul was so much raised above all earthly things, that nobody ever saw him troubled, heard from his mouth an angry or unbecoming word, or discerned any thing in his conduct which did not seem to breathe an air of perfect virtue. Having no other will but that of our Lord, in whose cross he gloried, he accepted every thing with equal cheerfulness from his hand, and equally praised him

in adversity and prosperity. He treated his body very rigorously; his habit was always mean; and his attire and whole exterior deportment was an image of the interior mortification of his soul. With the perfect spirit and practice of penance he joined her good sister, continual prayer, and the elevation of his soul to God. In contemplation his body was sometimes seen raised from the ground, whilst his soul was ravished and absorbed in God. The passion of our divine Redeemer was the ordinary object on which his thoughts and affections were employed; he often meditated upon it with a crucifix in his hand, and with frequent raptures. When he passed from the contemplation of the bloody sacrifice of the Son of God to the unbloody sacrifice in which the same sacred victim continues daily to be offered on our altars, his love and fervor were redoubled. A God in the holy eucharist made, the spiritual food of our souls, was the object of his admiration, and the nourishment of his love; and the oftener he received this God of love in his breast, the more were the flames of his love increased. His tender devotion to the Son extended to the Mother, whom he honored as his advocate.

In 1463, he was taken ill at Alcala, where he had spent the last years of his life. His distemper began by an imposthume in his arm. During this illness his preparation for his last hour was most fervent and edifying. In his agony he called for a cord (such as the friars wear) and put it about his neck, and holding a cross of wood in his hands, with tears in his eyes he begged pardon of all his religious brethren that were assembled about his bed in prayer. Then fixing his eyes on the crucifix, he repeated with great tenderness the words of the hymn on the cross: *Dulce lignum, dulces clavos &c.*, and calmly expired on the 12th of November, in 1463. Several miracles were performed by him in his lifetime; and many more through his intercession after his death. Don Carlos, son of king Philip II, having by a fall at the palace of Alcala, hurt his head so grievously that the wound was judged mortal by the surgeons; and miracles being then frequently wrought at the tomb of St. Didacus, the king caused his shrine to be brought into the chamber of the dying prince, which was done with great devotion and holy pomp; and thereupon the prince's wound was immediately healed. Philip II, out of gratitude, solicited the saint's canonization, which was performed by Sixtus V, in 1588. Innocent XI appointed his office in the Roman Breviary, and ordered his feast to be transferred to the 13th of November, though in his Order it continues to be observed on the 12th. See on this saint, Mark of Lisbon, in the Chronicle of his Order; and the history of his life, miracles, and canonization, compiled by Peter Gelasinius, apostolic prothonotary, and Francis Pegna, the celebrated auditor of the



Rota, by order of his Holiness. See also Sedulius, *Historia Seraphica*.

### ST. STANISLAS KOSTKA, C.

YOUTH is the amiable bloom of age in which sanctity has particular advantages and charms; a circumstance which recommends to our admiration this saint, who in his tender years surpassed the most advanced in the gifts of grace and virtue. Stanislas was the youngest son of John Kostka, senator of Poland, and of Margaret Kriska, sister to the palatine of Masovia, and was born in the castle of Rostkou, on the 28th of October, in 1550. His mother engraved in his tender heart early and deep impressions of piety; and the first use the saint made of his reason was to consecrate himself to God with a fervor beyond his age. The first elements of letters he learned at home under a private tutor named John Bilinski, who attended him and his elder brother, Paul, to the numerous college of the Jesuits at Vienna, when the saint was fourteen years old. From the first dawn of reason he showed no inclination to any thing but to piety; and, as soon as he was capable, he gave as much of his time as possible to prayer and study. His nicety in the point of the point of purity, and his dread of detraction, and all dangers of sin, made him infinitely cautious in the choice of his company. When he arrived at Vienna, and was lodged among the pensioners of the Jesuits, every one was struck with admiration to see the profound recollection and devotion with which he poured forth his soul before God in prayer; the modesty and glowing fervor which appeared on his countenance at those times, raised in all who beheld him a veneration for his person. He sometimes fell into raptures, and often even at public prayer torrents of sweet tears gushed from his eyes with such impetuosity that he was not able to contain them. He always came from his devotions so full of the spirit of God, that he communicated the same to those who conversed with him. The fire of divine love which burnt in his breast, he kindled in the hearts of several devout companions, with whom it was his delight to discourse on God and heavenly things; on which subjects he spoke with such energy, as imparted to others some sparks of that joy with which his heart and words overflowed.

His innocence and virtue stood yet in need of being perfected by trials. Upon the death of the emperor Ferdinand, in 1564, his successor Maximilian II, who had not the same zeal for religion, took from the Jesuits the house which Ferdinand had lent them for the lodging of their pensioners. Paul Kostka, who was two years older than the saint, and who had their tutor Bilinski always in his interest, was fond of liberty and diversions; and, to indulge this inclination, prevailed with

Bilinski to take lodgings in a Lutheran's house; and, looking upon his brother's conduct as a censure of his own, treated him continually with injuries, and often struck and beat him. Bilinski was still a more dangerous tempter and persecutor, not only by declaring always for the elder brother against him, but also by endeavoring to persuade him by, flattering insinuations and severe rebukes, that he ought to allow more to the world, and that so much was not necessary for a person in his station to save his soul. Stanislas, far from being overcome, stood the more firmly upon his guard, and opposed these assaults by redoubling his fervor. He communicated every Sunday and great holiday, and always fasted the day before his communion; never went to school, morning or afternoon, without first going to church to salute the blessed sacrament; heard every day two masses, and made his meditation, slept little, and always rose at midnight to pray; he often wore a hair-shirt; frequently took the discipline; never made his appearance in company only at table; and instantly rose up and left it, if any unbecoming word was let fall by any one in his presence. When he was not at church or college, he was always to be found at his devotions, or studies in his closet, except for a short time after meals. By this conduct he deserved to be interiorly enlightened and strengthened by the Holy Ghost, who, by his inspirations, showed him how opposite the false maxims of worldly prudence are to those of the gospel; that it is an error to pretend to salvation by following them; and that what is usually called learning the world, is properly learning its spirit and maxims, which is to forget those of Jesus Christ.

The saint suffered these dangerous solicitations and persecutions for two years, and then fell very ill. Finding his distemper dangerous, he desired to receive the viaticum; but his Lutheran landlord would not suffer it to be brought publicly to his house, and the tutor and brother would have it deferred. The pious youth, in extreme affliction, recommended himself to the intercession of St. Barbara, who is particularly invoked in the northern kingdom, for the grace of a happy death and the benefit of receiving the last sacraments. His prayer was heard; and he seemed in a vision to be communicated by two angels. The Blessed Virgin, in another vision, told him that the hour of his death was not yet come, and bade him devote himself to God in the Society of Jesus. He had then for about a year entertained thoughts of embracing that state; and, after his recovery, petitioned the superiors to be admitted. F. Magius, provincial of that part of Germany, who happened then to be at Vienna, durst not receive him, for fear of incurring the indignation of his father, who warmly declared he never would consent that his son should become a religious man. Cardinal Com

mendon, legate of Pope Pius V at Vienna, whom the saint desired to recommend him to the provincial, durst not undertake to do it. Stanislas therefore, having discovered his resolution to his confessor, and, by a tender and edifying letter laid in his room, left notice of his design to his tutor and brother, stole away privately to Ausburg, and thence went to Dilingen, to make the same request to the pious F. Canisius, provincial of Upper Germany. F. Canisius, to try his vocation, ordered him to wait on the pensioners of the college at table, and cleanse out their rooms; which the saint did with such extraordinary affection and humility, that the students were exceedingly astonished at his meekness, charity, devotion, and spirit of mortification, though he was utterly unknown to them. F. Canisius, after having kept him three weeks, sent him to Rome, where the saint threw himself at the feet of St. Francis Borgia, then general of the Society, and earnestly renewed his petition. St. Francis received him with great joy. Stanislas had no desire to see the curiosities of Rome, but without further delay entered upon a retreat under the master of novices, during the whole course of which he was favored with the sweetest consolations of the Holy Ghost, and extraordinary heavenly communications. He took the habit on SS. Simon and Jude's day in 1567; and a few days after received from his father a most passionate letter, with threats that he would procure the banishment of the Jesuits out of Poland, and would make them feel the weight of his indignation for having concurred to such a dishonor of his family. Stanislas answered it in the most modest and dutiful manner, but expressed a firm purpose of serving God according to his vocation. And, without the least disturbance or trouble of mind, applied himself to his religious duties, calmly recommending all things to God.

It was the saint's utmost study and endeavor to regulate and sanctify, in the most perfect manner, all his ordinary actions in every circumstance, particularly by the most pure and fervent intention of fulfilling the will of God, and by the greatest exactitude in every point of duty. Christianity teaches us that we are not to listen to the *prudence of the flesh* which is *death* to the soul. Stanislas therefore set no bounds to his mortifications but what obedience to his director prescribed him. In the practice of obedience to his superiors such was his exactitude, that, as he was one day carrying wood with a fellow-novice, he would not help the other in taking up a load upon his shoulders, till he had made it less, because it was larger than the brother who superintended the work had directed, though the other had taken no notice of such an order. His own faults he always exaggerated with unfeigned simplicity, so as to set them in a light in which only humility, which makes a person most severe in con-

demning himself, could have represented them. Whence others said of him, that he was his own grievous calumniator. As pride feels a pleasure in public actions, so his greatest delight was secrecy, or some humbling circumstance, whenever he made his appearance in public, as, a more than ordinary threadbare habit, by which he might seem to strangers to be a person of no consideration in the house, as he looked upon himself, and desired to be regarded by others. Nothing gave him so much confusion and displeasure as to hear himself commended; and he was ingenious in preventing all occasions of it, and in shunning every thing by which he might appear to others humble. The whole life of this fervent novice seemed almost a continual prayer; nor was his prayer almost any other than an uninterrupted exercise of the most tender love of God, which often vented itself in torrents of sweet tears, or in holy transports or raptures. By the habitual union of his heart with God he seemed, in the opinion of his directors, never to be molested with distractions at his prayers. Several, by having recommended themselves with confidence to his good thoughts, have suddenly found themselves comforted, and freed from bitter anguish of soul and interior trouble of mind. The ardent love which the saint had for Jesus Christ in the holy sacrament was so sensible, that his face appeared all on fire as soon as he entered the church. He was often seen in a kind of ecstasy at mass, and always after receiving the holy communion. The whole day on which he communicated he could not, without great difficulty and reluctance, speak of any thing but the excess of the love which Jesus Christ has expressed for us in that adorable sacrament; and of this he discoursed with such interior feeling and joy, and in so pathetic a manner, that the most experienced and spiritual fathers took great delight in conversing with him.

This holy seraph, glowing with divine love, was inflamed with an uncommon ardor to be speedily united to the object of his love a considerable time before his happy death, which he distinctly foretold to several. In the beginning of August, he said to several together that all men are bound to watch, because they may die any day; but that this lesson particularly regarded him, because he should certainly die before the end of that month. Four days after, discoursing with F. Emmanuel Sa concerning the feast of the Assumption of our Lady, he said, in a kind of transport of devotion: "O father, how happy a day to all the saints was that on which the Blessed Virgin was received into heaven! I doubt not but they all celebrate the anniversary of it with extraordinary joy, as we do on earth. I hope myself to see the next feast they will keep of it." His youth, and the perfect health which he then enjoyed made others give no credit to this prediction.

Yet they perceived that he made all immediate preparations for the great journey of eternity. On St. Laurence's day, in the evening, he found himself indisposed; upon which he could not contain his joy that the end of his mortal pilgrimage drew near. Being carried to the infirmary, he made the sign of the cross upon his bed, saying he should never more rise out of it. His fever proved at first only intermitting; yet he repeated the same assurances. On the 14th day of the month, he said, in the morning, that he should die the night following; a little after mid-day he fell into a swoon, which was followed with a cold sweat, and he demanded and received the viaticum and extreme unction with the most tender devotion; during which, according to his desire, he was laid upon a blanket on the floor. He begged pardon of all his brethren for whatever offences he had committed against any one, and continued repeating frequent aspirations of compunction and divine love. Some time after, he said that he saw the Blessed Virgin accompanied with many angels, and happily expired a little after three o'clock in the morning of the 15th of August, in 1568, having completed only nine months and eighteen days of his novitiate, and of his age seventeen years, nine months, and eighteen days. The sanctity of his life, and several manifest miracles engaged Clement VIII to *beatify* him, that is declare him happy, in 1604. Paul V allowed an office to be said in his honor in all the churches of Poland; Clement X granted that privilege to the Society, and settled his feast on the 13th of November, on which his body, which was found sound, and without the least signs of decay or corruption, was translated from the old chapel, and laid in the new church of the Novitiate at Rome, founded by prince Pamphili. The saint was canonized by Benedict XIII, in 1727. The Poles have chosen him, jointly with St. Casimir, chief patron of their kingdom; and he is particular patron of the cities of Warsaw, Posna, Lublin, and Leopold. The Poles ascribe to his intercession the deliverance of their country from a pestilence, and several victories of king Ladislas over the Turks, and others of his brother and successor, Casimir, over the Tartars and Cosaques, in 1651. Many miraculous cures have been wrought through his intervention. A relation of this that follows, with the attestations of five eminent physicians and a surgeon, and of all the Jesuits then living at Lima, and witnesses to the fact, approved by the vicariate (the archbishopric being then vacant), was printed at Madrid, in 1674. A novice in the convent of the Jesuits at Lima, after a malignant fever, in the month of October, was deprived, by a palsy, of all motion on the whole right side of his body, so that he was not able to stir in the least that hand or foot. A loathing of all food, with a fever and other bad symptoms, attended the disorder,

which the physicians judged incurable. On the feast of St. Stanislas, the 13th of November, by applying a picture of the saint to that side, he found the motion and feeling in those parts instantly restored, and himself in perfect health. Certain companions, who were present, called the rector, and the whole house followed him. The novice who was recovered, arose and dressed himself, and walked to the church as well as if he had never been sick. The whole community accompanied him, and sung a solemn *Te Deum*. See the new edition of this saint's life, compiled by F. Orleans, published since his canonization.

#### ST. MITRIUS, M.

THIS ancient martyr suffered under Dioclesian, at Aix in Provence, and is honored as principal patron of that city. St. Gregory of Tours<sup>1</sup> makes honorable mention of him. His torments were various and dreadful; but a miraculous constancy enabled him to bear them with joy. No authentic Acts of his triumph have reached our times.

#### ST. BRICE, B. C.

HE was a native of Tours, and a monk under St. Martin, whose patience he exercised by his sloth and pride. That saint foretold his remarkable conversion, and that he should be his successor in the see of Tours, which accordingly happened, in 339. Upon slanders spread to his disadvantage, he was expelled the city by the people, and lived many years an exile at Rome. By holy patience he triumphed over malice; and, being restored to his see, governed it with great sanctity to his happy death, in 444. His name was held in particular veneration in France and England, and maintains its place in the calendar of the English Protestants. See St. Gregory of Tours, *Hist.* l. 10, c. 31; Fortunatus; Bede; Ado; and Usuard, on the 13th of November.

#### ST. CONSTANT,

A HOLY Irish priest and anchorite, in Logherne, famous for his sanctity and miracles. He died in 777. See Colgan, *Act. SS.* p. 222; and MSS.

#### ST. CHILLEN, OR KILLIAN, PRIEST.

HE was a native of Ireland, and a near kinsman of St. Fiaker; and, on his return from Rome, where he had been on a pilgrimage, visited that saint in his solitude of Brie, where he spent some time with him in divine

<sup>1</sup> L. De. Glora Mart. c. 71.

meditation and heavenly conversation. He was afterward sent by St. Faro, bishop of Meaux, to preach the gospel in Artois; which commission he executed with admirable sanctity and fruit, bringing many souls to the knowledge of Christ, and happily ended his days in the seventh century. His body is kept at Aubigny, near Arras, in a priory of canon-regulars which bears his name. He is styled a bishop in Colgan's MSS. See L. Cointe, *Annal.* t. 3, p. 625; Mabillon, *Act. SS. Ben.* t. 2, p. 619.



## NOVEMBER XIV.

### ST. LAURENCE, CONFESSOR,

ARCHBISHOP OF DUBLIN.

From his Life authentically written by a regular canon of Eu, not many years after his death, in Surius; Chron. Rotomag.; F. Fontenai, *Contin. de l'Hist. de l'Eglise de France*, l. 31, p. 46, &c.

A. D. 1180.

LAURENCE\* was youngest son to Maurice O'Tool,† a rich and powerful prince in Leinster, whose ancestors for many ages had been princes of the territories of Hy-Murray, and Hy-Mal, in the vicinity of Dublin. Laurence was but ten years old when his father delivered him up a hostage to Dermot Mac Murchad, king of Leinster.‡ The barbarous

\* The name given to the saint in baptism was Lorcan, Latinized Laurentius.

† His name in the Irish was Murertach O'Tuathail. The saint's mother was the daughter of O'Brian (now Byrne) a chieftain of an ancient family in Leinster, who continued in power till, through their inflexible adherence to the Catholic religion, and opposition to the Puritans in the reign of Charles I, they were stripped of power and property under Oliver Cromwell.

‡ Not to Dermot O'Malachlin, king of Meath, as some have imagined; for this prince was killed in battle in 1130, when Laurence was scarce six years old; and it is certain that Dermot had never exercised any authority in the province of Leinster, of which the territory of Hy-Murray (O'Toole's hereditary district) was a part. Dermot's government in Meath continued but three years, and he held it upon a very precarious footing, in opposition to a strong faction who adhered to the interest of Murchad, his father, deposed in 1127, and restored to his former authority over Meath, after the death of his son.

The monarchy of Ireland, which continued near six hundred years under the Hy-Nial race, was dissolved in 1022, on the decease of Malachy II. From that period to the entrance of Henry II, Ireland continued for the greater part of the time in a state of anarchy; some assuming the title of kings of Ireland, but exercising the regal power in the provinces only which acknowledged their authority. On the death of Malachy II, Donchad, the son of Brian Boruma, took the title of king of Ireland; and some years before his departure for Rome, his son-in-law, Dermot Mac Malnambo, king of Leinster, assumed the same title. Their authority did not extend beyond a moiety of the

king kept the child in a desert place, where he was treated with great inhumanity; till his father, being informed that by such usage his son was fallen into a bad state of health,

kingdom. Donchad died in Rome in 1064, and Dermot was killed in the battle of Odba, in 1072, by Concovar O'Malachlin, king of Meath. To these princes succeeded Tordelvach O'Brian, the grandson of Brian Boruma; his authority was acknowledged in the provinces of Leinster and the two Munsters; he was an excellent prince, and died a great penitent, in 1086.

After an interregnum of eight years, Murertach O'Brian, the son of Tordelvach, took the title of king of Ireland, and at the same time Donal Macloghlin, prince of Tyrone, was declared king of Ireland by the northern moiety of the kingdom. During a course of twenty-five years, the nation had been involved in a state of ruinous hostility between those princes. Another interregnum succeeded for fourteen years, at the end of which Tordelvach O'Conor, king of Connaught, assumed the title of king of Ireland. He was supported by powerful factions, and the southern provinces he reduced to his obedience by force of arms. He was reluctantly submitted to, and the more as none of his ancestors reigned over Ireland for 770 years before. He died in 1156, and was interred in Clonmacnois. Tordelvach was succeeded by a very valiant prince, Murertach Macloghlin, king of Tyrone, and his title being acknowledged through all the provinces in 1161, he reigned with an authority as extensive as that of any former king of Ireland. Blinded however with his power, he made a very unjust invasion on the privileges of the people of Ulad, which cost him his life in the battle of Litter-luin, in 1166.

Soon after that event, a majority of the states had assembled in Dublin to provide a successor. In that convention Roderic, king of Connaught, was elected monarch; and no former king of Ireland was inaugurated with greater solemnity. The reluctant princes were soon brought to recognize his title. But it was a temporary submission to an authority, which, as it was obtained from the power of factious men rather than stated laws, could not be durable. Roderic reigned with splendor during the three first years of his government till his country was invaded by Henry II, king of England, in October, 1171. The fallacious allegiance of most of his subjects was dissolved; and, through the negotiation of Laurence, archbishop of Dublin, he entered, in the year 1175, into a treaty with Henry, the best that could be obtained, but far from being honorable to himself, or, in its consequence, profitable to the nation. He died in Cong, in 1198, and was buried in his father's tomb at Clonmacnois.

Brian, who is said in the Irish peerage to have descended from Heberius, eldest son of Milesius, prince of Spain, was monarch of Ireland in 1014, and fought valiantly against the Danes. Roderic O'Conor, the last Irish monarch of Ireland, was not of the O'Brien family, but chief of the Connaught Hy-Brune race. Some writers have been deceived by a resemblance in the family names of O'Brien, and Hy-Brune. From the sixth year of Henry III, the heads of the O'Brien family were usually styled kings of Thomond, or Limerick. The Irish peerage reckons twelve kings of Thomond of that family, after Ireland became subject to England. After the extinction of the title of king, Henry VIII created the next heir, or supposed heir, of the O'Brians, earl of Thomond, which honor Edward VI confirmed to his heirs.

That the old Irish annalists delivered very little better than fables in their accounts, antecedent to Nial Naoigiallach in the fifth century, is but the bare conjecture of Sir James Ware. Tigernach and Cormac, king and archbishop of Munster in

obliged the tyrant to put him in the hands of the pious bishop of Glendaloch,\* by whom he was carefully instructed in the service of God, and at twelve years of age sent back to his father. Maurice took Laurence with him, and went to thank the good bishop. At the same time, he mentioned to that prelate his design of casting lots which of his four sons he should destine to the service of the church. Laurence, who was present, was justly startled at such a mad superstitious project, but, glad to find so favorable an overture to his desires, cried out with great earnestness: "There is no need of casting lots. It is my most hearty desire to have for my inheritance no other portion than God in the service of the church." Hereupon the father, taking him by the hand, offered him to God, by delivering him to the bishop, in whose hands he left him, having first recommended him to the patronage of St. Coëngen, founder of the great monastery there, and patron of that diocese, which has been since united to the see of Dublin. The good prelate performed excellently the part of an Ananias to his pupil, who, by his fidelity in corresponding with the divine grace, deserved to find the Holy Ghost an interior master in all virtues, especially humility and the spirit of prayer.

Upon the death of the bishop of Glendaloch, who was at the same time abbot of the monastery, Laurence, though but twenty-five years old, was chosen abbot, and only shunned the episcopal dignity by alleging that the canons require in a bishop thirty years of age. The saint governed his numerous community with admirable virtue and prudence, and, in a great famine which raged during the first four months of his administration, like another Joseph, was the saviour of his country by his boundless charities. Trials, however, were not wanting for the exercise of his virtue. For certain false brethren, whose eyes could not bear the refulgency of his virtue, the regularity of his conduct, and the zeal with which he condemned their disorders, attacked his reputation by slanders, to which he opposed no other arms than silence and patience.

the ninth century, could inform him better; even his contemporary, Usher, might have undeceived him. But Ware was far from being a good antiquarian. He affirms, truly indeed, that the elective monarchs of Ireland died mostly by the sword; but this circumstance was owing to a capital defect in the civil constitution, which allowed too little power to the monarch, and too much to his inferior vassals. (Some account of the ancient inhabitants and language of this country, is given under St. Palladius, on the 6th of July; St. Alto, the 5th of September, and at note under St. Remigius the 1st of October. See also O'Connor's Dissertations, Dublin, 1766; and his Dissert. on the Origin of the Scots, prefixed to *Ogygia Vindicated*, Dublin, 1775).

\* Glendaloch lies in the territory of Forthuatha, in the county of Wicklow. (See an account of it in the Life of St. Coëngen, 3d of June).

Gregory, the archbishop of Dublin,\* happening to die about the time that our saint was thirty years of age, he was unanimously chosen to fill that metropolitical see, and was consecrated in 1162, by Gelasius, archbishop of Armagh, and successor of St. Malachy. In this exalted station he watched over himself and his flock with fear, and with unwearied application to every part of his office, having always before his eyes the account which he was to give to the sovereign pastor of souls. His first care was to reform the manners of his clergy, and to furnish his church with worthy ministers. His exhortations to others were most powerful, because enforced with sweetness and vigor, animated with an apostolic spirit, and strongly impressed by the admirable example of his own life, of which every one, who had any sparks of piety in his breast, was ashamed to see himself fall so infinitely short. About the year 1163, he engaged the secular ca-

\* The ancient name of this city was *Baile-Duibhlinne*, *Duibhlinne* signifying *black stream*, from the muddy color of the Liffey in time of flood. It has thence taken the several names of *Divelin*, *Dyfelin*, *Dublinum*, *Dublinia*, and by Ptolemy (or his interpolators) *Eblana*, a corruption of *Dublina*; It was also called *Baile-atha-cliaith*, and is yet so called by the Irish, the words signifying the town of the Ford-hurdles, from the hurdles laid over a wooden bridge which kept the communication open between the provinces of Leinster and Meath. In ancient time the Irish made use of hurdles, with which they covered the beams and joists of wooden bridges, as the best substratum for the layers of earth and gravel, which rendered the passage very commodious. The ancient Irish annals mention several *Baile-atha-cliaiths* distinguished by the adjunction of the territories to which they belonged; as *Baile-atha-cliaith Medry*, near Galway, *Baile-atha-cliaith Coran*, near Ballinote in the county of Sligo, &c. From the time of the English settlement, Dublin has been the metropolis of the whole kingdom, the seat of the government and chief courts of justice, and the second great city in the British empire.

The Normans, called Ostmen or Easterlings, took possession of Dublin, A. D. 838, in the fifth year of the reign of Niall Calinne, king of Ireland, three hundred and thirty-four years before the town was given up to Henry II, king of England. No English monarch before him possessed a foot of ground in Ireland; and the prefatory lines to king Edgar's diploma, in 964, are but the adulatory rant of his chancellor. The fiction is most gross, and (as Usher observes) hath no foundation whatever in the annals of England or Ireland. As Dublin had been thus occupied in the ninth century by heathen barbarians, and the Christians expelled, the succession of bishops was interrupted till the pagans were converted to the Catholic faith. The succession, therefore, until the conversion of the Normans, is not found entire in the Irish annals before Donatus (Latinized from *Dunan*), who was promoted in 1038, in the time of king Sitricus. However, (as Harris remarks), it is not probable that St. Patrick, who established a church in Dublin, in the fifth century, would leave it without a bishop to preside over it, and thus deviate from his universal practice in other places. Moreover, we have mention made of St. Livinus in 633, who is honored on the 12th of November; Saint Wiro in 650 (or later) honored the 8th of May; Saint Rumold in 775, honored the 1st of July; and Sedulius, styled abbot of Dublin, who died the 12th of

nons of his cathedral of the Holy Trinity\* to receive the rule of the regular canons of Arouasia, an abbey which was founded in the diocese of Arras about fourscore years before, with such reputation for sanctity and discipline, that it became the head or mother house of a numerous congregation. Our saint took himself the religious habit, which he always wore under his pontifical attire. He usually ate with the religious in the refectory, observed their hours of silence, and always assisted with them at the midnight office; after which he continued a long time in the church in private prayer before a crucifix, and toward break of day went to the burial-place to pour forth certain prayers for the souls of the faithful, departed. He never ate flesh, and fasted all Fridays, on bread and water, and oftentimes without taking any sustenance at all. He wore a rough hair-shirt, and used frequent disciplines. Every day he entertained at table thirty poor persons, and often many more, besides great numbers which he maintained in private houses. All found him a father both in their temporal and spiritual necessities; and he was most indefatigable in the sacred functions of his charge, especially in announcing assiduously to his flock the word of life. To watch over, and examine more narrowly into his own heart and conduct, and to repair his

February, 785. That these and other prelates had a fixed see at Dublin before the arrival of the Normans, we have no reason to doubt, nor have we any proof to the contrary.

Donat was probably the first bishop of this see after the conversion of the infidels; he died in 1074. His successor, Gilla Patrick, was drowned at sea in 1084, and was succeeded by Dongus O'Haingly, who died in 1095 of a pestilence called *Teasach*. His successor, Samuel O'Haingly, died in 1121; and Saint Celsus, bishop of Armagh, was appointed guardian of the spiritualities of the see of Dublin, before the election of Gregory, who died the 8th of October, 1161, and was succeeded by St. Laurence O'Toole. It was in the year 1152, nine years before Gregory's death, that cardinal John Paparo, legate of pope Eugenius III, conferred on this see the archepiscopal dignity, having brought from Rome four palls for four metropolitans in Ireland, and assigned respective suffragans to each. The four metropolitan sees are, Armagh in the province of Ulster, Dublin in Leinster, Cashel in Munster, and Tuam in Connaught. Between the two first a controversy had continued for a considerable time concerning precedence; but, according to Harris, it was at length finally determined, both by papal and regal authority, that the archbishop of Armagh should be entitled Primate of all Ireland, and the archbishop of Dublin, Primate of Ireland; like Canterbury and York in England.

\* This church was built for secular canons in the centre of the city by Sitricus, king of the Ostmen in Dublin, and bishop Donat in 1038. The change made by St. Laurence continued until Henry VIII, in 1541, converted it into a dean and chapter; from which time it hath taken the name of Christ-Church, being before called the church of the Holy Trinity. The principal cathedral of Dublin is dedicated under the invocation of St. Patrick, and was built in the south suburbs of the city, by archbishop Comyn in 1190, on the same spot where an old parochial church had long stood, which was said to have been erected by St. Patrick.

interior spirit, he used often to retire for some days into some close solitude. When he was made bishop, king Dermot Mac Murchad preferred to the abbey of Glendaloch one so notoriously unworthy of that dignity, that he was in a short time expelled, and Thomas, a nephew of the saint, by whom he had been brought up, was canonically elected. By the care of this young, pious, and learned abbot, discipline and piety again flourished in that house. And from that time St. Laurence frequently made choice of Glendaloch for his retreats; but he usually hid himself in a solitary cave at some distance from the monastery, between a rock and a deep lake, in which St. Coëngen had lived. When our saint came out of these retreats he seemed like another Moses coming from conversing with God, full of a heavenly fire and divine light.

St. Laurence found the greatest part of his flock so blinded with the love of the world, and enslaved to their passions, that the zealous pains he took seemed lost upon them. He threatened them with the divine judgments in case they did not speedily and effectually reform their manners by sincere repentance; but, like Noë when he preached to a world drowned in sin, he seemed to them to speak in jest, till they were overtaken on a sudden by those calamities which he had foretold, which served to purify the elect, and, doubtless, brought many who before had been deaf to the saint's remonstrances, to a sense of their spiritual miseries. Dermot Mac Murchad, king of Leinster, having violated the wife of Tigernan O'Ruarc (prince of Breffny and occasional administrator of Meath), Tordelvach O'Connor, then monarch of Ireland, took cognizance of the injury, and obliged the violator to restore that princess to her family, together with her effects. So slight a reparation of a public as well as domestic crime, involved bad consequences. Dermot, growing daring from impunity, became intolerable to his vassals, whom he despoiled by various acts of tyranny, and Roderic, the son and successor of Tordelvach on the throne of Ireland, was put under the necessity of expelling him from his government of Leinster. To gratify his revenge, and regain his former power, Dermot solicited the aid of Henry II, king of England, a very powerful monarch, who scrupled not to permit some of his subjects to join their arms to the tyrant's. The times were favorable to that attempt, and the adventurers found but a weak resistance from a monarch ill obeyed, and from a people divided by internal factions. Dermot's success in this event was principally due to Richard earl of Pembroke, commonly called Strongbow, who brought with him several noblemen, with the best soldiers among their vassals, and, having landed at Waterford, overran the greater part of Leinster and Ossory. Dermot dying in 1171, the earl of Pembroke, being left his

heir, claimed the principality of Leinster (in right of his wife, Eva, who was Dermod's daughter), took Dublin sword in hand, and massacred a great number of the inhabitants. In this dreadful disaster the good pastor was employed in relieving the distressed, in imploring for them the compassion of the conquerors, and in inducing the sufferers at least to make a good use of their afflictions. This invasion of Ireland was begun by private noblemen, whose success gave umbrage to the court, and king Henry II commanded Strongbow and his associates to return to England; but they declared they only conquered Ireland in his name. Whereupon, he went thither, and, in 1171, received at Dublin the homage of some of the princes and petty kings, and was acknowledged by them lord and sovereign of Ireland. Some time after this, St. Laurence was obliged, for the affairs of his church, to go over to England, in order to make application to king Henry II, who happened then to be at Canterbury. St. Laurence repaired thither, and was received by the monks at Christ church with the honor due to his sanctity, and desired by them to sing high mass the next day. That whole night he spent in prayer before the shrine of St. Thomas, to whose intercession he recommended himself and the business which brought him thither. On the day following, as he was going up to the altar to officiate, a madman who had heard much of his sanctity, out of an extravagant notion of making so holy a man a martyr, and another St. Thomas, gave him so violent a blow on the head with a staff, as knocked him down. All that were present concluded that he was mortally wounded, and expressed their concern by their tears. But the saint, coming to himself again, called for water, which he blessed with the sign of the cross, and then directed the wound to be washed with it. This was no sooner done, but the blood was immediately stanch'd, and the saint said mass. To this miracle, the author of his life, who was then at Canterbury, was an eyewitness, and assures us that the fracture was to be seen in the saint's skull after his death. The king ordered the frantic assassin to be hanged; but the holy prelate interceded in his favor, and obtained his pardon.

The third general council of Lateran was held at Rome, in 1179, by pope Alexander III, with three hundred bishops, for the reformation of manners and the extirpation of heretical errors. St. Laurence went on from England to Rome, and, with the archbishop of Tuam, five other Irish, and four English bishops, assisted at this council. Our saint laid before his Holiness the state of the Irish church, and begged that effectual remedies might be applied to many disorders which reigned in that country, and care taken for preserving the liberties of that national church. The pope was wonderfully pleased with his wise and zealous proposals, and so satisfied

of his virtue and prudence, that he readily made the regulations which the saint desired, and appointed him legate of the holy see in the kingdom of Ireland. As soon as the saint was returned home, he began vigorously to execute his legatine power, by reforming the manners of the clergy, and making wholesome regulations. He found the whole country afflicted with a terrible famine which continued to rage for three years. The saint laid himself under an obligation of feeding every day fifty strangers, and three hundred poor persons of his own diocese, besides many others whom he furnished with clothes, victuals, and the other necessaries of life. Several mothers who were reduced so low as not to be able to keep their own children, laid them at the bishop's door, or in other places where he would see them, and the saint took care of them all; sometimes he provided for three hundred of them together.

Henry II, king of England, was offended at Roderic, the Irish monarch,\* and our saint undertook another journey into England, to negotiate a reconciliation between them. Henry would not hear of a peace, and, immediately after the saint's arrival, set out for Normandy. Laurence retired to the monastery of Abingdon; and, after staying there three weeks, followed him into France. Henry, who had always repulsed him, was at length so much moved by his piety, prudence, and charity, that he granted him every thing he asked, and left the whole negotiation to his discretion. It was only to obtain this that charity had made the saint desire to remain longer upon earth. Having discharged his commission, he was obliged, by a fever which seized him upon the road, to stop his journey. He took up his quarters in the monastery of regular canons at Eu, upon the confines of Normandy, an abbey depending upon that of St. Victor's in Paris. Going into this house, he recited that verse of the psalmist: *This is my resting place for ever; in this place will I dwell, because I have chosen it.* He made his confession to the abbot, and received the viaticum and extreme-unction from his hands. To one who put him in mind to make a will, he answered with a smile: "Of what do you speak? I thank God I have not a penny left in the world to dispose of." Indeed, whatever he possessed, always became immediately the treasure of the poor. The saint died happily on the 14th of November in 1180, and was buried in the church of the abbey. Theobald, archbishop of Rouen, and three other commissioners, by order of pope Honorius III, took juridical informations of several miracles wrought at the tomb, through the intercession of the servant of God, and sent an authentic relation to Rome; and Honorius published the bull of his canonization, in 1226, in which he mentions that seven

\* This monarch is, by mistake, called Deronogus in Messingham's Florilegium, p. 386.

dead persons had been raised by him to life. This archbishop, in 1227, caused his body to be taken up and enshrined, forty-two years after his death. The abbey of our Lady at Eu still possesses the greatest part of his relics, though some churches at Paris and elsewhere have been enriched with certain portions.

The saintly deportment, the zeal, the prayers, and the miracles of Saint Laurence were not able to awake many of those hardened sinners whom he labored to convert. How few among the Jews, especially among the Pharisees, obeyed the voice of our Redeemer himself! If a pastor's labors were constantly attended with easy success, he would meet with nothing for the exercise of his patience, by which he is to purchase his own crown, and perfect the sanctification of his soul. No degree of obstinacy, malice, or perverseness, must either disturb or discourage him. The greater the blindness, the more desperate the spiritual wounds of others are, the more tender ought his compassion to be, the greater his patience, and his earnestness in praying and laboring for their recovery and salvation. He is never to despair of any one, so long as the divine mercy still waits for his return. If opportunities of exhorting fail, or if charitable remonstrances only exasperate, so that prudence makes them unseasonable for a time, he ought never to cease earnestly importuning the Father of mercies in their behalf.

### ST. DUBRICIUS, B. C.

How great soever the corruption of vice was which had sunk deep into the hearts of many in the degenerate ages of the ancient Britons before the invasion of the English Saxons, God raised amongst them many eminent saints, who, by their zealous exhortations and example, invited their countrymen by penance to avert the divine wrath which was kindled over their heads. One of the most illustrious fathers and instructors of these saints was Saint Dubricius, who flourished chiefly in that part which is now called South-Wales.\* He erected two great schools of

\* Sir William Dugdale, in his *Antiquities of Warwickshire*, tells us that St. Dubricius fixed his episcopal chair some time at Warwick; and that, during his residence there, the most agreeable solitude, since called Guy's Cliff, on the side of a rock upon the banks of the Avon, about a mile from Warwick was the place of his frequent retreats from the world, and that he there built the oratory which was dedicated, not in honor of St. Margaret; as Camden mistakes, but of St. Mary Magdalen. For this, our antiquarian quotes the rolls, and a manuscript history of John Rous, or Ross, a nobleman, and famous chauntry priest of this place in the days of Edward IV, in whose history, now published by Hearne, are found some curious anecdotes, but blended with many traditional fables and groundless conjectures. Guy's Cliff is so called from Guy, the famous English champion against the Danes, in

sacred literature at Hentlan and Mochrhos, both places situate upon the river Wye or Vaga, which waters Brecknockshire, Radnorshire, and Monmouthshire. In this place St. Samson, St. Theliau, and many other eminent saints and pastors of God's church, were formed to virtue and the sacred ministry under the discipline of St. Dubricius; and persons of all ranks and conditions resorting to him from every part of Britain, he had a thousand scholars with him for years together. It was this great master's first study, to cultivate well his own soul, and to learn the interior sentiments of all virtues by listening much to the Holy Ghost in close solitude and holy meditation on divine things. He was consecrated the first archbishop of Llandaff, by St. Germanus, in a synod about the year 444, and was afterward constituted archbishop of Caerleon, which dignity he resigned to St. David in the synod of Brevi in 522. After this, St. Dubricius retired into the solitary island of Bardsey or Euly, on the coast of Caernarvonshire, where he died and was buried; twenty thousand saints (that is, holy hermits and religious persons) are said in Camden and others to have been interred in that island. The bones of St. Dubricius were afterward removed to Llandaff. See Alford's *Annals*; Leland's *Itinerary*; and St. Dubricius's life, wrote, as some maintain, by St. Theliau's own hand, in the Llandaff register; also his life compiled by Benedict, a monk of Gloucester, in 1120, in Wharton's *Anglia Sacra*, t. 2, p. 654.

the reign of king Athelstan, commonly called earl of Warwick, though the chief governor or magistrate was then usually called eardorman, the title of earl being introduced a little later by the Danes. His warlike exploits are obscured by having been made the subject of ballads and romances; which also happened to our great king Arthur, and to the famous outlaw and captain of robbers, Robin Hood, who ranged in Sherwood forest in the time of Richard I. Guy, after many gallant achievements, renounced his honors and riches, and led an austere poor life in this place, under the direction of an old virtuous hermit, who lived in a cell or cave which he had hewn in the side of this rock. Guy died in a neighboring cell in the year 929, of his age the seventieth. Guy's tower, at Warwick, was so called from Guy Beauchamp, earl of Warwick; and the curious monuments of other powerful earls who resided in that strong castle (which was very advantageous in the old civil wars, by its situation near the centre of England) are, by the vulgar, very falsely ascribed to this Guy, the champion, afterward the palmer or pilgrim, and the hermit. Many hermits in succeeding times served God in this delightful solitude, and a great number of cells with innumerable crosses cut in the sides, in the hard rock, are still seen there. Richard Beauchamp, earl of Warwick, founded at Guy's Cliff, a chantry, which establishment was confirmed by Henry VI. The church is still standing; but serves for an open stable to shelter the cattle, which cover with ordure the very place where the high altar stood. In the nave two great stone statues are still standing, the one representing Guy, the other, Colborn, the Danish champion, whom he slew in a single combat near Winchester.



## NOVEMBER XV.

## ST. GERTRUDE, V. ABBESS.

From her book of Divine Insinuations, and her Life compiled by Dom Mege, prefixed to his edition of that work, in 1664. See Dr. Cave, Hist. Lit. t. 2, p. 301.

A. D. 1292.

ST. GERTRUDE was of an illustrious family, born at Eisleben, or Islebe, in Upper Saxony, and sister to St. Mechtildes. At five years of age she was offered to God in the Benedictine nunnery of Rodalsdorf, and at thirty was chosen abbess of that house, in 1251; and, the year following, was obliged to take upon her the government of the monastery of Heldels, to which she removed with her nuns. In her youth she studied Latin, as it was then customary for nuns to do; she wrote and composed in that language very well, and was versed in sacred literature. Divine contemplation and devout prayer she always looked upon as the principal duty and employment of her state, and consecrated to those exercises the greatest part of her time. The passion of our Redeemer was the favorite object of her devotions; and, in meditating on it, or on the blessed Eucharist, frequently she was not able to contain the torrents of tears which flowed from her eyes. She spoke of Christ, and of the mysteries of his adorable life, with so much unction, and in such transports of holy love, as to ravish those who heard her. Ecstasies and raptures of the divine love, and the gifts of divine union in prayer, were familiar to her. She mentions that once hearing those words, *I have seen the Lord face to face*, sung in the church, she saw, as it were, a divine face, most beautiful and charming, whose eyes pierced her heart, and filled both her soul and body with inexpressible delight which no tongue could express.<sup>1</sup> The divine love which burnt in her breast and consumed her soul, seemed the only spring of all her affections and actions. For this precious grace her pure soul was prepared by the crucifixion of her heart to the world, and to inordinate self-love in all its shapes. Watching, fasting, abstinence, perfect obedience, and the constant denial of her own will, were the means by which she tamed her flesh, and extirpated or subdued whatever could oppose the reign of the most holy will of God in her affections. But profound humility, and perfect meekness had the chief part in this work, and laid the foundation of the great virtues and graces to which the divine mercy raised her. Though she was possessed of the greatest natural talents, and of most extraordinary gifts of divine grace, her mind was penetrated and entirely filled only with the deepest senti-

ments of her own nothingness, baseness, and imperfections. It was her sincere desire that all others should have the same contempt of her, which she had of herself, and she used to say, that it seemed to her one of the greatest of all the miracles of God's infinite goodness, that his divine majesty was pleased to suffer the earth to bear her. Though she was the superior and mother of the rest, she behaved toward them as if she had been the lowest servant, and one that was unworthy ever to approach them; and such were the sincere sentiments of her heart. How much soever she gave herself up to the exercises of heavenly contemplation, she neglected not the duties of Martha, and was very solicitous in attending to all the necessities of every one, and in providing all things for them, especially all spiritual helps. In their progress in all the exercises and virtues of an interior and religious life, she found the happy fruits of her zealous endeavors and pious instructions. Her tender devotion to the Mother of God sprang from the ardor of her love for the divine Son. The suffering souls in purgatory had a very great share in her compassion and charity.

We have a living portraiture of her pure and holy soul in her short book *Of Divine Insinuations, or Communications and Sentiments of Love*, perhaps the most useful production, next to the writings of St. Teresa, with which any female saint ever enriched the church, for nourishing piety in a contemplative state.\* The saint proposes exercises for the renovation of the baptismal vows, by which the soul entirely renounces the world and herself, consecrates herself to the pure love of God, and devotes herself to pursue in all things his holy will. The like exercises she prescribes for the conversion of a soul to God, and for the renovation of her holy spiritual espousals, and the consecration of herself to her Redeemer by a bond of indissoluble love, praying that she may totally die to herself, and be buried in him, so that he alone, who is her holy love, be acquainted with this her hidden state or sepulchre, and that she may have no other employment but that of love, or what his love directs. These sentiments she repeats with admirable variety throughout the work, and, in the latter part dwells chiefly on the most ardent desires of being speedily united to her love in everlasting glory, entreating her divine Redeemer, by all his sufferings and infinite mercies, to cleanse her perfectly from all earthly affections and spots, that she may be admitted to

\* This book has run through several editions, one was given by the devout Carthusian, Lanspergius, who died at Cologne in 1539; another by the great contemplative Lewis Blossius, the reformer of the abbey of Liesse, who refused the archbishopric of Cambray, and died in 1568. But the most correct is that of Dom Mege, the Maurist monk, in 1664, under this title: *S. Gertrudis insinuationum divinæ pietatis exercitia*

<sup>1</sup> *Insin. Divin.* l. 2, c. 22.

his divine presence. Some of these sighs, by which she expresses her thirst after this happy union with her God in bliss, are so heavenly, that they seem rather to proceed from one who was already an inhabitant of heaven, than a pilgrim in this mortal life; so strongly were the affections of the saint fixed there. This is particularly observable in that exercise, wherein she advises the devout soul sometimes to set apart a day to be devoted without interruption to praise and thanksgiving, in order to supply any defects in this double duty in daily devotions, and to endeavor as perfectly as possible to be associated in this function to the heavenly spirits. The like exercises she proposes for supplying all defects in the divine love, by dedicating an entire day to the most fervent acts of pure love. The saint, as a chaste turtle, never interrupted her sweet sighs and moans, admitting no human consolation so long as her desire was delayed; yet rejoicing in hope and love, in perfect resignation to the will of God, in the visits of the Divine Spirit, in suffering with and for her loving Redeemer, and in laboring for his service. Her desires were at length fulfilled, and, having been abbess forty years, she was called to the embraces of her heavenly Spouse in 1292, her sister, Mechtildes, being dead some time before. The last sickness of Saint Gertrude seemed rather a languishing of divine love than a natural fever; so abundantly did her soul enjoy in it the sweetest comforts and presence of the Holy Ghost. Miracles attested how precious her death was in the sight of God. She is honored with an office in the Roman Breviary on this day. The Lipsanographia, or catalogue of relics kept in the electoral palace of Brunswick-Lunenburg, printed at Hanover, in 1713, in folio, mentions, amongst others, the relics of Saint Gertrude in a rich shrine.

The exercises by which St. Gertrude made such sublime advances in the school of divine love, all tended to the closest union of her heart to God by the most inflamed desires and purest affections; and were directed at the same time to remove all obstacles to this union, by cleansing her soul and purifying her affections, by tears of compunction, by the renunciation of sensual delights, and the most perfect denial of herself. Hence she prayed continually that by the grace of the omnipotent divine love she might be strengthened to resign herself to holy love, so that nothing of self should remain in her, but should be totally consumed by the flame of holy love, like dust carried away by the wind, so as not to leave the least grain or trace behind.<sup>1</sup> For this exterior action, both of self-denial and of charity, zeal and all other virtues are necessary; but interior exercises are far more essential, in which the soul must frequently in the day raise herself up to God

by the most ardent desires of love, praise, and thanksgiving, and study to die to herself by sincere and repeated sentiments of humility, compunction, meekness, patience, and self-denial.

#### SAINT LEOPOLD, MARQUESS OF AUSTRIA, C.

LEOPOLD, the fourth of that name, from his infancy commonly called The Pious, was son of Leopold III, and Itta, daughter to the emperor Henry IV.\* By attending diligently to the instructions of God's ministers, and meditating assiduously on the pure maxims of the gospel, he learned that there is but one common rule of salvation for princes and private persons; this he studied, and from his cradle he labored to square by it his whole life. In his youth he laid a good foundation of learning; but it was his chief study to live only for eternity, to curb his passions, to mortify his senses, to renounce worldly pleasures, to give much of his time to prayer and holy meditation, and to apply himself to the exercise of all manner of good works, especially those of almsdeeds and charity. By the death of his father, in 1096, he saw it was become his indispensable duty to study and procure in all things the happiness of a numerous nation committed by God to his charge. The Austrians were then a very gross and superstitious people; it was necessary to soften their minds, to imbue them with the principles of reason and society, and make them Christians. The work was tedious and diffi-

\* Austria was part of Noricum, and afterward of Pannonia, when it fell a prey to the Huns and Abares. Charlemagne expelled them, and settled colonies from whom the country was called Ostericcha and Osterlandia; whence Austria signifies the eastern country, as Austrasia in France. Charlemagne and his successors placed there governors of the borders called marches, to restrain the Huns, &c. Upper Austria frequently was subject to Bavaria. Leopold I was created by the emperor Otho I marquess of Austria, in 940. St. Leopold was the sixth marquess, and his son Leopold V was also duke of Bavaria, from whom the present dukes of that country derive their pedigree. Henry II, marquess of Austria, was created the first duke by the emperor Frederic Barbarossa. Rodolph, count of Hapsburg, possessed the county of Bregents, near Constance, and Alsace; after he became emperor of Germany he obtained this duchy of Austria in 1136, with which he invested his son Albert; from which time his descendants have remained possessed of it. (See Bertius, Rerum German.; Aventius, Annal. Boiorum; Rader. Not. in S. Leopold) Fiefs or feudal principalities were established by the Lombards in Italy, and, after the extinction of their kingdom, adopted in Germany, &c. Titles merely honorary were first made hereditary by Otho I. The name of Hertzog, which the Germans give to their dukes, signifies a leader of an army. Landgraves were originally governors of provinces; margraves of marches, frontiers, or conquered countries; burgraves of particular places of importance; rhinegrave, of the country about the Rhine; wildgrave, of the forest of the Ardennes, this word signifying *wild count*. (See Selden, ou Titles of Honor; Du Cange, &c.).

<sup>1</sup> Insin. Divin. p. 52.

cult. The saint prepared himself for it by earnestly asking of God that wisdom which he stood in need of for it; and, by active endeavors, through the divine blessing, succeeded beyond what could have been hoped for. He was affable to all, studied to do good to every one, and eased as much as possible all public burdens of the people. His palace seemed the seat of virtue, justice, and universal goodness. When he was constrained to proceed to punishments, he endeavored to engage the criminals to receive them with patience, and in a spirit of penance, and to acknowledge the severity which he used to be necessary and just. He pardoned malefactors as often as prudence allowed him to do it; for he considered that the maintenance of justice and the public peace and safety depended upon the strict execution of the laws.

When the civil war broke out between the unnatural excommunicated emperor, Henry IV, and his own son, Henry V, Leopold was prevailed upon to join the latter, to whose cause he gave the greatest weight. Motives of justice and religion, and the authority of others determined him to take this step; yet Cuspinian tells us,<sup>1</sup> that he afterward did remarkable penance for the share which he had in those transactions. In 1106 he took to wife Agnes, a most virtuous and accomplished princess, daughter to the emperor Henry IV, sister to Henry V, and widow of Frederic, duke of Suabia, by whom she had Conrad, afterward emperor, and Frederic, father of Frederic Barbarossa. To St. Leopold she bore eighteen children, of which seven died in their infancy: the rest rendered their names famous by great and virtuous actions. Albert, the eldest, having given uncommon proofs of his valor and military skill, died in Pannonia, a few days after his father. Leopold, the second, succeeded his father in Austria, and reigned also in Bavaria. Otho, the fifth son, made great progress in his studies at Paris, became first a Cistercian monk, and abbot of Morimond, was afterward chosen bishop of Frisingen, accompanied the emperor Conrad into the Holy Land, and died at Morimond in great sentiments of piety. His famous Chronicle from the beginning of the world, and other works are monuments of his application to his studies. The marchioness Agnes would have her part in all her husband's good works. With him she read the holy scriptures, and with joy interrupted her sleep in the night, to rise to the usual midnight devotions of the church, to which this religious couple added together long meditation on the truths of everlasting life. Leopold, in the year 1117, founded the monastery of the Holy Cross, of the Cistercian Order, twelve Italian miles from Vienna, near the castle of Kalnberg, where he lived. The saint and his religious

and marchioness were desirous to have been able to watch continually at the foot of the altar in singing the divine praises; but being obliged by their station in the world often to attend other affairs, though in all these they found God, whose holy will and greater glory they proposed to themselves in every thing they did, they resolved to found a great monastery of fervent regular canons, who might be substituted in their places, to attend night and day to this angelical function. This they executed by the foundation of the noble monastery of Our Lady of New Clausterberg, eight miles from Vienna. The marquess, out of humility, would not lay the first stone, but caused that ceremony to be performed by a priest. The church was dedicated in 1118 by the archbishop of Saltzburg, assisted by the bishop of Passau, the diocesan, and the bishop of Gurck. The foundation was confirmed by the pope, and by a charter of Leopold,\* signed by Ottacar, marquess of Stiria, and many other counts and noblemen, in presence of the bishops, who fulminated an excommunication, with dreadful anathemas, against any who should invade the rights or lands of this monastery, or injure or molest the poor servants of Christ, who there followed the rule of St. Austin.

Stephen II, king of Hungary, invaded Austria, but was repulsed by St. Leopold, who defeated his troops in a pitched battle. The Hungarians returned some years after, but were met by the holy marquess on his frontiers, and their army so ill handled that they were glad to save their remains by a precipitate flight. Upon the death of Henry V, in 1125, some of the electors and many others desired to see Leopold raised to the imperial dignity; but the election of Lothaire II, duke of Saxony, prevailed. Conrad and Frederic, sons of the marchioness Agnes by the duke of Suabia, who had also stood candidates, raised great disturbances in the empire, to which they afterward both succeeded. But Leopold adhered with such fidelity to Lothaire, as to give manifest proofs of his sincere disinterestedness, and to show how perfectly a stranger he was to jealousy and ambition. He attended the emperor as his journey into Italy. After a glorious and happy reign he was visited with his last sickness, in which he confessed his sins with many tears, received extreme unction and the other rites of the church, and, never ceasing to call on Christ his Redeemer, and to recommend his soul, through his precious death, into his divine hands, with admirable tranquillity and resignation, passed to a state of happy immortality on the 15th of November, in 1136. He was buried at his monastery of New Clausterberg, two German miles from Vienna, and, on his and his holy consort's anniversaries, two large doles are still

<sup>1</sup> Cuspin. in Austr. March. p. 3.  
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\* He every where styles himself Marchio Orientalis, for marquess of Austria.

distributed by the community to all the poor that come to receive them. St. Leopold was honored by God with many miracles, and was canonized by Innocent VIII, in 1485. See his life by Vitus Erempercht, published by F. Rader, in *Bavaria Sancta*, vol. 3, p. 143; the *History of the Foundation of Medlic*, quoted at large by Lambecius (*Bibl. Vindob.* vol. 2); and Francis of Possac's oration before Innocent VIII, in order to the saint's canonization (in *Surius*, t. 79), in which many miracles are recited. See other manuscript monuments quoted by F. Rader.

### ST. EUGENIUS, M.,

WAS a disciple of St. Dionysius, first bishop of Paris, and suffered martyrdom at Paris soon after him, according to the *New Paris Breviary* in 275. His relics were translated to Toledo, in Spain, in 1148, as is related by Mariana. It is by mistake that some have confounded this martyr with Eugenius, the pious and learned archbishop of Toledo.\*

### ST. MALO OR MACLOU,

FIRST BISHOP OF ALETH IN BRITTANY.

HE was a native of England, and cousin-german to St. Sampson and St. Magloire. At an early age he was sent for his education into Ireland, where he made a rapid progress in learning and virtue. Being ordained priest, he was soon after elected to a bishopric by the suffrages of the people; but he declined that dignity, and retired into Brittany, where he put himself under the direction of a holy recluse, named Aron, near Aleth. About the year 541 he was made bishop of this city, and died the 15th of November, 565.† It is from him the city of St. Malo has its name; for his sacred remains were carried thither after Aleth had been reduced to a village, and the episcopal see transferred to St. Malo. See *Leland*, *Collect.* t. 2, p. 430.

\* Eugenius held that see twelve years, and died in 657, was a prelate of eminent sanctity, presided in the ninth and tenth councils of Toledo, and is author of several pious epigrams, and a poem on the Hexameron, or work of six days, that is, the creation of the world, published by F. Sirmond in 1619. He is mentioned by his immediate successor, St. Ildefonsus.

† Colgan says in 570. See *Act. SS. Hib.* p. 105, *Usher*, &c.

## NOVEMBER XVI.

### ST. EDMUND, C.

ARCHBISHOP OF CANTERBURY.

His life is accurately written by several hands: by his own brother Robert, who accompanied him in his journeys to Rome. (MS. in *Bibl. Cotton.* incipit *B. Edmundus Cantuar.*) Also by Bertrand, the saint's companion and secretary in his exile, and after his death a monk, and at length prior of Pontigny, published by Dom Martène (*Thesaur. Anecd.* t. 3), with curious dissertations and remarks. See also Matthew Paris; Nicholas Trivet, *Annal.* 6 *Regum*; Wood, *Hist. et Antiq. Oxon.* p. 9, 61; Godwin, *Præsul. Angl.* p. 130; also *Testimonia plurium de sanctitate Edmundi Cant.* MS. in *Bibl. Coll. Corp. Christi Oxon.* n. 154.

A. D. 1242.

ST. EDMUND RICH was the eldest son of Reynold Rich, a tradesman of Abington in Berkshire, and his wife Mabilia. His parents were but slenderly provided with the goods of this world, but possessed abundantly the true riches of virtue and divine grace. Reynold from the sale of his stock, leaving a moderate competence for the education of his children, and for a foundation for their industry to work upon, committed them to the care of his prudent and virtuous consort; and, with her free consent, made his religious profession in the monastery of Evesham, where he finished his mortal course with great fervor. Mabilia, who remained in the world, was not behindhand with him in aspiring ardently to Christian perfection. To accomplish the course of her penance, and to tame her flesh, she practised great austerities, and constantly wore a rough hair-cloth; she always went to church at midnight to matins, and by her own example excited her children to the heroic practice of virtue. Our saint in his childhood, by her advice, recited the whole psalter on his knees every Sunday and holyday, before he broke his fast, and on Fridays contented himself with only bread and water. How zealous soever the mother was in inspiring into the tender minds of her children a contempt of earthly things, and the greatest ardor in the pursuit of virtue, and in suggesting to them every means of attaining to the summit of Christian perfection, Edmund not only complied joyfully with her advice, but always went beyond her directions, desiring in all his actions to carry virtue to the greatest heights; though in all his penances and devotions he studied secrecy as much as possible, and was careful to shun in them the least danger of attachment to his own sense. For that fundamental maxim of virtue he had always before his eyes, that even devotion, infected with self-will and humor, becomes vicious, and nourishes self-love and self-conceit, the bane of all virtue and grace in the heart. As for our young saint

he seemed to have no will of his own, so mild, complying, and obliging was he to every one, and so dutiful and obedient to his mother and masters. And the sweetness and cheerfulness wherewith he most readily obeyed, and seemed even to prevent their directions, showed his obedience to be the interior sacrifice of his heart, in which the essence of that virtue consists; for a mere exterior compliance, accompanied with reluctance, and, much more, if it break out into complaints and murmuring, is a miserable state of constraint and compulsion, and a wilful and obstinate slavery to self-will, that domestic tyrant, which it fosters, arms, and strengthens, instead of subduing it. How grievously are those parents the enemies and spiritual murderers of their own children, who teach them to place their happiness in the gratification of their senses; and, by pampering their bodies, and flattering their humors and passions, make their cravings and appetites restless, insatiable and boundless, and their very bodies unfit for, and almost incapable of, the duties of penance, and even of the labors of civil life. Abstemiousness and temperance were easy and agreeable, and a penitential life, which appears so difficult to those who have been educated in sloth, softness, and delights, was, as it were, natural to our saint, who had, from his cradle, under the direction of his prudent and virtuous mother, inured his senses to frequent privations; his body to little severities, and his will to constant denials, by perfect meekness, humility, charity, and obedience, so that it seemed as naturally pliant to the direction of reason and virtue, as a glove is to the hand, to use the expression of one of his historians; and he was always a stranger to the conflicts of headstrong passions.

The saint performed the first part of his studies at Oxford, in which he gave very early indications of a genius above the common standard. It is indeed easy to understand with what ardor and perseverance a person of good abilities, and deeply impressed with a sense of religion, always applies himself to study, when this becomes an essential part of his duty to God. An uncommon fervor and assiduity in all religious exercises, and a genuine simplicity in his whole conduct, discovered his internal virtues, and betrayed the desire he had of concealing them. Retirement and prayer were his delight, and he sought no companions but those in whom he observed the like pious inclinations. He was yet young when Mabilia sent him and his brother Robert to finish their studies at Paris. At parting, she gave each of them a hair-shirt, which she advised them to use two or three days in a week, to fortify their souls against the love of pleasures, a dangerous snare to youth. It was her custom never to send them any linen, clothes, or other things, but she made some new instrument of penance a part of her present, to put

them in mind of assiduously practising Christian mortification. Edmund had spent some time in that seat of arts and sciences, when his mother, falling sick of a lingering illness, and perceiving that she drew near her end, ordered him over to England, that she might recommend to him the care of settling his brother and his two sisters in the world. Before she died, she gave him her last blessing. The saint begged the same for his brother and sisters, but she answered: "I have given them my blessing in you; for through you they will share abundantly in the blessings of heaven." When he had closed her eyes, and paid her his last duties, he was solicitous where to place his sisters, and how to secure them against the dangers of the world, particularly as they were both extremely beautiful. But they were yet far more virtuous, and soon put him out of this pain, by declaring that it was their earnest desire to live only to God in a religious state. The saint was, in the next place, perplexed where to find a sanctuary in which they might most securely attain to that perfection to which they aspired. Many preferred those religious houses which seem to hold a rank in the world, and are richly founded; a thing very absurd in persons who renounce the world, to profess a state of abjection and poverty; though it may be often a part of prudence to choose a retreat which is free from the moral danger of distraction and anxiety, too apt to disturb the mind when under the pressure of extreme want. St. Edmund had no views to temporal advantages in this inquiry; all his care was to find a nunnery out of which the world was banished, and where the manner of life, regularity, example, and reigning maxims breathed the most perfect spirit of the holy institute. "To embrace a religious state," says the saint,<sup>1</sup> "is the part of perfection; but to live imperfectly in it, is the most grievous damnation." A fear of entangling himself or others in any danger of sin, made him shun all houses in which a fortune was exacted for the admission of postulants, which the canons condemn as simony in monasteries sufficiently founded; for, though presents may be received, nothing can be asked or expected for the admission, which is something spiritual; nor for the persons maintenance, which the house in those circumstances is able and obliged to afford. After a diligent inquiry and search, the saint placed his two sisters in the small Benedictine nunnery of Catesby, in Northamptonshire,\* famous for the strictness of its discipline, where both served God with great

<sup>1</sup> S. Edmund, in Speculo, c. 1, ex Eusebio vulgò Emiseno, potiùs Gallico.

\* This monastery is falsely said by Speed to have been of the Order of the Gilbertines, as bishop Tanner proves in his *Notitia Monastica*; for, from its foundation to its dissolution under Henry VIII, it professed the rule of St. Bennet.

fervor, were eminent for the innocence and sanctity of their lives, and died both successively prioresses.

St. Edmund had no sooner settled his sisters, but he went back to Paris to pursue his studies. Whilst he lived at Oxford, he had consecrated himself to God by a vow of perpetual chastity, under the patronage of the Blessed Virgin, in whom, under God, he placed a special confidence; and this vow he observed with the utmost fidelity his whole life, shunning, with the most scrupulous care, all levity in the least action, every dangerous liberty of his senses, and all company that could be an occasion of temptation. In his study he had an image of the Mother of God before his eyes, round which were represented the mysteries of our redemption; and, in the midst of his most profound studies, his frequent ejaculations to God were so ardent, that in them he sometimes fell into raptures. How desirous soever he appeared to become learned, his zeal to become a saint was much greater. By virtue he sanctified all his studies, and the purity of his heart replenished his soul with light, which enabled him to penetrate, in them, the most knotty questions, and the most sublime truths. By his progress in learning he was the admiration of his masters, and for the purity of his life he was regarded as a miracle of sanctity. He constantly attended at the midnight office in St. Martin's church, and after that was over, spent some hours there in prayer, early heard mass in the morning, and then repaired to the public school, without taking food or rest. He went to vespers every day; studies, works of charity, holy meditation, and private prayer, took up the rest of his time. He fasted much, and every Friday on bread and water; wore a hair-shirt, and mortified his senses in every thing. Allowing very little for his own necessities, he employed in alms the rest of the money which he received for his own uses. He seldom ate above once a day, and then very sparingly, slept on the bare floor, or on a bench, and for thirty years never undressed himself to sleep, and never lay down on a bed, though he had one in his room, decently covered, in order to conceal his austerities. After matins, at midnight, he usually continued his meditation and prayer till morning, and very rarely slept any more; if he did, it was only leaning his head against the wall, as he knelt or sat a little while. Many years before he was in holy orders, he said every day the priest's office, with salutations of the wounds of our Divine Redeemer, and a meditation on his sufferings. After he had gone through a course of the liberal arts and mathematics, and had taken the degree of master of arts, he was employed six years in teaching those sciences, especially the mathematics; though, to avoid the danger of the distraction of the mind from heavenly things, to which these studies generally expose a

soul, he used, as a counterbalance, much prayer and meditation, to nourish constantly in his heart a spirit of devotion. Yet this at length suffered some abatement; and he seemed one night to see his mother in a dream, who, pointing to certain geometrical figures before him, asked him what all that signified? and bade him rather make the adorable Trinity the object of his studies. From that time he gave himself up entirely to the study of theology, and, though out of humility he was long unwilling, he suffered himself to be overcome by the importunity of his friends, and proceeded doctor in that faculty, though whether this was at Paris, or Oxford, after his return to England, authors disagree. He interpreted the holy scriptures some time at Paris; it was his custom always to kiss that divine book out of religious respect, as often as he took it into his hands. As soon as he was ordained priest, he began to preach with wonderful unction and fruit. Even the lectures which he delivered in school, and his ordinary discourse were seasoned with heavenly sentiments of the divine love and praises, and breathed a spirit of God which extremely edified all that were present. Several of his auditors and scholars became afterward eminent for sanctity and learning. Seven left his school in one day, to take the Cistercian habit; one of whom was Stephen, afterward abbot of Clairvaux, and founder of the monastery of the Bernardins at Paris.

Returning to England, he was the first that taught Aristotle's logic at Oxford,<sup>1</sup> where he remained from 1219 to 1226; but in frequent missions travelled often through all Oxfordshire, Gloucestershire, and Worcestershire, preaching the word of God with great fruit and zeal. After having refused many ecclesiastical preferments, he at length accepted of a canonry, with the dignity of treasurer in the cathedral of Salisbury; but gave far the greatest part of the revenue to the poor, leaving himself destitute the greatest part of the year. He had not been long in this post, when the pope sent him an order to preach the crusade against the Saracens, with a commission to receive an honorary stipend for his maintenance, from the several churches in which he should discharge that office. The saint executed the commission with great zeal; but would receive no honorary stipend, or any kind of present for his maintenance. As he was preaching in the open air near the church at Worcester, a heavy shower fell all round the place, but the saint having given his blessing, and bade the people not to disperse, not a single drop touched any of them, or fell on the spot where they stood. When he preached, the words which came from his inflamed heart were words of fire, which powerfully converted souls. Persons the

<sup>1</sup> Wood, *Hist. et Antiq. Oxon.* t. 1, p. 81; t. 2 p. 9, 81.

most profoundly learned were moved to tears at his sermons, and many became imitators of his penance and virtues. William, surnamed Longspear, the famous earl of Salisbury, who had lived a long time in the neglect of the essential duties of a Christian, and without ever approaching the sacraments, was so entirely converted by hearing a sermon which the saint preached, and by conversing some hours with him, that from that time he laid aside all other business, to make the salvation of his soul his whole employment. The saint formed many excellent men of prayer, and was himself one of the most experienced doctors of an interior life, and most enlightened contemplatives in the church. What he chiefly inculcated was a sincere spirit of humility, mortification, and holy prayer; and he was principally solicitous to teach Christians to pray in affection and spirit. "A hundred thousand persons," says the saint,<sup>1</sup> "are deceived in multiplying prayers. I would rather say five words devoutly with my heart, than five thousand which my soul does not relish with affection and understanding. *Sing to the Lord wisely.*"<sup>2</sup> What a man repeats by his mouth, that let him feel in his soul." A late French critical author<sup>3</sup> of a book entitled the Tradition of the church concerning Contemplation, says of St. Edmund: "He applied himself from his youth to the contemplation of eternal truths; and so well united in himself (which is very rare) the science of the heart with that of the school, the mystical theology with the speculative, that by, letting into his heart the lights of his understanding, he became a perfect contemplative, or mystic theologian; and he has no less enlightened the church by the sanctity of his life, than by the admirable spiritual tract, called, the Mirror of the church, in which are found many excellent things relating to contemplation."

The see of Canterbury had been long vacant, when pope Gregory IX pitched upon Edmund to fill it. The chapter of Canterbury was unanimous in his favor, king Henry III gave his consent, and the election was confirmed by his Holiness. Matters were gone thus far, when a deputation was sent to Salisbury, to give notice to the saint of his election and to conduct him to his flock. Edmund, who was till then a stranger to these proceedings, protested loudly against the violence that was offered him. The deputies, thus repulsed by him, applied to the bishop of Salisbury, who exerted his authority to compel the saint to acquiesce. Edmund submitted after much resistance, but had not quite conquered his fears and difficulties when he was consecrated, on the 2d of April, 1234.

<sup>1</sup> S. Edm. Cant. in Speculo, Bibl. Patr. t. 13, p. 362.

<sup>2</sup> Ps. lvi.

<sup>3</sup> F. Honoratus of St. Mary, in his historical table of contemplative writers, t. 1, p. 4.

This dignity made no alteration in the humble sentiments or behavior of our saint. He had still the same mean opinion of himself, and observed the same simplicity and modesty in his dress, notwithstanding the contrary fashions of the bishops of that age. His chief employment was to inquire into and relieve the corporal and spiritual necessities of his flock, and he soon got the reputation of a primitive pastor. His revenues he chiefly consecrated to the poor, and had a particular care to provide portions for young women, whose circumstances would have otherwise exposed them to great dangers. He gave vice no quarter, maintained church discipline with an apostolic vigor, and was most scrupulously solicitous and careful that justice was impartially administered in all his courts, abhorred the very shadow of bribes in all his officers, and detested the love of filthy lucre, especially in the clergy. For the reformation of abuses, he published his Constitutions, in thirty-six canons, extant in Lindwood, Spelman, Wilkins, Johnson, and in Labbe's editions of the councils.\*

Amidst a great corruption of manners, and decay of discipline, his zeal could not fail to raise him adversaries. Even the children of his own mother, the monks of his chapter, and many of his clergy, who ought to have been his comfort and his support, were the first to oppose him, and defeat his holy endeavors for restoring regularity, the purity of Christian morals, and the true spirit of our divine religion, which its founder came from heaven to plant amongst men. Mr. Johnson says: <sup>1</sup> "Archbishop Edmund was a man of

<sup>1</sup> S. Edmund, Constit. Can. 8.

\* In the eighth, he expresses his scrupulous fear of simony, and filthy lucre in priests receiving retributions for masses; he who serves the altar is entitled to live by the altar, and may receive a maintenance by the honorary stipends which the church allows him to receive, on the occasion of certain functions, to which such retributions are annexed, where there is no danger of the people being withdrawn by them from religious duties; for they are never annexed to penance, the holy communion, or the like means of frequent devotion. Yet in such retributions, those incur the guilt of simony, who bargain about them, or receive them in such a manner as to sell the mass, or any other spiritual function. The danger of which abuses, with regard to annuals and trentals for the dead, the holy prelate cuts off by this canon, which Lindwood and others only rendered obscure by their long disquisitions. In the fifteenth canon, he orders the people to be put in mind every Sunday at the parish mass, of the canons against parents whose children are overlaid, by which canons in some cases they were obliged to go into a monastery; in others to do penance for three years; and for seven, if drunkenness, or any other sin were the occasion of their overlaying a child. (See Johnson, ib. ad an. 1236, t. 2). In the fifth canon, St. Edmund, addressing himself to all rectors, vicars, and other curates of churches, says: "We admonish, and strictly charge you, that having peace, as far as lies in you, with all men, you exhort your parishioners to be one body in Christ, by the unity of faith, and by the bond of peace; that you compose all differ-

very scrupulous notions." Scrupulosity is a great defect and weakness, often a grievous vice, always contrary to perfect virtue; though a passing state of scrupulosity which is humble, always ready to obey, and attended with unaffected simplicity of heart, is a usual trial of persons when they first begin to serve God in earnest; but this is easily cured. A scrupulosity which arises from constitution, is a severe trial of patience, but that which is founded in self-love and the passions, and is accompanied with wilful obstinacy, is a most dangerous and vicious disorder. But a timorousness of conscience differs infinitely from scrupulosity, and is the disposition of all that truly desire to be saved. In this path all the saints walked, with holy Job, fearing all their actions, with constant watchfulness over themselves, and attention to the general rules of the gospel, from which they never suffered custom, example, or the false maxims of the multitude to turn them aside. Upon this principle, Edmund guided himself by the rules of Christ and his church, and opposed abuses that seemed authorized by custom, and had taken deep root.

There perhaps was never a greater lover of charity and peace than our saint; yet he chose to see his dearest friends break with him, and turn his implacable enemies and persecutors, rather than approve or tolerate the least point which seemed to endanger both his own and their souls. And, from their malice, he reaped the invaluable advantage of holy patience. For their bitterness and injustice against him never altered the peace of his mind, or his dispositions of the most sincere charity and tenderness toward them; and he never seemed sensible of any injuries or injustices that were done him. When some told him that he carried his

ences that arise in your parish, with all diligence, that you make up breaches, reclaim, as far as you can, the litigious, and suffer not the sun to go down upon the anger of any of your parishioners." The prelude to this canon expresses the holy bishop's extreme love of peace, as follows: "A great necessity of following peace lies on us, my sons, since God himself is the author and lover of peace, who came to reconcile not only heavenly, but earthly beings; and eternal peace cannot be obtained without temporal and internal peace." Upon this canon Mr. Johnson has the following remark: "This would be very unreasonably applied to the present English clergy, who rather want friends to persuade the people to be at peace with them upon any terms." (Collect. of English Canons, t. 2). St. Edmund was author of the book called *Speculum Ecclesiæ*, or *Mirror of the church* (t. 13 *Bibl. Patr.*), of which work some manuscript copies in the Bodleian library, in the English college at Douay, and others, considerably differ, some being abstracts, others a Latin translation made by Will. Beaufu (a Carmelite friar of Northampton) from a French translation. Ten devout Latin prayers, a treatise on the seven deadly sins and on the decalogue in French, and another entitled, *The Seven Sacraments briefly declared of Seynt Edmund of Pontenie*, are works of this saint in manuscript in the Bodleian library, &c. (See Tanner, *Biblioth. v. Richie*).

charity too far, he made answer: "Why should others cause me to offend God, or to lose the charity which I owe and bear them? if any persons were to cut off my arms, or pluck out my eyes, they would be the dearer to me, and would seem the more to deserve my tenderness and compassion." He often used to say, that tribulations were a milk which God prepared for the nourishment of his soul, and that if ever they had any bitterness in them, this was mixed with much sweetness, adding, that they were, as it were, a wild honey, with which his soul had need to be fed in the desert of this world, like John Baptist in the wilderness. He added, that Christ had taught him by his own example to go to meet and salute his persecutors, and only to answer their injuries by earnestly recommending their souls to his heavenly Father. The more the saint suffered from the world, the greater were the consolations he received from God, and the more eagerly he plunged his heart into the ocean of his boundless sweetness, in heavenly contemplation and prayer. Nicholas Trivet, a learned English Dominican, in his accurate history of the reigns of six kings from Stephen,<sup>1</sup> tells us that St. Edmund had always some pious and learned Dominican with him wherever he went, and that one of those who lived to be very old, assured him and many others that the saint was found in a wonderful ecstasy; "One day," says he, "when the saint had invited several persons of great quality to dine with him at his palace, he made them wait a long while before he came out to them. When dinner had been ready some time, St. Richard, who was his chancellor, went to call him, and found him in the chapel, raised a considerable height above the ground, in prayer." St. Edmund, while he was archbishop, kept a decent table for others; but contrived secretly to practise at it, himself, the greatest abstemiousness and mortification.

The saint's trials grew every day heavier, and threatened to overwhelm him; yet he was always calm, as the halcyon riding on the waves amidst a violent tempest. King Henry III being, by his bad economy and the insatiable thirst of his minions, always needy, not content to exact of his subjects, both clergy and laity, exorbitant sums, kept bishoprics, abbeys, and other benefices, a long time vacant, only that, under the title of protecting the goods of the church, he might appropriate the revenues to his own use; and, when he nominated new incumbents, preferred his own creatures, who were usually strangers, or at least persons no ways qualified for such posts. St. Edmund, not bearing an abuse which was a source of infinite disorders, obtained of pope Gregory IX a bull, by which he was empowered and ordered to fill such vacant benefices, in case

<sup>1</sup> *Annal. 6 Reg. Angl. ad an. 1240.*



the king nominated no one, within six months after they fell vacant. But, upon the king's complaint, his Holiness repealed this concession. The zealous prelate, fearing to injure his own conscience, and appear to connive at crying abuses which he was not able to redress, passed secretly into France, thus testifying to the whole world how much he condemned such fatal enormities. Making his way to the court of France, he was graciously received by St. Lewis, all the royal family, and city of Paris, where his virtue was well known. Thence he retired to Pontigny, a Cistercian abbey in Champagne, in the diocese of Auxerre, which had formerly harbored two of his predecessors, St. Thomas, under Henry II, and Stephen Langton, in the late reign of king John. In this retreat the saint gave himself up to fasting and prayer; and preached frequently in the neighboring churches. His bad state of health obliging him, in compliance to the advice of physicians, to change air, he removed to a convent of regular canons at Soissy or Seysi. Seeing the monks of Pontigny in tears at his departure, he told them he should return to them on the feast of St. Edmund the Martyr; which was verified by his body, after his death, being brought thither on that day. His distemper increasing, he desired to receive the viaticum, and said, in presence of the holy sacrament: "In thee, O Lord, I have believed; thee I have preached and taught. Thou art my witness that I have desired nothing on earth but thee alone. As thou seest my heart desires only thy holy will, may it be accomplished in me." After receiving the holy sacrament, he continued that whole day in wonderful devotion and spiritual jubilation, so as to seem entirely to forget, and not to feel his distemper; tears of joy and piety never ceased trickling down his cheeks, and the serenity of his countenance discovered the interior contentment of his holy soul. This his joy he expressed by alluding to a proverb then in vogue, as follows: "Men say that delight (or sport) goeth into the belly; but I say, it goeth into the heart."\* This inexpressible interior comfort which his soul enjoyed, wonderfully discovered itself by a cheerfulness and glow which cannot be imagined, but which then appeared in his cheeks, which were before as pale as ashes. The next day he received the holy oils, and from that time always held a crucifix in his hands, kissing and saluting affectionately the precious wounds, particularly that of the side, keeping it long applied to his lips with many tears and sighs, accompanied with wonderful interior cheerfulness and joy to his last breath. From his tender years he had always found incredible sweetness in the name of Jesus, which he had constantly in his heart,

\* *Men seizh game God en wombe; ac ich segge, game God en herle.* (Eustachius Monachus, S. Edmundi capellanus et secretarius, inter testimonia de S. Edm. MS.).

and which he repeated most affectionately in his last moments; in his agony he did not lie down, but sat in a chair, sometimes leaning upon his hand; and sometimes he stood up. At length, fainting away, without any contortions or convulsions he calmly expired, never seeming to interrupt those holy exercises which conducted his happy soul to the company of the blessed, there to continue the same praises, world without end. St. Edmund died at Soissy, near Provins in Champagne, on the 16th of November, 1242, according to Godwin, having been archbishop eight years. His bowels were buried at Provins; but his body was conveyed to Pontigny, and, after seven days, deposited with great solemnity. Many miraculous cures wrought through his intercession proclaimed his power with God in the kingdom of his glory, and the saint was canonized by Innocent V, in 1246. In 1247, his body was taken up, and found entire, and the joints flexible; it was translated with great pomp, in presence of St. Lewis, queen Blanche, and a number of prelates and noblemen. These precious relics remain to this day the glory of that monastery, which, from our saint, is called St. Edmund's of Pontigny. Dom Martène, the learned Maurist monk, tells us that he saw and examined his body, which is perfectly without the least sign of corruption; the head is seen naked through a crystal glass; the rest of the body is covered with his pontifical garments; the color of the flesh is every where very white. It is placed above the high altar in a shrine of wood, gilt over. One arm was separated at the desire of St. Lewis, who caused it to be shut in a gold case so as to be seen through crystal glasses. But the flesh of this arm is black, which is ascribed to an embalming when it was taken from the body. English women were allowed to enter this church, though the Cistercian Order forbade the entrance of women into their churches, which now is no where observed among them except in the churches of Citeaux and Clairvaux. In the treasury at Pontigny are shown St. Edmund's pastoral ring, chalice, and paten; also his chasuble, or vestment in which he said mass, which is quite round at the bottom, according to the ancient form of such vestments. Martène adds, that the conservation of this sacred body free from corruption, is evidently miraculous, and cannot be ascribed to any embalming during above five hundred years, without any change even in the color.<sup>1</sup> Several miracles, wrought through this saint's intercession, were authentically approved and attested by many English bishops, as Stephen, a subdeacon, who had been six years his secretary, assures us, who adds: "Numberless miracles have been performed by his invocation since his deposition, of the truth

<sup>1</sup> See Voy, Littér. de Deux Religieux Bénédict. p. 57, 58.

whereof I am no less certain than if I had seen them with my own eyes." One he mentions that was wrought upon himself. He had suffered an intolerable toothach, with a painful inflammation of his left jaw for two days, without being able to take any rest, till, calling to mind his blessed father Edmund, he with prayers and tears implored his intercession, and quickly fell into a gentle slumber; when he waked, he found himself perfectly freed from the toothach, and the swelling entirely dissipated.

St. Edmund was a great proficient in the school of divine love and heavenly contemplation, because he learned perfectly to die to himself. Man's heart is, as it were, naturally full of corruption and poison, and abandoned to many inordinate appetites, and subtle passions which successively exercise their empire over it, artfully disguise themselves, and infect even his virtues. God often condemns the hearts of those whose actions the world admires; because, having chiefly a regard to the interior dispositions, and the purity and fervor of the intention, he often sees virtues, which shine brightest in the eyes of men, to be false, and no better than disguised vice and self-love. A sincere spirit of humility, meekness, patience, obedience, compunction, and self-denial, with the practice of self-examination, penance, and assiduous prayer, must crucify inordinate self-love, disengage the affections from earthly things, and, purifying the heart, open it to the rays of divine light and grace.

#### SAINT EUCHERIUS, BISHOP OF LYONS, C.

NEXT to St. Irenæus, no name has done so great honor to the church of Lyons, as that of the great Eucherius. By birth he was most illustrious in the world; and his cousin Valerian had a father and father-in-law possessed of the first dignities in the empire; but the saint, by despising the empty honors and riches of the world, became far more illustrious in the school of Christ. A lofty and penetrating genius, an uncommon stock of learning, and a commanding eloquence, which made him admired by all the orators of his time, were talents which gained him the esteem of all the great men in the empire. In the former part of his life he was married to a lady called Galla, by whom he had two sons, Salonius and Veranus, whom he placed very young in the monastery of Lerins, under the conduct of its holy founder, St. Honoratus, and the tutorship of Salvianus, the eloquent and zealous priest of Marseilles; St. Eucherius lived to see them both raised to the episcopal character. An extraordinary piety had been his distinguishing character from his childhood, from which he never departed. The more he conversed with the world, the more he was disgusted at its emptiness, and

affrighted at its dangers; so that about the year 422, with the consent of his wife, who readily agreed also to forsake the world herself, he retired to the monastery of Lerins. Cassian, then abbot of St. Victor's at Marseilles, addressed his eleventh, and the six following conferences, to Eucherius and Honoratus, and calls them the two admirable models of that house of saints. Out of a desire of closer retirement, Eucherius left Lerins, to settle in the neighboring small island of Lero, now called St. Margaret's. There he wrote his book, *On a Solitary Life*, which is an elegant and finished commendation of that state, and in particular of the desert of Lerins, then inhabited by many saints. In the same place, about the year 427, he wrote to his cousin Valerian his incomparable exhortation, *On the Contempt of the World*. The purity of the Latin language in this piece, falls very short of the Augustan age; the style is easy and smooth, the turns of thought and expression equally admirable, the method and order most beautiful, and the images lively and natural, so that Erasmus sticks not to say, that amongst all productions of Christian writers, he knows nothing comparable to it; the author appears in every part a complete master. Du-Pin<sup>1</sup> says, that in purity and elegance of style he equals the best writers of the most polite ages. Godeau<sup>2</sup> goes still higher, and tells us that all the beauties of eloquence, and strength of genius and reasoning are here united with an air of the most affecting piety,\* so that it seems impossible to read this little treatise without being inspired with a contempt of the world, and quickened to a strong resolution of making the service of God our great and only concern, as it is our only solid gain both in time and eternity. As for the world, he shows that most of the mirth which appears in it, is not mirth, but art; its honors, applause, and company, are an empty pageantry, and a slavery which only the activity of men's passions make to seem tolerable. Of the vanity, falsehood, and illusion of the world, and of the transitoriness, instability, and uncertainty of all its enjoyments, he paints so striking an image, that the world seems to pass as a phantom and like a sudden flash of lightning before the eyes of the reader, making its appearance to sink away in a moment, never to return. "I have seen," says he, "men raised to the highest pitch of worldly honors and riches.—Fortune seemed to be in their pay, throwing every thing upon them, without their having the trouble of asking or seeking its favors. Their prosperity in all things outwent their very desires and pas-

<sup>1</sup> *Bibl. t. 4, p. 413.*

<sup>2</sup> *Hist. de l'Egl, an. 441, p. 253.*

\* Nevertheless, the remark of Tillemont (t. 4, p. 125) seems very just, that in this piece certain superfluities might have been spared, and the full sense more closely expressed, with equal strength and perspicuity, in fewer words.

sions; but in a moment they disappeared. Their vast possessions were fled, and the masters themselves were no more," &c. This exhortation was addressed to Valerian, the saint's near kinsman, who was deeply engaged in the world. He continued still in his secular employments, if he be the same person with Priscus Valerian, to whom St. Sidonius addressed his panegyric upon the emperor Avitus, about the year 456, as Dom Rivet takes him to be,<sup>1</sup> though Rosweide<sup>2</sup> and Joffrede<sup>3</sup> think him to be the same St. Valerian\* who became a monk of Lerins, was afterward the last bishop of Cimella, before that see was united to Nice, assisted at the councils of Orange, Arles, and Ries, and died about the year 460.†

Our saint, who, as Cassian says,<sup>4</sup> shone first as a bright star in the world, by the perfection of his virtue, was afterward, by the example of his life, a model to the monastic order. Being at length forced from his religious retirement, he was placed in the see of Lyons, probably about the year 434, in which station he approved himself a faithful pastor, sighing continually after heaven, humble in mind, rich in the merit of good works, powerful in eloquence, and accomplished in all science; he far surpassed all the great prelates of his time, as we are assured by the testimony of Mamertus Claudian. In 441 he assisted at the first council of Orange. The foundation of several churches and pious establishments at Lyons is ascribed to him. He ended an excellent life by a holy death, in 449, according to Prosper Tyro; or rather

<sup>1</sup> Hist. Lit. t. 2, p. 280. <sup>2</sup> Not. in S. Eucher.

<sup>3</sup> In Nicæa Illustrata, part. 1, tit. 7, p. 99, tom. 9, part. 6, ap. Grævium, in Thesaur. Antiqu. et Hist. Ital.

<sup>4</sup> Cassian. Coll. 11, pr. p. 552.

\* We have twenty homilies of this St. Valerian, published the first time by F. Sirmond, in 1612, together with his parænetic epistle to the monks.

† The Acts of St. Maurice and his companions are excellently wrote by the great St. Eucherius, as Rivet demonstrates (p. 286). They are published by F. Chifflet, in his Paulinus Illustratus, and most correctly by Ruinart. Those in Surius and Mombritius seem compiled from these, with several additions and alterations, by a monk of Agaunum, in the seventh age, against which Dubourdiou and Burnet formed their objections. Mamertus Claudian quotes an excellent part of a homily of St. Eucherius on the Incarnation; and probably some of those which were published under the name of Eusebius Emisenus, but which certainly belonged to Gallican prelates about that age, are the production of that saint. His two works on the manner of expounding the scripture, the one entitled, On the Forms of Spiritual Understanding, the other, Of Instructions, are addressed to his two sons, Veranus, bishop of Venice, and Salonius, as it seems, of Vienne, on which see Rivet (t. 2, p. 282). Cave and some others have imagined there was a second bishop of Lyons, called Eucherius, in the following century; but ancient monuments show there was no such person, though we find a Eucherius who was bishop in the south of France, in the time of St. Cæsarius. (See Raynaudus, and Rivet).

in 450.<sup>1</sup> St. Paulinus of Nola,<sup>2</sup> St. Honoratus, St. Hilary of Arles, Mamertus Claudian, St. Sidonius, and all the great men of that age sought his friendship, and are lavish in commendation of his virtue. He was a zealous defender of the doctrine of St. Austin and the church against the Semipelagians. See Theophilus Raynaudus, in Indiculo Sanct. Lugdun.; Tillemont, t. 15; Ceillier, t. 13; Fabricius, Bibl. Eccl. ad Gennad, c. 63; Rivet, Hist. Littér. de la France, t. 2, p. 275—293.

## NOVEMBER XVII.

### ST. GREGORY THAUMATURGUS, BISHOP, C.

From his life by St. Gregory of Nyssa; Eusebius, l. 6, c. 23; St. Jeron, in Catal., and the saint's Oration to Origen; also St. Basil, l. De Spir. Soc. c. 29, ep. 62—65. See Tillemont, t. 4; Ceillier, t. 3, p. 307; Cave's Primitive Fathers.

A. D. 270.

THEODORUS, afterward called Gregory, and, from his extraordinary miracles, surnamed Thaumaturgus, or Worker of Wonders, was of Neocæsarea in Pontus, born of parents eminent for their rank and fortune, but engaged in the superstitions of idolatry. At fourteen years of age he lost his father, and from that time began to discover the vanity of the heathenish religion, as his reason grew more quick and manly, and was improved by education; and by this means his inclinations were insensibly turned towards the belief of the unity of the Deity and the Christian faith.<sup>3</sup> His mother pursued the plan begun by his father, in giving him a literary education, with an intention of bringing him up to the bar, and the practice of oratory. In the study of rhetoric he made such surprising progress, that it was easy to foresee he would one day be one of the greatest orators of the age. He learned the Latin tongue, which was a necessary qualification for preferment to great dignities in the Roman empire; his masters also persuaded him to study the Roman laws, an acquaintance with which they said would be a great advantage to him in whatever profession he should afterward embark. His sister being married to the assessor, or assistant of the governor of Cæsarea in Palestine, she was conducted thither at the public charge, with such as she was disposed to take with her. Gregory accompanied her upon this occasion, with his brother Athenodorus, who was afterward a bishop, and suffered much for the faith of Jesus Christ.

<sup>1</sup> See Tillemont, and Dom Rivet.

<sup>2</sup> St. Paulin. ep. 51.

<sup>3</sup> S. Greg. Thaum. Orat. ad Orig. p. 33

From Cæsarea the two brothers went to Berytus, to attend a famous school of the Roman law in that neighborhood. After a short stay there, they returned to Cæsarea.

Origen had arrived there a little before, in 231, having left Alexandria to avoid the trouble which Demetrius gave him there. That great man opened a school at Cæsarea with extraordinary reputation, and, at the first interview with our saint and his brother, discovered in them an admirable capacity for learning, and excellent dispositions to virtue; which encouraged him to inspire them with a love of truth, and an eager desire of attaining the sovereign or chief good of man. Charmed with his discourses they entered his school, and laid aside all thoughts of going back to Berytus. Origen began with the praise of philosophy, by which term he understood true wisdom. He observed to them that self-knowledge is the first step to the true life of a rational being; but no one can deserve that appellation who does not know his last end, and the means by which he is to attain to it, and to perfect the abilities which are in him; likewise the impediments which he is to remove, the vices which he must conquer, and the like. Indeed, what can be more ridiculous than for a man to pretend to the knowledge of all things that are out of himself, and foreign to his happiness, whilst he is unacquainted with himself, and what it most essentially concerns him to know? For this he must carry his inquiries to real good and evil, in order to embrace the former and avoid the latter. Origen pursued his point several days; but never put on the air of a disputant who aimed at confounding his adversaries. He, on the contrary, behaved himself in the whole course of his conversation like one who had no other view but that of making his scholars happy by bringing them acquainted with what is really good; and he spoke with such a lovely mixture of sweetness and strong reasoning, that it seemed impossible to hold out against the attack; and the two young men soon forgot their own country, their friends, and all their former designs and views. Origen having thus gained their hearts, and engaged their attention, sounded their dispositions, and explored the strength of their genius, with a judgment and sagacity peculiar to that great man; and having thus prepared them, he undertook to give them a regular course of instructions. In this procedure masters have an admirable lesson what method they ought to take with their scholars, not beginning by laying down dry dull rules, but by laying open the reasons, and showing the importance of these rules, to render the study rational, instructive, and agreeable.

Origen entered upon his course of philosophy with them by logic, which, as laid down by him, taught them neither to admit nor reject a proof at a venture, but to examine an argument to the bottom, without being daz-

zled at or amused with terms. He then proceeds to natural philosophy, which, as managed by that religious and learned man, led them to consider and adore the infinite power and wisdom of God, and admire the various and beautiful works of the creation with a becoming humility. The mathematics were their next employment, under which astronomy and geometry were comprehended; but all this master's lessons tended to raise the minds of his scholars above the earth, and to warm their hearts to the love and eager pursuit of truth. These studies were succeeded by lectures of morality, and Saint Gregory does justice to Origen by assuring us that he excited them to virtue no less by his example than by his discourses; and tells us that he inculcated to them that, in all things, the most valuable knowledge is that of the first cause, and thus he led them on to theology. Upon this head he put into their hands and opened to their view all that the philosophers and poets had writ concerning God, observing to them what was true and what was erroneous in the doctrine of each, and showing them the incompetence of human reason for attaining to certain knowledge in the most important of all points, that of religion, which manifestly appears from the capital errors into which the most considerable philosophers fell, whose monstrous opinions destroy one another, and, by their absurdity and inconsistency, confute themselves. Having brought them thus far on their way, he clearly set forth that, in what regards the Deity, we can only give credit to God himself, who speaks to us by his prophets, and he expounded to them the scriptures. Gregory and his brother were so charmed with this admirable light, that they were ready to quit every thing that interfered with their design of making God the object of their thoughts. In the mean time, the persecution broke out in the East under Maximian, which obliged Origen to leave Cæsarea, in 235, and lie concealed that and the two following years.

Gregory in the mean time repaired to Alexandria, where then flourished a famous school of the Platonic philosophy and another of physic. His morals at Alexandria were so strict and regular, that the young students grew jealous of his virtue, and looked upon his behavior as a tacit censure of their own irregularities. To be revenged, they instructed an infamous prostitute to affront him in the following manner: while Gregory was engaged in a serious discourse with some of his learned particular friends, she impudently went up to him and made a demand of arrears due to her, as she falsely pretended, upon contract for criminal familiarities. Those who knew his virtue, were fired with resentment at so base a calumny and aspersion; but he, without the least emotion, desire done of his friends to satisfy her demands that she might be gone, and their conversa-

tion might suffer no interruption by her importunities. This easy compliance made some of his friends suspect him guilty, and begin to reproach him; but God rewarded his patience and meekness by clearing his innocence; for no sooner had the strumpet received the money, but she was seized with an evil spirit, howled in a frightful manner, and fell down tearing her hair, foaming at the mouth, and staring with all the fury and distraction of a fiend. Gregory's charity prompted him to call upon God in her favor; and she immediately recovered.<sup>1</sup> Gregory remained at Alexandria from 235 to 238, when, the persecution being over, he returned to Cæsarea, and finished his studies under Origen in two years more, so that he passed five years in this school and three at Alexandria—in all eight. Whether he received baptism in this latter city, or after his return to Cæsarea, is uncertain. Before he took leave of Origen, to testify his gratitude to such a master, he thanked him publicly by an oration, which he made before him in a numerous auditory, and which Du Pin calls one of the most finished and elegant panegyrics extant; Gerard Vossius, Casaubon, Fabricius, and all other critics agree that it is an excellent and elegant performance. In it he extols the method and wisdom by which his great master conducted him through his studies; and thanks God, who had given him such a master, and his guardian angel, for having conducted him to his school; gives a wonderful character of Origen, and elegantly bewails his departure from his school as a kind of banishment from paradise. He clearly teaches original sin, and the divinity of God the Son,<sup>2</sup> and in the close prays that his guardian angel may conduct him in his way.\*

Gregory and his brother were scarce arrived at Neocæsarea, but Origen wrote a tender letter to our saint, in which he calls him his holy lord, and his true son; and exhorts him to employ for the service of religion all the talents which he had received from God, and to borrow from the heathenish philosophy only what might serve that purpose, as the Jews converted the spoils of the Egyptians to the building of the tabernacle of the true God, recommending to him the study of the holy scripture, with prayer. At his return, his countrymen expected to see great fruits of his studies, the wise and great men

<sup>1</sup> S. Greg. Nyssen. in Vit. Greg.

<sup>2</sup> N. 34 et 35, p. 23; et Bengelius, Not. in n. 37, p. 153, &c.

\* Bengelius, a Lutheran, gave us a new edition of this panegyric with notes, printed at Stutgard, capital of the duchy of Wirteinberg, in Suabia, in 1722. The works of St. Gregory Thaumaturgus, which are in particular request, even amongst Protestants, consist of this panegyric, his creed, canonical epistle, and paraphrase upon Ecclesiastes, all published by Ger. Vossius, in 1604, and more accurately at Paris in 1622.

importuned him to aspire to posts of honor and authority, and to display his abilities amongst them. But, relinquishing all that he possessed in the world, he retired to a solitary place in the country, there to converse solely with God and his own mind. Phedimus, archbishop of Amasea, metropolitan of Pontus, cast his eye upon him to raise him to the episcopal dignity, judging that his ripe parts and piety more than made up for his want of age. The good man, hearing of this, shifted his quarters, and no sooner was he sought for in one desert but he fled to another. However, at length he compounded that a delay should be allowed him, to prepare himself for that sacred character; after which he received the episcopal ordination with the accustomed ceremonies. About the same time, he received and committed to writing the famous creed or rule of faith concerning the mystery of the Holy Trinity, which is extant in his works, and of which we have in Lambecius a most valuable ancient Latin translation, published from a copy which was sent by Charlemagne a present to pope Adrian I. St. Gregory of Nyssa assures us that this creed was delivered to the saint by the Blessed Virgin and St. John Evangelist, in a vision, which he relates as follows: One night, whilst St. Gregory was taken up in a profound meditation on the mysteries of our holy faith, a venerable old man appeared to him, and said he was sent by God to teach him the truth of the holy faith. A woman stood by, who appeared above the condition of what is human, and, calling the other by his name, John the Evangelist, bade him discover to the young man the mystery of the true religion. He answered that, seeing it was the desire of the Mother of our Lord, he was ready to do it. He then delivered the doctrine by word of mouth, which Gregory committed to writing, and the vision immediately disappeared. St. Gregory made this creed the rule of his preaching, and left the same a legacy to his church, which, by following it, has to this day, says St. Gregory of Nyssa, remained free from all heresy, namely, of the Arians and Semiarians; for his creed clearly explains the doctrine of the Holy Trinity.<sup>1</sup> St. Gregory of Nyssa testifies that in his time the original copy was preserved in the archives of the church of Neocæsarea; it is quoted by St. Gregory Nazianzen, Rufinus, &c.

The city of Neocæsarea was rich, large, and populous, but so deeply buried in vice, and so miserably addicted to superstition and idolatry, that it seemed to be the place where Satan had fixed his seat, and Christianity had as yet scarce been able to approach its neighborhood, though it was in a flourishing condition in many parts of Pontus. St. Gregory, animated with zeal and charity, applied him-

<sup>1</sup> See Bull, De Defens. fidei Nicænæ, l. 2, c. 12.

self vigorously to the charge committed to him, and God was pleased to confer upon him an extraordinary power of working miracles, of some of which St. Gregory of Nyssa gives us the following account. As the saint was returning from the city to the wilderness, a violent rain obliged him to take shelter in a heathenish temple, the most famous in the country, upon account of oracles and divinations delivered there. At his entrance, he made the sign of the cross several times to purify the air, and then spent the night there with his companion in prayer, according to custom. The next morning he pursued his journey, and the idolatrous priest performed his usual superstitions in the temple; but the devils declared they could stay there no longer, being forced away by the man who had passed the last night there. After several vain attempts to bring those powers back, the priest hastened after the saint, threatening to carry his complaints against him to the magistrates and to the emperor. Gregory, without the least emotion, told him, that with the help of God he could drive away or call the devils when he pleased. When the idolater saw he disregarded all his menaces, and heard that he had a power of commanding demons at pleasure, his fury was turned into admiration, and he entreated the bishop, as a further evidence of the divine authority, to bring the demons back again to the temple. The saint complied with his request, and dismissed him with a scrip of paper, in which he had written, "Gregory to Satan: Enter." This being laid upon the altar, and the usual oblation made, the demons gave their answers as usual. The priest, surprised at what he saw, went after the holy bishop, and begged he would give him some account of that God whom his gods so readily obeyed. Gregory explained to him the principles of the Christian faith, and finding the priest shocked at the doctrine of the incarnation, told him, that great truth was not to be enforced by words or human reasoning, but by the wonders of the divine power. The priest hereupon pointing to a great stone, desired the saint to command that it should change its place to another, which he named. St. Gregory did so, and the stone obeyed, by the power of him who promised his disciples that by faith they should be able to remove mountains. The priest was converted by this miracle, and, forsaking his house, friends, and relations, resigned himself up to the instructions of divine wisdom.

The people of Neocæsarea, hearing of the miraculous actions of Gregory, were all ambitious to see so wonderful a man, and received him with great applause when he first arrived amongst them. But he passed unconcerned through the crowd, without so much as casting his eye on one side or another. His friends, who had accompanied him out of the wilderness, were solicitous where he should meet with entertainment.

The saint asked them if they were banished the divine protection; and bade them not be solicitous concerning their bodies, but about their minds, which are of infinitely greater importance, and are to be prepared and built up for heaven. Many were ready to open their doors to so welcome a guest; and he accepted the invitation of Musonius, a person of great honor and esteem in the city, and lodged with him. That very day he fell to preaching, and, before night, had converted a number sufficient to form a little church. Early the next morning the doors were crowded with sick persons, whose distempers he cured, and at the same time he wrought the conversion of their souls. The body of Christians soon became so numerous that the saint was enabled to build a church for their use, to which all contributed either money or labor. Though churches were afterward demolished in the days of Dioclesian, and though an earthquake threw down most of the neighboring buildings, this escaped both dangers, and not a stone of it was shaken to the ground. St. Jerom and venerable Bede mention, that when St. Gregory built this famous church near the sea, he commanded a rock, which obstructed the work, to yield place, which it did. The river Lycus, now called Casalmach, which passed by the walls of Neocæsarea, falling from the mountains of Armenia, sometimes by its impetuous floods swept away inhabitants, cattle, houses, and crops. St. Gregory, moved with compassion, fixed his staff near the bank, and prayed that the waters might not exceed those bounds, and they obeyed his voice; and no such floods happened again to the time when St. Gregory of Nyssa wrote; the staff also took root, and became a large tree. Once, when the saint was upon a journey, he was espied by two Jews, who, knowing his charitable disposition, made use of a stratagem to impose upon him. One lay on the ground, feigning himself dead, and the other, lamenting his miserable fate, begged somewhat of the bishop toward his burial; who took his coat and cast it on the man that lay as dead. When St. Gregory was got out of sight, the impostor came back laughing, and required his companion to rise; but found him really dead. The miracles and wisdom of the saint brought him into such reputation, that, even in civil causes, wherever the case was knotty and difficult, it was usually referred to his decision. Two brothers happened to be at law about a lake, both challenging it to belong to their part of the inheritance; nor was the saint able by words to accommodate the difference between them; but each resolved to maintain his right by force of arms, and a day was set when they were to bring into the field all the force they could raise with their tenants. To prevent unjust bloodshed, St. Gregory continued all the night before the intended engagement in prayer upon the spot, and the next day the lake was turned

into solid land, whereby the contention was removed; the remains of the lake were shown long after. The saint being invited to assist at the election of a bishop at Comana, the people set their eyes upon persons honorable for their birth and eloquence, and much esteemed in the world. The saint told them that sanctity, virtue, and prudence were more to be considered than such qualifications. Then, said one, we may take Alexander, the collier, for bishop. This Alexander was a wise and holy man, who, leaving his books, had put on the disguise of a collier in the city of Comana, where he lived by the labor of his hands. God, revealing to our saint what kind of man he was, he caused him to be brought in, and, by putting many questions to him, showed the people that he was much more than he seemed to be, and that under that mean clothing was hidden great wisdom and sanctity. Then calling him aside, he obliged him to confess who he was; and, having caused his clothes to be changed, gave him to the people for their bishop. This Alexander discharged the episcopal office with great zeal and sanctity, and, dying a martyr for the faith, is commemorated in the Roman Martyrology on the 11th of August. These miracles of St. Gregory Thaumaturgus are related by St. Gregory of Nyssa; some of them are also mentioned by St. Basil; who both lived within less than a hundred years after him, and whose grandmother Macrina, who taught them in their youth, and had care of their education, had known him and heard him preach in her younger years. St. Basil says that he was a man of a prophetic and apostolic temper, and that the whole tenor of his life expressed the height of evangelical conversation. In all his devotions he showed the greatest reverence and deepest recollection, and never covered his head at prayer. The simplicity and modesty of his speech were such that *yea* and *no* were the measure of his conversation. He abhorred lies and falsehood, especially all cunning and artificial methods of detraction. Envy and pride he was a stranger to. Slandering and reproaching others he greatly hated; no anger, wrath, or bitterness ever appeared in his words or carriage.

The persecution of Decius breaking out in 250, St. Gregory advised his flock rather to save their souls by flying, than, by abiding the fierce conflicts, to expose themselves to the danger of losing their faith; by which means, and by his zealous exhortation, not one amongst them fell. Setting them an example, he withdrew himself into the desert, accompanied only with the Gentile priest whom he had before converted, and who then served him in the office of deacon. The persecutors were informed that he was concealed upon a certain mountain, and sent soldiers to apprehend him. These returned, saying they had seen nothing but two trees; upon which the informer went again to the place, and finding

the bishop and his deacon at their prayers, whom the soldiers had mistaken for two trees, judged their escape to have been miraculous, threw himself at the bishop's feet, and became a Christian, and the companion of his retreat and dangers. The wolves, despairing to meet with the shepherd, fell with the fiercer rage upon that part of his flock which staid behind, and, seizing upon men, women, and children who had any reverence for the name of Christ, cast them into prisons. St. Gregory in his wilderness saw in spirit the conflict of the holy martyr Troadius, a young man of distinction in the city, who, after a great variety of torments, gained a glorious triumph by dying for the faith. The persecution ending with the life of the emperor, in 251, Gregory returned to Neocæsarea, and soon after undertook a general visitation of the whole country, made excellent regulations for repairing the damage done by the late storm, and instituted solemn anniversary festivals, in honor of the martyrs who had suffered in the persecution. On a day devoted to the solemn worship of one of the heathen deities, the whole country flocked to the diversions at the theatre in Neocæsarea, and some of them finding the crowd troublesome, prayed that Jupiter would make room for them. This being told the holy bishop, he said they should soon have no reason to complain for want of room. At that time a dreadful pestilence broke out, which ravaged all Pontus. It was at length stopped in that part by the prayers of Gregory; upon which occasion, most of the remaining infidels were converted to the faith. During the weak administration of the emperor Gallienus, the Goths and Scythians overran Thrace and Macedon, and, passing into Asia, burnt the temple of Diana, at Ephesus, and plundered Pontus and other countries, committing the most horrible disorders. In those times of confusion several Christians, who had been plundered by the barbarians, plundered others in their turn, or purchased of the infidels their unjust booty. St. Gregory, being consulted by another bishop concerning the penance which was to be enjoined for these crimes, wrote his canonical epistle, which holds an eminent rank among the penitential canons of the ancient church.<sup>1</sup> In it he says:<sup>2</sup> "Let no one deceive himself under the pretence of having found a thing; it is not even lawful to make use of that which we find.—If in the time of peace it is not lawful to advantage ourselves at the expense of a brother, or even of an enemy who neglects what belongs to him through carelessness, how much less at the expense of an unfortunate person who leaves it, through necessity, in order to fly from enemies? Others deceive themselves in keeping what belongs to another because they have found

<sup>1</sup> See Beverige's Can. Eccl. Græcæ.

<sup>2</sup> Can. 4, 5.

it in the place of their own. Thus because the Borades and Goths exercise hostilities against them, they become Borades and Goths to others." He adds:<sup>1</sup> "They who (in restoring what they have found) fulfil the commandment of God, ought to do it without any secular views, without making any demand, either as having discovered, or saved, or found a thing, or on any other pretence whatever." This maxim of justice is excellently inculcated by St. Austin. St. Gregory Thaumaturgus mentions the distinct orders of penitents, as the hearers, the prostrati, &c.

In 264, a council was held at Antioch against the heresies broached by Paul of Samosata, who had been four years bishop of that city. He asserted that there was but one person in the Godhead, and that our Saviour was no more than a mere man, with other monstrous errors.<sup>2</sup> He was also one of the most haughty and vain of mortals, and caused hymns in his own praise to be sung in the church. In this synod St. Gregory and his brother Athenodorus are named the first among the subscribers. Paul only escaped personal censures by dissembling his errors, which he afterward renewed; and was therefore condemned and deposed in the second council of Antioch, in 270, though he kept possession of the episcopal house till after the defeat of Zenobia, queen of the East, his protectress, in 272. Our saint seems to have passed to eternal glory in that interval; but the year is uncertain; it seems most probable to have been in 270 or 271, on the 17th of November. A little before his death, being sensible of its near approach, he inquired how many infidels yet remained in the city, and being told there were seventeen, he sighed, and lifting up his eyes to heaven, expressed his grief that any continued strangers to the true religion, but thankfully acknowledged, as a great mercy, that having found but seventeen Christians at his first coming thither, he left but seventeen idolaters. Having then heartily prayed for the conversion of the infidels, and the confirmation and perfect sanctification of those that believed in the true God, he enjoined his friends not to procure him any peculiar place of burial, but that, as he lived as a pilgrim in the world, claiming nothing for himself, so after death he might enjoy the portion of a stranger, and be cast into the common lot. He peaceably resigned his soul into the hands of his Redeemer, and is named in all Eastern and Western Martyrologies on the 17th of November. Neocæsarea, the capital of that part of Pontus, became afterward an archiepiscopal see, and at present is called by the Greeks, Nixar (which is a corruption of its

original name), by the Turks, Tocate, and is the seat of a Beglierberg.

The greatest geniuses which the world ever produced, men the most penetrating, the most judicious, the most learned, and at the same time the most sincere, the most free from all bias of interest or passions, the most disengaged from the world, whose very sanctity and perfect victory over pride and all the passions of the human mind was the most visible miracle of divine grace, and the prodigy of the world, are venerable vouchers of the truth of the divine revelation of the Christian religion, and of the evident miracles by which it was confirmed and established. Their testimony is the more unexceptionable, as they maintained it in the most perfect spirit of humility, meekness, and charity, and in opposition to every view of pride and all human interest. Yet, if we believe modern freethinkers, their party alone is that of good sense, and in proportion as a man is endowed with better understanding and a more sublime genius, the more he is inclined to religious scepticism and incredulity. But they attempt in vain, by an overbearing impudence, impertinence, and ridicule, to bring the faith of a divine revelation into contempt, and too visibly betray that pride or other base passions have corrupted their hearts; whence arise these clouds which darken their understanding. Let them impartially examine into the causes of their error, and they will find that they accuse and shut their eyes to the clearest light, because it condemns them, and that they turn infidels because it is the interest of their vices to be so. Let them correct the irregularities of their own hearts, and bring to the inquiry sincere simplicity, and a teachable mind; then all their difficulties will immediately vanish, and the evidence of the divine revelation will appear manifest. The most monstrous absurdities, evident falsehoods, glaring inconsistencies, and wretched sophistry, which we meet with in almost every line or rather word of their most boasted writings, suffice to prove how much it is in spite of reason that they declaim, and how ridiculous their claim to it is. A submission to divine revelation authentically manifested to us, in the judgment of all who impartially consider its triumphant motives, to the eyes of reason will always appear to be the most just and glorious use that man can make of his reason.

#### ST. DIONYSIUS, ARCHBISHOP OF ALEXANDRIA, C.

ST. BASIL and other Greeks usually honor this holy prelate with the epithet of The Great; and he is called by St. Athanasius the Doctor of the Catholic church. His parents were rich and of high rank in the world; according to the patriarchal chronicle

<sup>1</sup> Ib. c. 10.

<sup>2</sup> S. Epiph. Hær. 65; Eus. l. 7, c. 27 et 30; Conc. t. l. p. 845; Athan. De Syn. Arimin. p. 691, 708, &c. See Jablonski, Diss. de genuinâ Pauli Samos. Sententiâ, Francof. 1736.



of Alexandria, published by Abraham Echelensis, he was by birth a Sabaite, of one of the principal families of that country in Arabia Felix. Alexandria, which seems to have been the place of his education, was then the centre of the sciences, and Dionysius, whilst yet a heathen, ran through the whole circle of profane learning, and professed oratory.<sup>1</sup> Falling, at length, upon the epistles of Saint Paul, he found in them charms which he had not met with in the writings of the philosophers, and, opening his heart to the truth, he renounced the errors of idolatry. He assures us that he was converted to the faith by a vision and a voice which spake to him, and by diligent reading, and an impartial examination. At the same time that his understanding was opened to the heavenly light, he turned his heart so perfectly to God, that he trampled under his feet all the glory of the world, and the applause which his merit, quality, senatorial dignity, and prefectures, drew upon him from the most honorable persons. He became an humble scholar in the catechetical school of Origen, and made such progress that he was ordained priest; and when Heraclas was made bishop, the care of that school was committed by him to our saint, in 221, who, upon his death, in the beginning of the year 247, the fourth of the emperor Philip, was chosen archbishop.— Though the reign of this prince was favorable to the Christians, soon after the exaltation of St. Dionysius, the populace, stirred up by a certain heathen false prophet, at Alexandria, raised a tumultuary persecution; on which, see the life of St. Appollonia, February the 9th. When Decius had murdered his master, Philip, and usurped the empire in 249, his violent persecution put arms into the hands of the enraged enemies of the Christian name. Many, of all ages, ranks, and professions, were put to the most exquisite tortures; multitudes fled into the mountains and woods, where many perished by hunger, cold, wild beasts, or thieves, and several, falling into the hands of the Saracens, were reduced to a state of slavery worse than death itself. But the most dreadful affliction to the holy bishop was the apostasy of several, who, in this terrible time of trial, denied their faith. The scandal, indeed, which these gave, was, in some measure, repaired by the invincible constancy wherewith others of both sexes, and of every age and condition, maintained their faith under the sharpest torments, and most cruel deaths, and by the wonderful conversion of several enemies; for some, who scoffed and insulted the martyrs, were so powerfully overcome by the example of their meekness, and courage in their sufferings, that they suddenly declared themselves Christians, and ready to undergo all torments for that profession. Two did this

under the judge's eyes, with such undaunted resolution, that he was strangely surprised, and seized with trembling; and sentence being passed upon them, they went out of the court rejoicing to give so glorious a testimony to Christ.<sup>1</sup>

Decius's sanguinary edict reached Alexandria in the beginning of 250. Dionysius was particularly active in arming and preparing the soldiers of Christ for the combat, and though Sabinus, the prefect of Egypt, despatched a guard in quest of him, he escaped by lying four days concealed in his house; then left it by divine direction, as he assures us, with a view of seeking a safe retreat; but, with several persons who accompanied him, fell into the hands of the persecutors, who, by the prefect's orders, conducted them to a small town called Taposiris, in the province of Mareotis, about three leagues from Alexandria. A considerable body of peasants taking arms and making their appearance there in defence of the bishop, the guards were alarmed and fled, leaving the prisoners behind them. The bishop, who was every moment waiting for death, was carried off by them by main force, and set at liberty to choose a safe retreat. St. Dionysius, attended by Peter, Caius, Paul, and Faustus, made his way to a desert in the province of Marmarica, in Lybia, where he lay concealed with Peter and Caius, two priests, till the end of the persecution in the middle of the year 251, but, during that interval, often sent priests with directions and letters for the comfort of his flock, especially of those who suffered for the faith. Our saint was returned to Alexandria when he was informed of the schism formed by Novatian against pope Cornelius. The antipope sent him notice of his election in form. St. Dionysius, in his answer, said to him: "You ought rather to have suffered all things than have raised a schism in the church. To die in defence of its unity would be as glorious as laying down one's life rather than to sacrifice to idols; and, in my opinion, more glorious; because, here the safety of the whole church is consulted. If you bring your brethren to union, this will overbalance your fault, which will be forgot, and you will receive commendation. If you cannot gain others, at least save your own soul." Our saint wrote thrice to the clergy and to those confessors who supported the schism at Rome, and had the satisfaction of seeing the confessors abandon it before the end of the year. To oppose the heresy of Novatian, who denied in the church the power of remitting certain sins, he ordered that the communion should be refused to no one that asked it at the hour of death. Fabian, bishop of Antioch, seemed inclined to favor the rigorism of Novatian toward the lapsed. The great Dionysius wrote to him several

<sup>1</sup> S. Maximus, M. in c. 5, l. De Hierarchiâ cœlesti.

<sup>1</sup> See S. Dionysius, ep. ad Fabium Antioch. ap Eus. l. 6, c. 41, 42.

letters against that principle; in one of which, he relates that an old man called Serapion, who had offered sacrifice, and had therefore been refused the communion, and detained among the penitents, in his last sickness lay senseless and speechless three days; then, coming to himself, cried out: "Why am I detained here? I beg to be delivered." And he sent his little grandson to the priest, who, being sick, and not able to come, sent the holy eucharist by the child, directing him to moisten it, and give it his grandfather; for, during the primitive persecutions, the blessed sacrament was allowed to be so carried and received in domestic communion. When the child entered the room, Serapion cried out: "The priest cannot come; do as he ordered you, and dismiss me immediately." The old man expired with a gentle sigh, as soon as he had swallowed it. St. Dionysius observes that his life was miraculously preserved that he might receive the holy communion. In 250, a pestilence began to rage, and made great havoc for several years. By St. Dionysius's direction, many, in Egypt, died martyrs of charity on that occasion.<sup>1</sup>

The opinion that Christ will reign on earth with his elect a thousand years before the day of judgment, was an error founded chiefly on certain mistaken passages of the Apocalypse or Revelations of Saint John. Those who, with Cerinthus, understood this of a reign in sensual pleasures, were always deemed abominable heretics. But some Catholics admitted it in spiritual delights; which opinion was for some time tolerated in the church. Nepos, a zealous and learned bishop of Arsinoë, who died in the communion of the church, propagated this mistaken notion in all that part of Egypt, and wrote in defence of it two books entitled *On the Promises*. This work St. Dionysius confuted by two books against the Millenarian heresy. He also took a journey to Arsinoë, and held a public conference with Coracion, the chief of the Millenarians, in which he confuted them with no less mildness and charity, than strength of reasoning, and with such advantage, that Coracion publicly revoked that mistaken interpretation, which was exploded out of the whole country, and was unanimously condemned upon examination into the sound constant tradition, which could not be obscured by the disagreement of some few persons or particular churches. When pope Stephen threatened to excommunicate the Africans for rebaptizing all heretics, St. Dionysius prevailed with him by letters to suspend the execution. St. Jerom was misinformed when he attributed the opinion of the Africans to St. Dionysius, who, as St. Basil testifies,<sup>2</sup> admitted even the baptism of the Pepuzeni, which was rejected in Asia,

because the heretics (who, as it were, by a constant rule, differ from themselves in different ages and countries) in certain places corrupted the essential form of baptism, which the same sect retained in others.\* The persecution being renewed by Valerian, in 257, Emilian, prefect of Egypt, caused St. Dionysius, with Maximus, a priest, Faustus, Eusebius, and Queremon, deacons, and one Marcellus, a Roman, to be apprehended and brought before him, and pressed them to sacrifice to the gods, the conservators of the empire. St. Dionysius replied: "All men adore not the same deities. We adore one only God, the Creator of all things, who hath bestowed the empire on Valerian and Gallien. We offer up prayers to him without ceasing for the peace and prosperity of their reign." The prefect attempted in vain to persuade them to adore the Roman deities with their own God; and at length sent them into banishment to Kephro, in Lybia. And he forbade the Christians to hold assemblies, or go to the places called Cemeteries, that is, the tombs of martyrs. St. Dionysius converted the pagan savages of the country to which he was sent; but, by an order of the prefect, the saint and his companions were afterward removed to Collouthion near Mareotis, now called the Lake of Alexandria. The neighborhood of that city afforded him in this place an opportunity of receiving from and sending thither frequent messages and directions. His exile continued two years, and during it he wrote two paschal letters.

The captivity of Valerian, who was taken prisoner by the Persians in 260, and the peace which Gallien granted to the church by public edicts, restored Saint Dionysius to his flock. But the region of this lower world is stormy, and one wave perpetually presses upon the neck of another. The prefect, Emilian, seized upon the public store-houses of Alexandria, which were the granary of Rome, and assumed the imperial dignity. This revolt filled the city and country with the calamities which attend on civil wars, till Emilian was defeated by Theodotus, whom Gallien sent against him; and, being taken, he was sent to Rome, and strangled. A trifling incident gave occasion to another sedition in that populous city. A servant to one of the civil magistrates happening to tell a soldier that his shoes were finer than another man's, he was taken up, and beaten for this affront. The whole town ran to arms, to revenge this quarrel, the streets were filled with dead bodies, and the waters ran with blood. The peaceable demeanor of the Christians could not screen them from violences, as St. Dionysius complains; and, for a long

<sup>1</sup> See Feb. 28, vol. i, p. 291, 292; and Eus. l. 7, c. 22.

<sup>2</sup> S. Basil, ep. Can. l.

\* St. Dionysius's orthodox sentiments are also proved from the fragments of his letters in Eusebius (l. 7, c. 9). See Fleury (l. 7, c. 35; and Bie the Bollandist, § 9, p. 39, t. 18, Oct. 3, who clears him of all suspicion of Arianism, ib. § 17, 18, 19, 20.

time, a man could neither keep at home nor stir out of doors without danger. The pestilence still continued its havoc, and, whilst the Christians attended the sick, with inexpressible pains and charity, the heathens threw the putrid carcasses into the highways, and often put their dying friends out of doors, and left them to perish in the streets, hoping, by their caution, to avoid the contagion, to which the apprehension which seized their imagination, exposed them the more. The heresies which at that time disturbed the church, also exercised the zeal of our holy pastor. Sabellius of Ptolemais, in Lybia, a disciple of Noëtus of Smyrna, renewed the heresy of Praxeas, denying the real distinction of the three Divine Persons. St. Dionysius, to whom belonged the care of the churches of Pentapolis, sent thither to admonish the authors of this error to forsake it; but they defended their impious doctrine with greater impudence. He therefore condemned them in a council at Alexandria, in 261. Before this, by a letter, of which Eusebius has preserved a fragment, he had given information of the blasphemies of Sabellius to St. Sixtus II, bishop of Rome, who sat from 257 to 259.<sup>1</sup> In his letter to Euphranor and Ammonius, against this heresy, he insists much on the proofs of Christ's human nature, to show that the Father is not the Son. Some persons took offence at his doctrine, and their slanders were carried to St. Dionysius, bishop of Rome, who had succeeded St. Sixtus. That pope wrote to our saint upon the subject, who cleared himself by showing that when he called Christ a creature, and differing in substance from the Father, he spoke only of his human nature. This was the subject of his Apology to Dionysius, bishop of Rome, in which he demonstrated that the Son, as to his divine nature, is of the same substance with the Father, as is clearly shown by St. Athanasius, in his book *On the Opinion of Dionysius*. In the same work our saint established the divinity of the Holy Ghost, as St. Basil testifies by quotations extracted from it in his book on that subject.

The loss of our saint's works is extremely regretted; for of them nothing has reached us except some fragments quoted by others, and his canonical epistle to Basilides, which has a place among the canons of the church. In the first canon he mentions a difficulty then often propounded, at what hour on Easter morning the fast of Lent might be lawfully broken; and says, that though midnight was looked upon to close the fast (which is long since certain as to the church precept) yet this being not a natural or usual hour for eating, he thought it could not be excused from intemperance, to eat then, and advised the morning to be waited for, though all Christians spent that whole night in

watching at their devotions. He speaks of the fasts of superposition observed in the last week of Lent, and says that some fasted the whole six days before Easter, without taking any nourishment; others five, three, two, or one day, according to their strength and devotion, this not being a matter of precept as to the superposition of several days. He inculcates, that great purity, both of mind and body, is required in all who approach the holy table, and receive the body and blood of our Lord.<sup>1</sup> St. Dionysius of Alexandria, a little before his death, defended the divinity of Jesus Christ against Paul of Samosata, bishop of Antioch, a man infamous both for his abominable heresies, and also for his intolerable haughtiness, vanity, avarice, extortions, and other crimes. Saint Dionysius, being invited to the synod that was held at Antioch against this heretic, in 264, and, not being able to go thither, by reason of his old age and infirmities, wrote several letters to the church of Antioch, wherein he refuted the heresiarch's errors, but would not condescend to salute him.<sup>2</sup> Nevertheless, the crafty fox dissembled his sentiments, and palliated his disorders in this council, renouncing what he could not conceal, so that he continued some time longer in his station.\* Toward the end of the year 265, soon after the Antiochian synod was over, St. Dionysius died at Alexandria, after he had governed that church with great wisdom and sanctity about seventeen years.† His memory, says St. Epiphanius, was preserved at Alexandria by a church dedicated in his honor, but much more by his incomparable virtues and excellent writings. See Eus. Hist. l. 6 and 7; St. Jerom, in Catal., &c.; also Tillemont, t. 4; Cave, Prim. Fathers, t. 2; Ceillier, t. 3, p. 241; Bie the Bollandist, ad 3 Oct. t. 2, p. 8.

#### ST. GREGORY, BISHOP OF TOURS, C.

THE second ornament of the church of Tours, after the great St. Martin, was George Florentius Gregory. He was born at Auvergne, of one of the most illustrious families of that country, both for riches and nobility; and, what was far more valuable, piety seemed hereditary in it. Leocadia, his grandmother, descended from Vettius Epagatus, the illustrious martyr of Lyons. His father was bro-

<sup>1</sup> See Ep. Canon. S. Dion. Alex. inter Canones Eccl. Græc. per Beveregium.

<sup>2</sup> Eus. l. 7, c. 27, 29.

\* St. Dionysius was certainly orthodox on the Trinity. (See Bie, § 17, p. 56). Nor was he accused of any error by St. Basil. If he allows Christ not to be consubstantial to the Father, he speaks evidently of his human nature. (See Bull; Witasse; Tournely; Maran, &c.).

† Bie shows that he never was married, and that *boys*, Παιδας, mean only young attendants, scholars, or clergy. (See Eus. Hist. l. 7, c. 26; Bie, § 3, p. 17).

ther to St. Gallus, bishop of Clermont, under whom, and his successor St. Avitus, Gregory had his education. He received the clerical tonsure from the former, and was ordained deacon by the latter. Having contracted a dangerous distemper, for the recovery of his health he made a visit of devotion to the tomb of St. Martin at Tours, and had scarce left that city when, upon the death of St. Euphronius, the clergy and people, who had been charmed with his piety, learning, and humility, chose him bishop. Their deputies overtook him at the court of Sigebert, king of Austrasia, and the saint being compelled to acquiesce, though much against his will, he was consecrated by Giles, bishop of Rheims, on the 22d day of August in 573, being thirty-four years old.\* Faith and piety, in the diocese of Tours, received a new increase under his conduct. He rebuilt his cathedral (which was founded by St. Martin) and several other churches; he assisted at the council of Paris in 577, and there defended St. Prætextatus, bishop of Rouen, with so much zeal and prudence as to gain the applause of king Chilperic himself, the persecutor of that injured prelate. The Arians and Sabellians in France were often confounded by him, and the greatest part of them were brought over to the unity of faith by his mildness and erudition. St. Odo extols his meekness, profound humility, ardent zeal for religion, and charity toward all, especially his enemies. The admirable purity of his life and manners could not shelter him from slanders and persecutions, and he was accused of a design of surrendering the city of Tours to king Childebert; but cleared in a council held at Braine, a royal palace three leagues from Soissons, in 580. Chilperic condemned at Braine a nobleman named Dacco, accused by treachery, to be put to death. Dacco besought a priest, without the king's privity, to admit him to penance; which being done, he was executed. This is an instance of secret penance and confession at the point of death,<sup>1</sup> and of the impious maxim which anciently prevailed, sometimes in the civil courts in France, of refusing the sacraments to dying criminals that were guilty of grievous crimes. The stupidity and vanity of king Chilperic appear in his rash disputations with St. Gregory about the fundamental articles of our faith, in which the saint vigorously opposed his extravagances.<sup>2</sup> In 594, our saint went to Rome out of devotion, and was received with distinction by St. Gregory the Great, who made him a present of a gold chain. That

pope admired the great graces and virtues of his soul, and the lowness of his stature. To whom the bishop of Tours replied: "We are such as God has framed us; but he is the same in the little and in the great;" meaning, that God is the author of all the good that is in us, and to him alone all praise is due. Several miracles are ascribed to St. Gregory of Tours, which he attributed to St. Martin and other saints, whose relics he always carried about him. When certain thieves who had robbed the church of St. Martin were taken, St. Gregory was afraid lest king Chilperic should put them to death, and wrote to him to save their lives; and as no one appeared to carry on the prosecution against them, they were pardoned.\* This saint was bishop twenty-three years, and died on the 17th of November in 596. Before his death he ordered his body to be buried in a place where all who came to the church should walk over his grave, and where no memorial could be erected. But the clergy afterward raised a monument to his honor on the left hand of St. Martin's tomb. See his works most correctly published by Ruinart, in folio, 1699, and the life of the saint compiled by St. Odo, abbot of Cluni, prefixed to that edition. See also Rivet, *Hist. Littér.* t. 3, p. 372; Ceillier, t. 17, p. 1; Maan, *Hist. Eccl. Turon.*

#### ST. HUGH, BISHOP OF LINCOLN, C.

THE foundations of an interior life are most safely laid in holy solitude, which is the best preparation for the functions of the active life, and the support of a spirit of piety amidst its distractions. In the desert of Chartreuse St. Hugh learned first to govern himself, and treasured up in his heart the most lively sentiments of pure and perfect virtue, the most essential qualification of a minister of Christ. He was born of a good family in Burgundy in 1140; lost his mother before he was eight years old, and was educated from that age in a convent of regular canons, situate near his

<sup>1</sup> S. Greg. Tur. Hist. l. 5, c. 26; Mabill. Præf. in Sæc. 3 Ben. Par. 1, Obs. 24, n. 98.

<sup>2</sup> S. Greg. l. 5, c. 45.

\* Rivet says about thirty; but it is clear from his own testimony, l. 3 De Mirac. S. Martini, c. 10, p. 1087, that he was thirty-four, as Ruinart observes, Not. ib.

\* The works of St. Gregory of Tours consist of two books on the Glory of Martyrs, though the second regards only the miracles of St. Julian of Brioude; *2dly*. One book on the Glory of Confessors, or miracles wrought in several parts of France through their intercession, and by their relics; *3dly*, Four books on the Miracles of St. Martin; *4thly*, A book of Lives of the Fathers, namely, of St. Gallus, and other French saints. In his ample collections of miracles he seems often to have given credit to popular reports. But his principal work is the History of the French, in sixteen books, in which, besides the History of the French Church, many civil transactions, and many traces of the Gaulish and French laws and customs occur; of which this history is almost the only repertory, how much soever method and style be neglected in it. See the remarks of Ruinart; Hauteserre (printed at Toulouse in 1679, in 4to.); the judicious Adrian Valois (*Rerum Francicarum*, three vols. folio, in 1658); Le Cointe (*Annales Ecclesiasticæ Francor.*) &c.

father's seat, who, after having served as an officer in the army, with great reputation for honor and piety, retired himself to the same place, and there ended his days in the exercises of a devout and penitential religious life. Hugh, being blessed with a happy genius and good natural parts, made great progress in every branch of learning to which he applied himself. A venerable ancient priest was appointed by the abbot to instruct him in his studies and in religious discipline, whose serious admonitions made a deep impression on his soul. When he was nineteen years old, the abbot took the saint with him to the Chartreuse near Grenoble, on an annual visit which he was accustomed to make to that holy company. The retirement and silence of the desert, and the assiduous contemplation and saintly deportment of the monks who inhabited it, kindled in Hugh's breast a strong desire of embracing that institute. Nor were the canons, his brethren, able to dissuade him from the resolution after his return; so that being persuaded that God called him to this state, he secretly went back to the Chartreuse, and was admitted to the habit. The interior conflicts which he sustained, served to purify his soul, and make him more fervent and watchful. Under these trials he was often refreshed with consolations and great heavenly sweetness; and, by mortification and humble continual prayer, the fiery darts of the enemy were at length extinguished. The time approaching when he was to be promoted to priest's orders, an old father whom he served according to the custom of the Order, asked him if he was willing to be ordained priest. Hugh answered him with simplicity, out of the vehement desire he had of offering daily to God the holy victim of the altar, that there was nothing in the world he more earnestly desired. The old man, fearing the danger of presumption, and a want of the great apprehension which every one is bound to have of that tremendous function, said to him with a severe countenance: "How dare you aspire to a degree, to which no one, how holy soever, is advanced, but with trembling, and by constraint?" At this rebuke, St. Hugh, struck with holy fear, fell on the ground, and begged pardon with many tears. The other, moved at his humility, told him he knew the purity of his desires; and said he would be advanced not only to the priesthood, but also to the episcopal dignity. The saint had passed ten years in his private cell, when the general procuratorship of the monastery was committed to him; in which weighty charge the reputation of his prudence and sanctity was spread over all France.

King Henry II of England founded the first house of Carthusian monks in England, at Witham in Somersetshire; but so great difficulties occurred in the undertaking, under the two first priors, that the monastery could not be settled. The king, therefore,

sent Reginald, bishop of Bath, with other honorable persons, to the great Chartreuse, to desire that the holy monk, Hugh, might be sent over to take upon him the government of this monastery. After much debating in the house it was determined that it became not Christian charity so to confine their views to one family as to refuse what was required for the benefit of many others; and though the saint protested that of all others he was most unfit for the charge, he was ordered by the chapter to accompany the deputies to England. As soon as he landed, without going to court, he went directly to Witham, and wonderfully comforted and encouraged the few monks he found there. Being sent for by the king, he received from his royal bounty many presents, and a large provision of all things necessary for his monastery, and set himself to finish the buildings; at which he worked with his own hands, and carried stones and mortar on his shoulders. By the humility and meekness of his deportment, and the sanctity of his manners, he gained the hearts of the most savage and inveterate enemies of that holy foundation, and several persons, charmed with the piety of the good prior and his little colony, began to relish their close solitude, and, abandoning the cares of the world, consecrated themselves to God under the discipline of the saint, who became in a short time the father of a numerous and flourishing family. The king, as he returned with his army from Normandy to England, was in great danger at sea, in a furious storm which defeated all the art of the sailors. All fell to their prayers; but their safety seemed despaired of, when the king made aloud the following address to heaven: "O blessed God, whom the prior of Witham truly serves, vouchsafe through the merits and intercession of thy faithful servant, with an eye of pity to regard our distress and affliction." This invocation was scarce finished but a calm ensued, and the whole company, who never ceased to give thanks to the divine clemency, continued their voyage safe to England.

The confidence which king Henry reposed in St. Hugh, above all other persons in his dominions, was from that time much increased. The see of Lincoln having been kept by his majesty some years vacant, he was pleased to give leave to the dean and chapter to choose a pastor, and the election fell upon St. Hugh. His excuses were not admitted, and he was obliged by the authority of Baldwin, archbishop of Canterbury, to drop the strong opposition which he had made, and to receive the episcopal consecration in 1186, on the 21st of September. As soon as he was raised to the episcopal chair, he engaged several clergymen of the greatest learning and piety to be his assistants; and he employed all the authority which his station gave him, in restoring ecclesiastical discipline, especially amongst his clergy. By sermons

and private exhortations he labored to quicken in all men the spirit of faith, and in ordinary conversation incited others to divine love by instructions adapted to their particular condition and circumstances; but was always cheerful and affable, with decent gravity. In administering the sacraments, or consecrating churches he sometimes spent whole days, beginning before break of day, and persevering some hours in the night, without allowing himself any corporal refection. Good part of his time he always bestowed in inquiring into, and relieving the necessities of the poor, whom he frequently visited, and affectionately comforted. The hospitals of lepers he attended above others, and with singular tenderness kissed the most loathsome ulcers of the infected. To one, who jeeringly said to him that St. Martin did so to heal their ulcers, which he did not do, the good bishop answered: "St. Martin's kiss healed the leper's flesh; but their kiss heals my soul." In travelling, he was so recollected that he usually never cast his eyes about him or saw anything but the mane of the horse on which he rode. Devotion seemed always to give him vigor and strength; and the sentiments with which he nourished his soul in reciting the psalms, seemed more than human. He was so punctual in observing the canonical hours of the divine office, that once he would not stir out of the inn till he had said his morning office, though his attendants brought him word trembling, that if he did not get away as fast as he could, his life would be in danger from a troop of madmen who were coming into the road where he was to pass, and who spared nothing that came in their way. It was the holy bishop's custom to retire at least once a year to his beloved cloister at Witham, and there pass some time observing the common rule, without any difference but that of wearing the episcopal ring on his finger. In this retirement, as from a high tower, he surveyed the vanity of human things, the shortness of life, and the immense greatness of eternity. Also turning his eyes inward upon himself, he took an impartial review of the affections of his own heart, and of all his actions; he also considered the obligations and infinite difficulties of spiritual government, and the dreadful precipice upon which all prelaties stand. By letters and agents which he sent to the holy see, he besought with importunity to be disburdened of the episcopal administration, and restored to his cell. But his supplications were never heard, and he was sometimes commanded silence with rebukes. Though mild and obliging to all the world, he seemed, by his sovereign contempt of earthly things, to be above the reach of temptations of human respect.

Henry II, a prince most impatient of advice, and uncontrollable in his resolutions, stood in awe of this holy prelate, and received his admonitions with seeming deference,

though it was only by afflictions in the decline of life that he learned effectually to reform his passions. The king's foresters, or overseers of the royal forests and chases, exercised an inhuman tyranny in the country, putting to death, or maiming upon the spot, any one who had killed or maimed a wild beast, or any game, whatever loss the farmers sustained by the deer in their harvest or gardens; and these foresters, upon the slightest suspicion, put whomever they pleased to the water-ordeal trial, which, notwithstanding the prohibitions of the church, remained still in frequent use among these officers of the crown,<sup>1</sup> who immediately put to death whomever was cast by that trial. And by customs usurped a good while, or by unjust and tyrannical forest laws, as the learned and pious Peter of Blois (who lived some time at the court of Henry II) sticks not to call them, it was in the power of those foresters to require limb for limb, or life for life, for that of a beast. A company of these rangers had, upon a slight occasion, laid hands on a clerk, and condemned him in a considerable sum of money. St. Hugh, after due summons, and a triple citation, excommunicated the head of them. This action king Henry took very ill. However, he dissembled his resentment, and soon after, by a messenger and letters, requested of him a prebend, then vacant in the diocese of Lincoln, in favor of one of his courtiers. St. Hugh, having read the petition, returned this answer by the messenger: "These places are to be conferred upon clerks, not upon courtiers; nor does the king want means to reward his servants." Neither could the bishop be prevailed upon, at the king's request, to absolve the ranger, till he acknowledged his crime, with signs of repentance. Hereupon his majesty sent for the bishop, and summing up the favors he had done him, upbraided him with ingratitude, and complained bitterly of the treatment he had received. The bishop, no ways troubled or daunted, with a grave and sweet countenance, demonstrated to him how, in the whole affair, he had had a regard purely to the service of God, and to the salvation of his majesty's soul, which incurred manifest danger if oppressors of the church were protected, or ecclesiastical benefices rashly conferred on unworthy persons. The king was so moved by his discourse as to remain perfectly satisfied. The ranger showed himself penitent, and was absolved by the bishop in the usual form, in a public manner, and by his exhortation appeared truly reformed, and from that time became the saint's most steady friend. It was a custom for the clergy to present yearly a precious mantle to the king at the charge of the people, for which they made a large collection, and retained the overplus for their own use. This St. Hugh

<sup>1</sup> See the manuscript relation of the miracles of St. Thomas of Cant. in Bibl. D. Constable de Burton.

abolished, and obtained of the king a renunciation of the present. Punishments in the ecclesiastical court, consisting chiefly in pecuniary mulcts which the rich little regarded, St. Hugh changed them into other chastisements which carried with them marks of infamy. St. Hugh finished the building of his cathedral.\* Henry II died in 1189, after a reign of thirty-four years.

Hugh, with the same liberty, exhorted king Richard I to shun incontinence and all oppression of his subjects, and defended the immunities of the church in his reign, and in that of king John, who came to the crown in 1199. St. Hugh was sent ambassador by this latter into France, to king Philip Augustus, to conclude a peace between the two crowns; in which negotiation the reputation of his sanctity contributed greatly to the success.<sup>1</sup> This important affair being finished, he paid a visit to his brethren at the grand Chartreuse. In his return, whilst he lodged at a Chartreuse called Arneria, some of the monks asked him what news? At which question he was startled, and answered; that a bishop who is engaged in the commerce of the world, may sometimes hear and tell news; but that such inquiries in religious men are an idle curiosity, and a dissipation repugnant to their state. The saint arrived at London just as a national council was ready to be opened at Lincoln; it was his intention to assist at it, but he was seized with a fever which followed a loss of appetite he had been afflicted with some time, and which the author of his life attributes to his excessive abstemiousness. He distinctly foretold his death; and spent almost his whole time in fervent addresses to God, or to the Blessed Virgin, or in devout colloquies with his angel-guardian, or the saints. He received the viaticum and extreme-unction on St. Matthew's day, but survived till the 17th of November. On that day he caused many monks and priests, besides his chaplains, to recite the divine office in his chamber. Seeing them weep, he said many tender things to comfort them, and, laying his hand upon them, one by one,

<sup>1</sup> See the articles of this treaty in Rymer's *Fœdera*, t. 1, p. 118.

\* The cathedral of Lincoln was begun in 1086, by Remigius, who transferred the see from Dorchester thither in 1072. It was burnt thirty-eight years after, and begun to be rebuilt by bishop Alexander with an arched roof of stone. The beautiful part from the upper transept to the east end was added by St. Hugh the Burgundian, who also built the chapter-house. The length of this church from east to west, within the walls, is four hundred and eighty-three feet. The great transept from north to south two hundred and twenty-three feet. This seems the best old Gothic church in England except York-Minster, which is in length five hundred twenty-four feet and a half, and in breadth in the cross, from north to south, two hundred and twenty-two feet. Lincoln in former times abounded with religious houses, the ruins of which are still seen in many barns, stables, out-houses, and even some hog-sties.

recommended them to the divine custody. His voice beginning to fail, he ordered the floor to be swept, and a cross of blessed ashes to be strewed upon it; and, whilst the ninetyeth psalm at Compline was said, would be lifted out of bed, and laid upon that cross; in which posture, as he was repeating the canticle, *Nunc dimittis*, &c., he calmly expired, in the year of our Lord 1200, of his age sixty, of his episcopal charge fifteen. His body was embalmed and with great pomp conveyed from London to Lincoln where two kings, John of England, and William of Scotland (the latter, who had dearly loved the saint, bathed in tears), three archbishops, fourteen bishops, above a hundred abbots, and a great number of earls and barons came out to meet the corpse, and the two kings put their shoulders under the bier as it was carried into the church. Three paralytic persons, and some others, recovered their health at his tomb. St. Hugh was canonized by Honorius III, or IV, and is named in the Roman Martyrology. See his life wrote by Adam, D. D. a Carthusian at London, in 1340.\*

#### ST. ANIAN, BISHOP OF ORLEANS, C (IN FRENCH AGNAN).

THE name of St. Anian is famous in the Gallican church. He was a native of Vienne, and consecrated his youth to the exercises of prayer and penance, in a cell which he built for himself near that city. Hearing of the great reputation of St. Evurtius, bishop of Orleans, for sanctity, he repaired to that city, and, becoming his disciple, distinguished himself by his fervor and virtue. St. Evurtius died in 390, and was buried in St. Mary's, now an abbey of regular canons, called from him St. Evuerte. St. Anian was his coadjutor, and succeeded him, and is reckoned the seventh bishop of Orleans. The governor of the city refused to release the prisoners at his request, on account of his installation, according to custom; but falling sick, immediately set them at liberty. It is related in St. Anian's life, quoted by Florus, that his election was made by a child drawing his name out among several billets laid upon the altar; but this circumstance seems foisted in. When Attila, the Hun, entered Gaul, St. Anian went to Arles to implore the protection of Aëtius, the Roman general, and speedily returned to his flock. The barbarian, marching from Metz, sat down before Or-

\* This learned theologian, conversing little with men, devoted himself entirely to contemplation, to a decrepit old age, and left several very spiritual tracts, as, *On Twelve Profits of Tribulation*, and, a conference *Of Six Masters*, showing that tribulation is that by which we may best please God, and which is most profitable, both printed at London in 1530. Likewise *A Ladder to Clymber to Hevyn*; and the same in Latin, *Scala cœli attingendi*; also in Latin, *De Sumptione Eucharistæ*, l. 1; and *Speculum Spiritualium*, l. 7; in manuscripts (See Tanner, p. 7, v. Adam).

leans. The citizens in the utmost consternation ran to their holy pastor as to their common father, who encouraged them to a vigorous defence, and bade them prostrate themselves before God in compunction and humble prayer. They persevered praying with tears and loud cries. The walls shook, and seemed already falling under the shocks of the battering rams, when Aëtius, with Theudo king of the Goths, and Thorismund his son, came up with a powerful army, raised the siege, and soon after defeated Attila. St. Gregory of Tours tells us that the deliverance of the city was ascribed to the merits and prayers of the holy pastor: St. Anian died happily two years after, in 453, and was interred in the royal collegiate church of St. Peter, now called St. Anian's; but his relics are now possessed by the abbey of St. Laurence, of which he had been once abbot. He is honored in the Roman Martyrology, and in the Paris and many other Breviaries. See St. Gregory of Tours, l. 2, c. 7; and his life, older than Florus, who lived in the time of Lewis Débonnaire.



## NOVEMBER XVIII.

### DEDICATION OF THE CHURCHES OF SS. PETER AND PAUL, AT ROME.

THE Vatican church, dedicated in honor of St. Peter, is the second patriarchal church at Rome, and in it reposes one half of the precious remains of the bodies of SS. Peter and Paul. The tombs of the great conquerors and lords of the world have been long since destroyed and forgotten, but those of the martyrs are glorious by the veneration which the faithful pay to their memory. Amongst all the places which the blood of martyrs has rendered illustrious, that part of the Vatican hill which was consecrated with the blood, and enriched with the relics of the prince of the apostles, has always been most venerable. "The sepulchres of those who have served Christ crucified," says St. Chrysostom,<sup>1</sup> "surpass the palaces of kings, not so much in the greatness and beauty of the buildings (though in this also they go beyond them) as in another thing of more importance, namely, in the multitude of those who, with devotion and joy, repair to them. For the emperor himself, who is clothed in purple, goes to the sepulchres of the saints, and kisses them, and, humbly prostrate on the ground, beseeches the same saints to pray to God for him; and he who wears a royal

crown upon his head, holds it for a great favor of God, that a tent-maker and a fisherman, and these dead, should be his protectors and defenders, and this he begs with great earnestness." And St. Austin, or another ancient father:<sup>1</sup> "Now at the memory of the fisherman the knees of the emperor are bowed, and the precious stones of the imperial crown shine most where the benefits of the fisherman are most felt."

The body of St. Peter is said to have been buried immediately after his martyrdom, upon this spot, on the Vatican hill,<sup>2</sup> which was then without the walls, and near the suburb inhabited by the Jews. The remains of this apostle were removed hence, into the cemetery of Calixtus, but brought back to the Vatican. Those of St. Paul were deposited on the Ostian Way, where his church now stands. The tombs of the two princes of the apostles, from the beginning, were visited by Christians with extraordinary devotion above those of other martyrs. Caius, the learned and eloquent priest of Rome, in 210, in his dialogue with Proclus, the Montanist,<sup>3</sup> speaks thus of them: "I can show you the trophies of the apostles. For, whether you go to the Vatican hill, or to the Ostian road, you will meet with the monuments of them, who by their preaching and miracles founded this church." The Christians, even in the times of persecution, adorned the tombs of the martyrs, and the oratories which they erected over them, where they frequently prayed. Constantine the Great, after founding the Lateran church, built seven other churches at Rome, and many more in other parts of Italy. The first of these were, the churches of St. Peter on the Vatican hill (where a temple of Apollo, and another of Idæa, mother of the gods,<sup>4</sup> before stood) in honor of the place where the prince of the apostles had suffered martyrdom and was buried;<sup>5</sup> and that of St. Paul, at his tomb on the Ostian road. The yearly revenues which Constantine granted to all these churches, amounted to seventeen thousand seven hundred and seventy golden pence, which is above thirteen thousand pounds sterling, counting the prices, gold for gold; but, as the value of gold and silver was then much higher than at present, the sum in our money at this day would be much greater. These churches had also a yearly income of above one thousand six hundred pounds upon the spices which Egypt and the East furnished. The churches of St. Peter had houses at Antioch, and lands round about that city; at Tarsus, in Cilicia, and at Tyre; also in Egypt, near Alexandria, in the province of

<sup>1</sup> S. Aug. (ol. Serm. 28, De Sanctis) nunc Append. Serm. 205, t. 5, p. 341, ed. Ben.

<sup>2</sup> See Onuphrius, De 7 Urbis Basilicis.

<sup>3</sup> Ap. Eus. Hist. l. 2, c. 25.

<sup>4</sup> See Bianchini, Præf. in Pontific. p. 72.

<sup>5</sup> Foggini, De Rom. S. Petri Itin. Exerc. 17, p. 403

<sup>1</sup> S. Chrys. in 2 Cor. Hom. 26, t. 10, p. 625, ed. Ben.



Euphrates, and elsewhere. A part of these lands was appointed every year to furnish a certain quantity of spikenard, frankincense, balm, storax, cinnamon, saffron, and other precious drugs for the censers and lamps. Anastasius gives a large account of the rich vessels of gold and silver which Constantine gave for the service of these churches; but perhaps confounded some later presents with those of this emperor.<sup>1</sup> These churches were built by Constantine in so stately and magnificent a manner as to vie with the finest structures in the empire, as appears from the description which Eusebius gives us of the church of Tyre; for we find that the rest were erected upon the same model, which was consequently of great antiquity.\* St. Peter's church on the Vatican being fallen to decay, it was begun to be rebuilt under Julius II, in 1506, and was dedicated by Urban VIII, in 1626, on this day; the same on which the dedication of the old church was celebrated.† The precious remains of many popes, martyrs, and other saints, are deposited partly under the altars of this vast and beautiful church, and partly in a spacious subterraneous church under the other. But the richest treasure of this venerable place

<sup>1</sup> Anast. Bibl. in Sylvestro, ap. Muratori, Scr. Ital. t. 3, par. 3, p. 105.

\* In countries where architecture was at a low ebb, churches resembled other buildings. St. Sulpicius Severus tells us that, in the deserts of Lybia, near Cyrene, he went with a priest, with whom he lodged, into a church which was made of small rods or twigs interwoven one with another, and not much more stately and ambitious than the priest's own house, in which a man could hardly stand upright. But the men who frequented these churches were men of the golden age, and the purest morals (Dial. 1, c. 2, p. 391). Bede informs us that anciently there was not a stone church in all the land, but the custom was, to build them all of wood, so that when bishop Ninyas built one of stone, it was such an unusual thing, that the place was called from it *Candida Casa*, Whitern, or Whitechurch (Hist. l. 3, c. 4). The same author mentions (l. 3, c. 25) that Finan, the second bishop of Lindisfarne, built a church in that island fit for a cathedral see, which yet was not of stone, but only timber sawed, and covered with reed, and so it continued till Eadbert, the seventh bishop, took away the reed, and covered it all over, both roof and sides, with sheets of lead. Of the low rough manner of building, in use among our ancestors, we have an example yet standing, in part of a church within half a mile of Ongar, in Essex. The walls are only trunks of trees reared upright, of man's height, closed with mortar on the inside; with a covering of thatch. Such churches our most illustrious saints frequented. But then their houses were not of a finer taste.

† The Vatican church, the finished masterpiece of architecture, was begun by the famous Bramante Lazari, who died in 1514; and continued by Raphael Urbin, the prince of painters, and a great architect; then by Michael Angelo Buonarota, whose name stands first in the list of modern statuaries and architects, and is one of the foremost in that of painters. The designs of the great cupola and principal parts of this church were his work, and the edifice, as it now stands, is chiefly his plan. He was succeeded in the execution of this work by

consists in the relics of SS. Peter and Paul, which lie in a sumptuous vault beyond the middle of the church toward the upper end, under a magnificent altar, at which only the pope says mass, unless he commissions another to officiate there. This sacred vault is called The confession of St. Peter, or, The threshold of the Apostles (*Limina Apostolorum*), to which devout persons have flocked, in pilgrimages, from the primitive ages.

Churches are dedicated only to God, though often under the patronage of some saint, that the faithful may be excited to implore, with united suffrages, the intercession of such a saint, and that churches may be distinguished by bearing different titles.<sup>1</sup> "Neither do we," says St. Austin, "erect churches, or appoint priesthoods, sacred rites, and sacrifices to the martyrs; because, not the martyrs, but the God of the martyrs, is our God. Who, among the faithful, ever heard a priest, standing at the altar which is erected over the body of a martyr to the honor and worship of God, say, in praying: We offer up sacrifice to thee, O Peter, or Paul, or Cyprian; when at their memories (or titular altars), it is offered to God, who made them both men and martyrs, and has associated them to his angels in heavenly honor."<sup>2</sup> And again:<sup>3</sup> "We build not churches to martyrs as to gods, but memories as to men departed this life, whose souls live with God. Nor do we erect altars to sacrifice on them to the martyrs, but to the God of the martyrs, and our God." Constantine the Great gave proofs of his piety and religion by the foundation of so many magnificent churches, in which he desired that the name of God should be glorified on earth, to the end of time. Do we show ours by our awful deportment and devotion in holy places, and by our assiduity in frequent-

<sup>1</sup> See Catech. of Montpel. t. 2, near the end.

<sup>2</sup> S. Aug. l. 8, De Civ. Dei, c. 27, t. 7, p. 217.

<sup>3</sup> Ib. l. 22, c. 10, p. 673. See this point treated at large by Thomassin, Tr. sur la Discipline de l'Eglise, and among the Protestants by Hooker, On Ecclesiastical Polity, b. 5.

Barozzi, who was followed by James de la Porta, and Maderno. The church was finished under Paul V, by Bernini. (For the description both of the old and new church, see Fontana, De Basilicâ Vaticanâ, 3 vols. in folio, at Rome, in 1694; and Ciampini, De Templ. Vatican.; the authors of Roma Subterranea; and Foggini, De Rom. S. Petri Itin. et Episcop. Romæ, 1741).

St. Peter's church, from the outside of the walls including the portal, is seven hundred English feet long, and five hundred and nine broad. St. Paul's, in London, five hundred and nineteen long, and two hundred and fifty broad, according to the dimensions taken by the able mathematician, F. Christopher Maire, S. J.

St. Paul's church stands on the Ostian road, five miles from the Forum of Rome, supported by one hundred and forty pillars of white marble, taken out of Antoninus's baths. In a subterraneous vault under the patriarchal altar lie half the relics of SS. Peter and Paul. It belongs to a rich abbey of Benedictine monks of the congregation of Mount Cassino.

ing them? God is every where present, and is to be honored by the homages of our affections in all places. But in those which are sacred to him, in which our most holy mysteries are performed, and in which his faithful servants unite their suffrages, greater is the glory which redounds to him from them, and he is usually more ready to receive our requests; the prayers of many assembled together being a holy violence to his mercy.

**SAINTS ALPHÆUS AND ZACHÆUS;  
ALSO ROMANUS AND BARULAS,  
MARTYRS.**

IN the first year of Dioclesian's general persecution, and the nineteenth of his reign, upon the approach of the vicennial games for the twentieth year of his reign, the governor of Palestine, who resided at Cæsarea, obtained the emperor's pardon for all criminals (as it was the custom at the quinquennial, decennial, and vicennial games of the emperors), only the Christians excepted, as worse than murderers. At that very time, Zachæus, deacon at Gadara, beyond the Jordan, was apprehended, and presented to the prefect, loaded with chains. By the judge's order, he was inhumanly scourged, then torn with iron combs, and afterward thrown into prison, where his feet were stretched to the fourth hole; by which his body was almost rent asunder; yet he lay in this condition very cheerful, praising God night and day. Here he was soon joined by Alphæus, his cousin, a man of desires, that is, endowed with an eminent spirit of prayer. He was a native of Eleutheropolis, of a good family, lector and exorcist in the church of Cæsarea. In the persecution, he boldly encouraged the faithful to constancy, and, being seized, baffled the prefect in his first examination, and was committed to prison. At a second appearance in court, his flesh was torn, first with whips, then with iron hooks; after which, he was cast into the same dungeon with Zachæus, and put in like manner in the stocks. In a third examination, they were both condemned to die, and were beheaded together on the 17th of November. Eusebius gives, in his history of the martyrs of Palestine, an abstract of their Acts which we have entire by the same hand among the Acts of the western martyrs, published in the original Chaljaic by Steph. Evod. Assemani, t. 2, p. 177.

The name of St. Romanus is the most illustrious among these martyrs. Eusebius has joined his history to the former, because, though he suffered at Antioch, he was a native of Palestine. We have also a panegyric of St. Chrysostom on this saint, which he delivered at Antioch on his festival,<sup>1</sup> and

another among his works, which seems to be the performance of some other priest at Antioch, who was his contemporary under Flavian. There is also one on this martyr amongst the homilies, which go under the name of Eusebius Emisenus.<sup>1</sup> Romanus was exorcist in a village which was under the jurisdiction of Cæsarea, in Palestine. When the persecution broke out with great fury, he went about exhorting the faithful to stand firm in the day of battle, and made a journey to Antioch on purpose to encourage those who were called to the trial. In the very court of the judge, whom Prudentius calls Asclepiades, Romanus, observing certain Christian prisoners betray symptoms of fear, cried out aloud, bidding them call to mind the joys of heaven and the eternal torments of hell. That instant, violent hands were laid on him, and after he had been scourged, and his body torn with hooks, the judge condemned him to be burned alive. The emperor Dioclesian (not Galerius, as Ruinart and Tillemont imagined) coming to Antioch, whilst the fire was making ready, he thought the punishment too light for such an offender, put a stop to the execution, and ordered the martyr's tongue to be plucked out by the root. This was punctually executed; yet the martyr spoke as distinctly as ever, exhorting all persons to love and worship the true and only God; nor did he cease to render thanks to the author of miracles. The emperor, to remove him out of the sight of the people, caused him to be sent back to prison, his legs to be stretched in the stocks to the fifth hole, and his body raised up. He had suffered this torture a considerable time, when he finished his martyrdom, being secretly strangled in prison, on the 17th of November, the same day on which the former martyrs received their crown in Palestine; yet the Greeks commemorate them all, and the Latins St. Romanus, on the 18th. Prudentius<sup>2</sup> begs, that as he stood ranked amongst the goats, he might, by the prayers of Romanus, pass to the right hand, and be placed amongst the sheep. Prudentius mentions St. Barulas, a child, who, at the instigation of St. Romanus, confessed one God, and condemned a multitude of gods; was scourged and beheaded, his mother all the time looking on with joy, and encouraging him to constancy.<sup>3</sup> Barulus, or Barallaha, by contraction Barlaha, in Chaldaic signifies Child, or Servant of God; whence, in the old Breviary of Toledo, this martyr is called Theodulus, which is a Greek word of the same import, as Joseph Assemani observes.<sup>4</sup>

<sup>1</sup> Serm. 50.

<sup>2</sup> Prud. hymn. 10, v. 1136, 1140, p. 145.

<sup>3</sup> On S. Barulas, see Ceillier, t. 3, p. 455, 456.

<sup>4</sup> In Calend. Univ. t. 5, p. 361.

## ST. ODO, ABBOT OF CLUNI, C.

ABBO, father to this saint, was a nobleman of the first rank. Odo was born at Tours in 879, and was brought up first in the family of Fulk II, count of Anjou, and afterward in that of William, count of Auvergne, and duke of Aquitain, who, some years after, founded the abbey of Cluni. From his childhood the saint was much given to prayer, and piety made him regret the time that he threw away in hunting and other amusements and exercises of a court life. At nineteen years of age he received the tonsure, and was instituted to a canonry in St. Martin's church, at Tours, and from that time bade adieu to Virgil and other profane authors, resolving only to read such books as tended to nourish in his heart compunction, devotion, and divine love. However, he spent four years at Paris in completing a course of theological studies. But, upon his return to Tours, he shut himself up in a cell, determined to have no other employment but prayer and meditation upon the holy scriptures. One day, in reading the rule of St. Bennet, he was confounded within himself to see how much his life fell short of the maxims and rules of perfection which are there laid down, and he determined to embrace a monastic state. The count of Anjou, his patron, refusing to consent, Odo spent almost three years in a cell, with one companion, in the assiduous practice of penance and contemplation. At length, resolving that no impediments should any longer withhold him from consecrating himself to God, in a monastic state, he resigned his canonry, and secretly repaired to the monastery of Beaume, in the diocese of Besançon, where the holy abbot, St. Berno, admitted him to the habit, in 909.\* He brought nothing with him but his library, which consisted of about a hundred volumes. The great abbey of Cluni was founded in 910, and committed to the care of St. Berno, who was obliged to govern six other monasteries at the same time. Upon his death, in 927, the bishops of that country established St. Odo abbot of three of those monasteries, namely, Cluni, Massay, and Deols. The first he made his residence; and the reputation of his sanctity, and of the regularity and good discipline which he established, drew thither many illustrious and fervent persons, who sincerely desired to serve God. The saint established there the rule of St. Bennet in great purity, and endeavored to carry its observance to the highest perfection. In was his usual saying, that no one can be

called a monk who is not a true lover, and strict observer of silence, a condition absolutely necessary for interior solitude and the commerce of a soul with God. Silence and the most perfect practices of humility, obedience, and self-denial, were the chief objects of his reformation. Many distant monasteries received his regulations, and subjected themselves to his jurisdiction, so that the congregation of Cluni became most numerous and flourishing, though the severity which he established in it has been long since mitigated. The saint was employed by popes and princes in several difficult public negotiations, in all which he succeeded with admirable piety, address, and prudence. Out of devotion to St. Martin, he was desirous to die at Tours, and, being seized with his last sickness, hastened thither, and there happily slept in our Lord on the 18th of November, 942. He was buried in the church of Saint Julian; but the Huguenots burnt the greatest part of his remains. St. Odo is named in the Roman Martyrology. See the life of St. Odo, written by John, his disciple, extant in the library of Cluni, published by Marrier and Duchesne; also in Mabillon, with other pieces relating to the history of this saint, Sæc. 5 Ben.

## ST. HILDA OR HILD, ABBESS.

By despising the world for Christ, this saint became greater, even in the eyes of men, than royalty itself could have made her; but she was truly great only because the applause and veneration of this whole island was to her a most grievous persecution, the dangers of which alarmed her humble soul more than the threats of fire and sword could have done. Hilda was daughter of Hereric, nephew to St. Edwin, king of the Northumbers; and she was baptized by St. Paulinus, together with that prince, when she was but fourteen years old. The grace of this sacrament she always preserved without spot, and, from the moment she became a member of the kingdom of God, the obligations and happiness of this great spiritual dignity took up all her thoughts, and engrossed her whole soul. The better to attend to them alone she left her friends and country, and went into the kingdom of the East Angles, where her cousin, the most religious king Annas, reigned. Her first design was to retire to Chelles, in France, where her sister, Saint Hereswide, served God; with her she passed one year, till, upon her death, St. Aidan prevailed upon Hilda to return into Northumberland, where he settled her in the small nunnery upon the river Were, founded by the first Northumbrian nun, Heiu. After living there one year, she was made abbess of a numerous monastery at Heortea,\* or

\* The situation of the monastery of Beaume is frightful, and proper for a penitential retirement. It stands on a very narrow spot upon a rock, and nothing presents itself within its view but barren rocks. The way to it lies on the narrow top of two steep rocks of an amazing height. (See Martene and Durand, Voy. Lit. p. 171, 172).

\* Heorthen, or Heterslie, or Hertesie, *i. e.* the island of Stags, was founded under the direction

Heterslie, now Hartlepool, in the bishopric of Durham; and some years after called to found a great double monastery, the one of men, and the other of women, at Streaneshalch (that is, bay of the Light-house), afterward called Prestby, from the number of priests that lived there, and at present Whitby (or Whitebay), in Yorkshire.\* All her monasteries were destroyed by the Danes, about two hundred and fifty years after her death; only this last was rebuilt in 1067, for Benedictine monks, and flourished till the suppression of religious houses. St. Hilda, for her sanctity and her wisdom in conducting souls to God, was most dear to St. Aidan, and other holy prelates; and kings and princes frequently repaired to Streaneshalch to consult her in affairs of the greatest difficulty and importance. This holy abbess, who was eminent in all virtues, excelled particularly in prudence, and had a singular talent in reconciling differences, and in maintaining concord, being herself endowed with the spirit of charity, meekness, and peace.

The monastery of men at Streaneshalch, became a nursery of holy and learned prelates; and out of it St. Bosa, St. Hedda, Ostfor, St. John of Beverly, and St. Wilfrid were raised to the episcopal dignity. In this monastery St. Wilfrid confuted Colman and

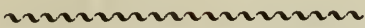
of St. Bosa, by Heiu, who seems to have been the first nun in the kingdom of Northumberland; and afterward retired to Calcester, now Tadcaster (Bede, l. 4, c. 23). Leland and Cressy confound Heiu with St. Bega, or Bees; but the latter served God in Copeland, and no monastery was founded by her, though one was there erected in her honor in the reign of Henry I. Heiu founded the first monastery in the kingdom of the Northumbers on the northern bank of the Were; the second at Hartlepool in the bishopric of Durham. (See Smith, in Bede, l. 4, c. 23). Those who confound her with St. Hilda are certainly mistaken.

\* The common people formerly imagined that St. Hilda changed serpents into stones in this place, because on the face of the cliff were found abundance of stones which have the appearance of serpents or snakes rolled up, or in their coil, but without heads; which are natural stones called Ammonitæ; and are still plentiful there, with many other petrifications moulded in the shells of fish. The Ammonitæ and many others are natural stones; but others seem clearly petrifications of fish, serpents, shrubs, &c., as Woodward shows, which Mead was not able to disprove. They seem, says Woodward, evident marks of an universal deluge. See an account (in Philos. Transactions, vol. 50, anno 1757, p. 228) of impressions of plants on the slates of coals in the pits of this kingdom, France, Saxony, Bohemia, &c. most of the gramineous and seed tribes; some very beautiful unknown to botanists. The most part of the impressions of ferns, grasses, &c. are easily recognisable; they so minutely tally to the plants they represent. The like are found in ironstone in Shropshire, Yorkshire, &c. The like is mentioned (ib. p. 396) in fossils of wood, bones of animals, teeth and palates of fishes, parts of vegetables, seeds, and fruits, as of figs petrified, beans, cherry-stones, walnuts, chestnuts, the body of a crab, coffee berries, &c. Many sorts of fish and timber, unknown in those parts, have been found at the greatest depths in the earth. (See Woodward's Theory, Encyclopedia, &c.).

the Scottish monks concerning the due celebration of Easter. The nunnery of St. Hilda was not less famous; Oswy, king of the Northumbers, was the chief benefactor, or founder of this house. He had reigned twelve years, endured many devastations of his dominions from Penda, the cruel Mercian king, and in vain attempted by presents to gain his friendship, when that sworn enemy of the Christian name, who had already murdered five Christian kings (Annas, Sigebert, Egric, Oswald, and Edwin), undertook the entire conquest of Northumberland, though in the seventy-eighth year of his age. Oswy, finding himself too weak for human relief, and all his offers and gifts rejected, turned them into vows to implore the divine assistance, and devoted his daughter, then lately born, to perpetual virginity, with certain portions of land for endowing monasteries. His vows produced greater effects than his treaties; for, with a small army, he defeated the Mercians and their allies, though thirty times more in number; and slew Penda himself upon the banks of the Aire, near Seacroft, a village about three miles from Leeds, in Yorkshire, in 655.<sup>1</sup> From this victory, the village of Winfield seems to have taken its name; and by it Oswy was raised to the height of power; so that in three years he subdued all Mercia, and the greatest part of the country of the Picts, in the north. According to his promise, he gave his daughter, Elflæda, scarce then a year old, to be consecrated to God, under the care of St. Hilda, at Heortea, by whom she was removed, two years after, to Streaneshalch. The king gave to this house twelve estates of land for maintaining religious persons, each estate being ten families. Oswy dying in 670, after a reign of twenty-eight years, his widow, Ealflæde, who was daughter to the holy king Edwin, retired to this monastery, and there ended her days in the exercises of a religious life. St. Hilda died in 680, being sixty-three years old, of which she had spent thirty-three in a monastic life. A nun at Hakenes, thirteen miles from Whitby, on the strand, saw her soul carried up to bliss by angels. She was succeeded in the government of her monastery by the royal virgin, Elflæda, who, after serving God sixty years, went to his eternal embraces. In the church of St. Peter, besides St. Hilda, and the royal virgin Elflæda, were interred king Oswy, his mother Eanfled, his mother's father Edwin, and many other great persons. The body of St. Hilda, after the devastation of the monastery by the Danes, Inguar and Hubba, was carried to Glastonbury by Titus, the abbot, who fled thither. In the time of Hugh, earl of Chester, in the reign of the conqueror, William de Percy, ancestor to the Percies, earls

<sup>1</sup> Bede, l. 3, c. 24, 25; Will. Malmesb. l. 1, c. 4; Thoresby, Duc. Leod. p. 143, 144; Mon. Angl. v. 1, p. 71.

of Northumberland, rebuilt the monastery for Benedictine monks, in which state it continued till the suppression of monasteries. See Bede, Hist. l. 3, c. 24, 25; l. 4, c. 23; and Registrum de Whitby, quoted by Burton, in *Monasticon Eboracense*, t. 1, p. 68, 69, 88; Leland's *Collectan*, t. 2, p. 141, 150.



## NOVEMBER XIX.

### SAINT ELIZABETH, OF HUNGARY, WIDOW.

Her life compiled by Cæsarius, monk of Heisterbach, is lost. Theodoric of Thuringia, a Dominican (who seems to be the famous Theodoric of Apoldo, in 1289, author of the life of St. Dominic), wrote that of St. Elizabeth in eight books, extant in Canisius (*Lect. Antiq.* t. 5). Lambecius (t. 2 *Bibl. Vind.*) published an additional fragment, with several pieces relative to her canonization. Her life by James Montanus of Spire, published by Sedulius, abridged by D'Andilly, &c., is taken from the work of Theodoric. The letter of the holy priest, Conrad of Marburg, the saint's confessor, to pope Gregory IX, soon after her death, bears authentic testimony to her heroic virtues. Conrad's letter is published in an Appendix to the supplement of the *Byzantine Historians*, printed at Venice in 1723. It is accompanied with the authentic relation of miracles examined before Sifrid, archbishop of Mentz, Reymund, the Cistercian abbot of Eberbac, and master, or doctor Conrad, preacher of the word of God, by commission of the holy see, who jointly sent the relation to the pope. See also St. Bonaventure, *Serm. de S. Elizabethâ*, t. 5.

A. D. 1231.

ELIZABETH, daughter to Alexander II, the valiant and religious king of Hungary, and his queen, Gertrude, daughter to the duke of Carinthia, was born in Hungary in 1207. Herman, landgrave of Thuringia and Hesse, had a son born about the same time, and named Lewis. This prince obtained, by ambassadors, a promise from the king of Hungary that his daughter should be given in marriage to this new-born son; and, to secure the effect of this engagement, at the landgrave's request, the princess, at four years of age, was sent to his court, and there brought up under the care of a virtuous lady. Five years after, Herman died, and Lewis became landgrave. Elizabeth from her cradle, was so happily prevented with the love of God, that no room for creatures could be found in her heart; and, though surrounded, and, as it were, besieged by worldly pleasures in their most engaging shapes, she had no relish for them, prayed with an astonishing recollection, and seemed scarce to know any other use of money than to give it to the poor; for her father allowed her, till her marriage was solemnized, a competent yearly revenue for maintaining a court suitable to

her rank. This child of heaven, in her very recreations, studied to practise frequent humiliations and self-denials; and stole often to the chapel, and there knelt down and said a short prayer before every altar, bowing her body reverently, or, if nobody was there, prostrating herself upon the ground. If she found the doors of the chapel in the palace shut, not to lose her labor, she knelt down at the threshold, and always put up her petition to the throne of God. Her devotion she indulged with more liberty in her private closet. She was very devout to her angel guardian and the saints, particularly Saint John the Evangelist. She was educated with Agnes, sister to the young landgrave, and upon their first appearing together at church, they were dressed alike, and wore coronets set with jewels. At their entering the house of God, Sophia, the landgrave's mother, observing our saint take off her coronet, asked why she did so; to which the princess replied that she could not bear to appear with jewels on her head, where she saw that of Jesus Christ crowned with thorns. Agnes and her mother, who were strangers to such kind of sentiments, and fond of what Elizabeth trampled upon, conceived an aversion for the young princess, and said that since she seemed to have so little relish for a court, a convent would be the properest place for her. The courtiers carried their reflections much further, and did all in their power to bring the saint into contempt, saying that neither her fortune nor her person were such as the landgrave had a right to expect, that he had no inclination for her, and that she would either be sent back to Hungary, or married to some nobleman in the country. These taunts and trials were more severe and continual, as the landgrave, Herman, dying when Elizabeth was only nine years old, the government fell into the hands of his widow in the name of her son till he should be of age. These persecutions and injuries were, to the saint, occasions of the greatest spiritual advantages; for by them she daily learned a more perfect contempt of all earthly things, to which the heavenly lover exhorts his spouse, saying: "Hearken, daughter, forget thy people." She learned also the evangelical hatred of herself, and crucifixion of self-love; by which she was enabled to say with the apostles: *Behold we have left all things*. In this entire disengagement of her heart, she learned to take up her cross and follow Christ by the exercise of meekness, humility, patience, and charity, toward unjust persecutors; and to cleave to God by the closest union of her soul to him, by resignation, love, and prayer, contemning herself, and esteeming the vanity of the world as filth and dung. She desired to please God only, and in this spirit she was wont to pray: "O sovereign spouse of my soul, never suffer me to love any thing but in thee, or for thee. May every thing which tends not to thee, be bitter and pain-

ful, and thy will alone sweet. May thy will be always mine; as in heaven thy will is punctually performed, so may it be done on earth by all creatures, particularly in me and by me. And as love requires a union, and entire resignation of all things into the hands of the beloved, I give up my whole self to thee without reserve. In my heart I renounce all riches and pomp; if I had many worlds, I would leave them all, to adhere to thee alone in poverty and nakedness of spirit, as thou madest thyself poor for me. O Spouse of my heart, so great is the love I bear thee, and holy poverty for thy sake, that with joy I leave all that I am, that I may be transformed into thee, and enter that abandoned state so amiable to thee."

The saint was in her fourteenth year when Lewis, the young landgrave, returned home, after a long absence, on account of his education. Address in martial exercises and other great accomplishments introduced the young prince into the world with a mighty reputation; but nothing was so remarkable in him as a sincere love of piety. The eminent virtue of Elizabeth gave him the highest esteem for her person. However, he seldom saw or spoke to her, even in public, and never in private, till the question was one day put to him, what his thoughts were with regard to marrying her, and he was told what rumors were spread in the court to her disadvantage. Hereat he expressed much displeasure, and said that he prized her virtue above all the mountains of gold and rubies that the world could afford. Forthwith he sent her by a nobleman a glass garnished with precious stones of inestimable value, with two crystals opening on each side, in the one of which was a looking-glass; on the other a figure of Christ crucified was most curiously wrought. And not long after, he solemnized his marriage with her, and the ceremony was performed with the utmost pomp, and with extraordinary public rejoicings. The stream of public applause followed the favor of the prince; the whole court expressed the most profound veneration for the saint, and all the clouds which had so long hung over her head were at once dispersed. Conrad of Marburg, a most holy and learned priest, and an eloquent pathetic preacher, whose disinterestedness, and love of holy poverty, mortified life, and extraordinary devotion and spirit of prayer, rendered him a model to the clergy of that age, was the person whom she chose for her spiritual director, and to his advice she submitted herself in all things relating to her spiritual concerns. This holy and experienced guide, observing how deep root the seeds of virtue had taken in her soul, applied himself by cultivating them to conduct her to the summit of Christian perfection, and encouraged her in the path of mortification and penance, but was obliged often to moderate her corporal austerities by the precept of obedience. The landgrave also reposed an entire

confidence in Conrad, and gave this holy man the privilege of disposing of all ecclesiastical benefices in the prince's gift. Elizabeth, with her pious husband's consent, often rose in the night to pray, and consecrated great part of her time to her devotions, inasmuch that on Sundays and holydays she never allowed herself much leisure to dress herself. The rest of her time which was not spent in prayer or reading, she devoted to works of charity, and to spinning, or carding wool, in which she would only work very coarse wool for the use of the poor, or of the Franciscan friars. The mysteries of the life and sufferings of our Saviour were the subject of her most tender and daily meditation. Weighing of what importance prayer and mortification, or penance are in a spiritual life, she studied to make her prayer virtually continual, by breaking forth into fervent acts of compunction and divine love amidst all her employments. The austerity of her life surpassed that of recluses. When she sat at table, next to the landgrave, to dissemble her abstinence from flesh and savory dishes, she used to deceive the attention of others by discoursing with the guests, or with the prince, carving for others, sending her maids upon errands, often changing her plates, and a thousand other artifices. Her meal frequently consisted only of bread and honey, or a dry crust, with a cup of the smallest wine, or the like; especially when she dined privately in her chamber, with two maids, who voluntarily followed her rules as to diet. She never ate but what came out of her own kitchen, that she might be sure nothing was mixed contrary to the severe rules she had laid down; and this kitchen she kept out of her own private purse, not to be the least charge to her husband. She was a great enemy to rich apparel, though, in compliance to the landgrave, she on certain public occasions conformed in some degree to the fashions of the court. When ambassadors came from her father, the king of Hungary, her husband desired her not to appear in that homely apparel which she usually wore; but she prevailed upon him to suffer it; and God was pleased to give so extraordinary a gracefulness to her person, that the ambassadors were exceedingly struck at the comeliness and majesty of the appearance she made. In the absence of her husband, she commonly wore only coarse cloth, not dyed, but in the natural color of the wool, such as the poor people used. She so strongly recommended to her maids of honor simplicity of dress, penance, and assiduous prayer, that several of them were warmed into an imitation of her virtues; but they could only follow her at a distance, for she seemed inimitable in her heroic practices, especially in her profound humility, with which she courted the most mortifying humiliations. In attending the poor and the sick, she cheerfully washed and cleansed the most filthy sores, and waited on those

that were infected with the most loathsome diseases.

Her alms seemed at all times to have no bounds; in which the good landgrave rejoiced exceedingly, and gave her full liberty. In 1225, Germany being severely visited by a famine, she exhausted the treasury and distributed her whole crop of corn amongst those who felt the weight of that calamity heaviest. The landgrave was then in Apulia with the emperor; and at his return the officers of his household complained loudly to him of her profusion in favor of the poor. But the prince was so well assured of her piety and prudence, that, without examining into the matter, he asked if she had alienated his dominions. They answered: "No." "As for her charities," said he, "they will entail upon us the divine blessings; and we shall not want, so long as we suffer her to relieve the poor as she does." The castle of Murgurg, the residence of the landgrave, was built on a steep rock, which the infirm and weak were not able to climb. The holy margravine therefore built an hospital at the foot of the rock for their reception and entertainment, where she often fed them with her own hands, made their beds, and attended them even in the heat of summer, when that place seemed insupportable to all those who were strangers to the sentiments of her generous and indefatigable charity. The helpless children, especially all orphans, were provided for at her expense. Elizabeth was the foundress of another hospital, in which twenty-eight persons were constantly relieved; she fed nine hundred daily at her own gate, besides an incredible number in the different parts of the dominions, so that the revenue in her hands was truly the patrimony of the distressed. But the saint's charity was tempered with discretion; and instead of encouraging in idleness such as were able to work, she employed them in a way suitable to their strength and capacity. Her husband, edified and charmed with her extraordinary piety, not only approved of all she did, but was himself an imitator of her charity, devotion, and other virtues; inasmuch that he is deservedly styled by historians the Pious Landgrave. He had by her three children, Herman, Sophia, who was afterward married to the duke of Brabant, and Gertrude, who became a nun, and died abbess of Aldenburg. Purely upon motives of religion the landgrave took the cross to accompany the emperor Frederic Barbarossa, in the holy war, to Palestine. The separation of this pious and loving couple was a great trial, though moderated by the heroic spirit of religion with which both were animated. The landgrave joined the emperor in the kingdom of Naples; but, as he was going to embark, fell ill of a malignant fever at Otranto, and, having received the last sacraments at the hands of the patriarch of Jerusalem, expired in great sentiments of piety,

on the 11th of September, 1227. Many miracles are related to have been wrought by him, in the history of Thuringia, and in that of the crusades.<sup>1</sup> Elizabeth, who at his departure had put on the dress of a widow, upon hearing this melancholy news, wept bitterly, and said: "If my husband be dead, I promise to die henceforth to myself, and to the world with all its vanities." God himself was pleased to complete this her sacrifice by a train of other afflictions into which she fell, being a sensible instance of the instability of human things, in which nothing is more constant than an unsteadiness of fortune, the life of man being a perpetual scene of interludes, and virtue being his only support, a check to pride in prosperity, and a solid comfort in adversity.

Envy, jealousy, and rancor, all broke loose at once against the virtuous landgravine, which, during her husband's life, for the great love and respect which he bore her, had been raked up and covered over as fire under the ashes. As pretences are never wanting to cloak ambition, envy, and other passions which never dare show themselves barefaced, it was alleged, that the saint had squandered away the public revenue upon the poor; that the infant Herman, being unfit for the government of the state, it ought to be given to one who was able to defend and even extend the dominions of the landgraviate; and that therefore Henry, younger brother to the late landgrave, ought to be advanced to the principality. The mob being soothed by the fine speeches of certain powerful factious men, Henry got possession, and turned Elizabeth out of the castle without furniture, provision, or necessaries for the support of nature, and all persons in the town were forbid to let her any lodgings. The princess bore this unjust treatment with a patience far transcending the power of nature, showing nothing in her gestures which was not as composed as if she had been in the greatest tranquillity possible. And rejoicing in her heart to see herself so ill treated, she went down the castle-hill to the town, placing her whole confidence in God, and with her damsels and maids went into a common inn, or, as others say, a poor woman's cottage, where she remained till midnight, when the bell ringing to matins at the church of the Franciscan friars, she went thither, and desired the good fathers to sing a *Te Deum* with solemnity, to give God thanks for his mercies to her in visiting her with afflictions. Though she sent about the next day, and used all her endeavors to procure some kind of lodging in the town, no one durst afford her any, for fear of the usurper and his associates. She staid the whole day in the church of the friars, and at evening had the additional affliction to see her three children, whom their barbarous uncle had sent out of the castle, coming down the

<sup>1</sup> Hist. des Croisades, l. 10, p. 310, t. 2.

hill. She received them in the church porch, with undaunted fortitude, but could not refrain from tenderly weeping to see the innocent babes so insensible of their condition as to smile upon her, rejoicing that they had recovered their mother. Reduced to the lowest ebb, she applied to a priest for relief, who received her into his humble dwelling, where she had but one straight poor chamber for herself, her maids, and children. Her enemies soon forced her from thence, so that with thanks to those who had given her and hers some kind of shelter from the severities of a very sharp winter season, she returned to the inn or cottage. Thus she, who had entertained thousands of poor, could find no entertainment or harbor; and she, who had been a mother to so many infants and orphans of others, was glad to beg an alms for her own, and to receive it from her enemies. God failed not to comfort her in her distress, and she addressed herself to him in raptures of love, praying that she might be wholly converted into his love, and that his pure love might reign in her. Melting in the sweetness of divine love she poured forth her soul in inflamed ejaculations, saying, for example: "Ah, my Lord and my God, may thou be all mine, and I all thine. What is this, my God and my love? Thou all mine and I all thine. Let me love thee, my God, above all things, and let me not love myself but for thee, and all other things in thee. Let me love thee, with all my soul, with all my memory," &c. In these fervent aspirations, overflowing with interior joy, she sometimes fell into wonderful raptures, which astonished Hentrude, a lady of honor, particularly beloved by her, and her companion in her devotions and mortifications.

The abbess of Kitzingen, in the diocess of Wurtzburg, our saint's aunt, sister to her mother, hearing of her misfortunes, invited her to her monastery, and, being extremely moved at the sight of her desolate condition and poverty, advised her to repair to her uncle, the bishop of Bamberg, a man of great power, charity, and prudence. The bishop received her with many tears, which compassion drew from his eyes, and from those of all the clergy that were with him; and provided for her a commodious house near his palace. His first views were, as she was young and beautiful, to endeavor to look out for a suitable party, that, marrying some powerful prince, she might strengthen her interest, and that of her family, by a new alliance, which might enable her to recover her right; but such projects she entirely put a stop to, declaring it was her fixed resolution to devote herself to the divine service in a state of perpetual chastity. In the mean time the body of her late husband, which had been buried at Otranto, was taken up, and, the flesh being entirely consumed, the bones were put into a rich chest, and carried

into Germany. The hearse was attended by a great many princes and dukes, and by counts, barons, and knights without number, marching in martial order, with ensigns folded up, the mournful sound of drums, all covered with black, and other warlike instruments in like manner. Where some of these princes left the corpse, to return home, the nobility of each country through which it passed took their place; and every night it was lodged in some church or monastery where masses and dirges were said, and gifts offered. When the funeral pomp approached Bamberg, the bishop went out with the clergy and monks in procession to meet it, having left the nobility and knights with the disconsolate pious margravine. At the sight of the hearse, her grief was inexpressible; yet, whilst there was not a dry eye in the church, she showed, by restraining her sorrow, how great command she had of her passions. Yet, when the chest was opened, her tears burst forth against her will. But, recollecting herself in God, she gave thanks to his Divine Majesty for having so disposed of her honored husband, as to take him into his eternal tabernacles, so seasonably for himself, though to her severe trial. The corpse remained several days at Bamberg, during which the funeral rites were continued with the utmost solemnity, and it was then conducted with great state into Thuringia. The princess entreated the barons and knights that attended it to use their interest with her brother-in-law to do her justice, not blaming him for the treatment she had received, but imputing it to evil counsellors. Fired with indignation at the indignities she had received, they engaged to neglect no means of restoring her to her right; so that it was necessary for her to moderate their resentment, and to beg they would only use humble remonstrances. This they did, reproaching Henry for having brought so foul a blot and dishonor upon his house, and having violated all laws divine, civil, and natural, and broke the strongest ties of humanity. They conjured him by God, who beholds all things, and asked him in what point a weak woman, full of peace and piety, could offend him; and what innocent princely babes, who were his own blood, could have done, the tenderness of whose years made them very unfit to suffer such injuries. Ambition strangely steels a heart to all sentiments of justice, charity, or humanity. Yet these remonstrances, made by the chief barons of the principality, softened the heart of Henry, and he promised them to restore to Elizabeth her dower and all the rights of her widowhood, and even to put the government of the dominions into her hands. This last she voluntarily chose to renounce, provided it was reserved for her son. Hereupon, she was conducted back to the castle out of which she had been expelled, and from that time Henry began to treat her as princess,



and obsequiously executed whatever she intimated to be her pleasure. Yet her persecutions were often renewed till her death.

The devout priest Conrad had attended her in great part of her travels, and returned to Marburg, which was his usual residence. Elizabeth, loathing the grandeur and dreading the distractions of the world, with his advice, bound herself by a vow which she made in his presence, in the church of the Franciscans, to observe the third rule of St. Francis, and secretly put on a little habit under her clothes. Her confessor relates that, laying her hands on the altar in the church of the friars minors, she by vow renounced the pomps of the world; she was going to add the vow of poverty, but he stopped her, saying she was obliged, in order to discharge many obligations of her late husband, and what she owed to the poor, to keep in her own hands the disposal of her revenues. Her dower she converted to the use of the poor; and, as her director Conrad, in whom she reposed an entire confidence, was obliged to live in the town of Marburg, when she quitted her palace, she made that which was on the boundary of her husband's dominions, her place of residence, living first in a little cottage near the town, whilst a house was building for her, in which she spent the last three years of her life in the most fervent practices of devotion, charity, and penance. In her speech she was so reserved and modest that if she affirmed or denied any thing, her words seemed to imply a fear of some mistake. She spoke little, always with gravity, and most commonly of God; and never let drop any thing that tended to her own praise. Out of a love of religious silence, she shunned tattlers; in all things she praised God, and being intent on spiritual things was never puffed up with prosperity, or troubled at adversity. She tied herself by vow to obey her confessor Conrad, and received at his hands a habit made of coarse cloth of the natural color of the wool without being dyed. Whence pope Gregory IX, who had corresponded with her, says she took the religious habit, and subjected herself to the yoke of obedience. Thus she imitated the state of nuns, though, by the advice of her confessor, she remained a secular, that she might better dispose of her alms for the relief of the poor. Conrad, having observed that her attachment to her two principal maids, Isentrude and Guta, seemed too strong, and an impediment to her spiritual progress, proposed to her to dismiss them; and, without making any reply, she instantly obeyed him, though the sacrifice cost mutual tears. The saint, by spinning coarse wool, earned her own maintenance, and, with her maids, dressed her own victuals, which were chiefly herbs, bread, and water. Whilst her hands were busy, in her heart she conversed with God. The king of Hungary, her father, earnestly invited her to his court; but she

preferred a state of humiliation and suffering. She chose by preference to do every kind of service in attending the most loathsome lepers among the poor. Spiritual and corporal works of mercy occupied her even to her last moments, and by her moving exhortations many obstinate sinners were converted to God. It seemed, indeed, impossible for any thing to resist the eminent spirit of prayer with which she was endowed. In prayer she found her comfort and her strength in her mortal pilgrimage, and was favored in it with frequent raptures, and heavenly communications. Her confessor, Conrad, assures us that, when she returned from secret prayer, her countenance often seemed to dart forth rays of light from the divine conversation. Being forewarned by God of her approaching passage to eternity, which she mentioned to her confessor four days before she fell ill, as he assures us, she redoubled her fervor, by her last will made Christ her heir in his poor, made a general confession of her whole life on the twelfth day, survived yet four days, received the last sacraments, and, to her last breath, ceased not to pray, or to discourse in the most pathetic manner on the mysteries of the sacred life and sufferings of our Redeemer, and on his coming to judge us. The day of her happy death was the 19th of November, in 1231, in the twenty-fourth year of her age. Her venerable body was deposited in a chapel near the hospital which she had founded. Many sick persons were restored to health at her tomb; an account of which miracles Siffrid, archbishop of Mentz, sent to Rome, having first caused them to be authenticated by a juridical examination, before himself and others. Pope Gregory IX, after a long and mature discussion, performed the ceremony of her canonization on Whit-Sunday, in 1235, four years after her death. Siffrid, upon news hereof, appointed a day for the translation of her relics, which he performed at Marburg in 1236. The emperor Frederic II would be present, took up the first stone of the saint's grave, and gave and placed on the shrine with his own hands a rich crown of gold. St. Elizabeth's son, Herman, then landgrave, and his two sisters, Sophia and Gertrude, assisted at this august ceremony; also the archbishops of Cologne and Bremen, and an incredible number of other princes, prelates, and people, so that the number is said to have amounted to above two hundred thousand persons. The relics were enshrined in a rich vermilion case, and placed upon the altar in the church of the hospital. A Cistercian monk affirmed upon oath that, a little before this translation, praying at the tomb of the saint, he was cured of a palpitation of the heart and grievous melancholy, with which he had been grievously troubled for forty years, and had in vain sought remedies from physicians and every other means. Many instances are mentioned by

Montanus, and by the archbishop of Mentz, and the confessor Conrad, of persons afflicted with palsies, and other inveterate diseases, who recovered their health at her tomb, or by invoking her intercession; as, of a boy blind from his birth, by the mother's invocation of St. Elizabeth at her sepulchre, applying some of the dust to his eyes, upon which a skin, which covered each eye, burst, and he saw, as several witnesses declared upon oath, and Master Conrad saw the eyes thus healed; of a boy three years old, dead, cold, and stiff a whole night, raised to life the next morning by a pious grandmother praying to God through the intercession of St. Elizabeth, with a vow of an alms to her hospital, and of dedicating the child to the divine service attested in every circumstance by the depositions of the mother, father, grandmother, uncle, and others, recorded by Conrad; of a boy dead and stiff for many hours, just going to be carried to burial, raised by the invocation of St. Elizabeth; of a youth drowned, restored to life by the like prayer; of a boy drawn out of a well, dead, black, &c.; and a child still-born, brought to life; others cured of palsies, falling-sickness, fevers, madness, lameness, blindness, the bloody flux, &c. in the authentic relation. A portion of her relics is kept in the church of the Carmelites at Brussels; another in the magnificent chapel of La Roche-Guyon, upon the Seine, and a considerable part in a precious shrine is in the electoral treasury of Hanover.<sup>1</sup> Some persons of the third Order of St. Francis having raised that institute into a religious Order long after the death of our saint (without prejudice to the secular state of this Order, which is still embraced by many who live in the world), the religious women of this Order chose her for their patroness, and are sometimes called the nuns of St. Elizabeth.

Perfection consists not essentially in mortification, but in charity; and he is most perfect who is most united to God by love. But humility and self-denial remove the impediments to this love, by retrenching the inordinate appetites and evil inclinations which wed the heart to creatures. The affections must be untied by mortification, and the heart set at liberty by an entire disengagement from the slavery of the senses, and all irregular affections. Then will a soul, by the assistance of grace, easily raise her affections to God, and adhere purely to him; and his holy love will take possession of them. A stone cannot fall down to its centre so long as the lets which hold it up are not taken away. So neither can a soul attain to the pure love of God, whilst the strings of earthly attachments hold her down. Hence the maxims of the gospel and the example of the saints strongly inculcate the necessity of dying to ourselves

by humility, meekness, patience, self-denial, and obedience. Nor does any thing so much advance this interior crucifixion of the old man as the patient suffering of afflictions.

#### ST. PONTIAN, POPE, M.

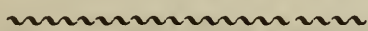
THE Liberian Calendar informs us that this pope sat five years from the death of Saint Urban, in 230, the church then enjoying peace in the reign of Alexander Severus. But Maximinus, who, by contriving the assassination of the best of the Roman emperors, in May, 235, opened to himself a way to the imperial throne, began his reign by raising a bloody persecution. He was by birth a barbarian, a native of Thrace, and of a gigantic stature; for his cruelty toward all men, he is surnamed Busiris, Typhon, and Phalaris, and was a monster of gluttony. St. Pontian was banished by him in the beginning of his reign into the isle of Sardinia, where he died the same year, if not by the sword, at least by the hardships of his exile and the unhealthfulness of the air. See Tillemont, t. 3.

#### ST. BARLAAM, M.

AN obscure country life, which this saint had led from his childhood, in a village near Antioch, in manual labor, which he sanctified by a heroic spirit and practice of Christian piety, prepared him for the crown of martyrdom. Though he was a stranger to every other language but his mother-tongue, and to all learning except that of the maxims of the gospel, he was an overmatch for the pride and tyranny of the masters of the world. His zealous confession of the name of Christ provoked the persecutors, who detained him a long time in the dungeons at Antioch before he was brought to his trial; during which rigorous confinement, in the simplicity of an upright heart, he continually entertained himself with God, so as to want no worldly company to relieve his mind, and God had embellished his soul with his choicest graces. When he was called to the bar, the judge laughed at his rustic language and mien; but, in spite of his prepossessions and rage, could not but admire exceedingly his greatness of soul, his virtue, and his meek constancy, which even gathered strength by his long imprisonment. He was cruelly scourged; but no sigh, no word of complaint was extorted from him. He was then hoisted on the rack, and his bones in many parts dislocated. Amidst these torments, such was the joy which was painted in his countenance, that one would have judged he had been seated at some delicious banquet, or on a throne. The prefect threatened him with death, and caused swords and axes fresh stained with the blood of martyrs to be displayed before him; but Barlaam beheld them

<sup>1</sup> See Thesaurus Reliquiarum Electoris Brunswico-Luneburgensis, Hanoviæ, 1713.

without being daunted, and, without words, his meek and composed countenance spoke a language which confounded and disconcerted the persecutors. He was therefore remanded to prison, and the judge, who was ashamed to see himself vanquished by an illiterate peasant, studied to invent some new artifice or torment, resolving to revenge his gods, whom he thought injured by the saint's constancy. At length he flattered himself that he had found out a method by which the martyr should be compelled, in spite of all his resolution, to offer sacrifice. Barlaam was brought out of prison, and an altar with burning coals upon it being made ready for sacrifice, the martyr's hand was forcibly held over the flames, and incense with live coals was laid upon it, that, if he shook the coals off his hand, he might be said to offer sacrifice by throwing the incense into the fire upon the altar. The saint, fearing the scandal and very shadow of the crime, though, by throwing off the fire to save his hand, he could not be reasonably esteemed to have meant to sacrifice, kept his hand steady whilst the coals burnt quite through it, and so, with the incense, dropped upon the altar. At such an instance of fortitude, the taunts and scoffs of the heathens were converted into admiration. God, soon after this victory, called his soldier to himself, to crown him with glory. This happened during the course of the persecution first raised by Dioclesian. See St. Basil, t. 2, p. 138; St. Chrysost. t. 2, p. 681; in their panegyrics on this saint; his Greek Acts in Lambecius, t. 8, p. 277; and a homily of Severus, patriarch of Antioch, extant in a Syriac manuscript, quoted by Joseph Assemani, t. 1 Bibl. Orient. p. 571.



## NOVEMBER XX.

### ST. EDMUND, KING AND MARTYR.

From his life, written in 985, from the relation of St. Dunstan, by Abbo of Fleury, who lived then a monk at Canterbury, but died abbot of Fleury in France. To this work, published by Surius, is subjoined another containing a history of miracles wrought by this saint's intercession, probably by another hand, as the authors of the Hist. Littér. de la France observe, t. 7, p. 175. A MS. copy of this book in Jesus' College is called *Liber Feretrariorum*, i. e. the book of the treasurers or keepers of the relics. Abbo was assassinated by a Gascon, whilst he was employed in reforming the monastery of Reole in Gascony, on the 13th of November, 1004; was one of the most learned men of his age; and was honored in several churches as a martyr, as appears from the council of Limoges in 1031. His festival is still kept with solemnity at Fleury and Reole. See also St. Edmund's life, in verse, compiled by John Lydgate, the most learned professor, celebrated poet, and monk of St. Edmundsbury, who dedicated

this book to Henry VI.\* On the manuscript copies of this work see bishop Tanner, p. 490, who yet omits, amongst others, the original book which was presented by the author to Henry VI, in the Harleian library, one of the most beautiful manuscript books in the world. See also Lydgate's account of the miracles of St. Edmund, and prayers to him, manuscripts, in several libraries, as (with other manuscripts relating to this saint) in the Norfolk library, belonging to the Royal Society. See on his virtues Asserius, *Annales Britan.* (inter Script. Angl. per Gale) p. 159—161; Hearne, Pref. to Langtoft's Chronicle, p. 66; and S. Edmundi regis Vita, per Osbertum de Clare, *Westmonasterii Priorem*, in the Cottonian library in the British Museum, MSS. Vespasianus, A. viii, 4; also S. Edmundi regis Vita, in the king's library, ib. 8, c. vi, 20; Leland, *Collect.* vol. 1, p. 245.

A. D. 870.

THOUGH from the time of king Egbert, in 802, the kings of the West-Saxons were monarchs of all England, yet several kings reigned in certain parts after that time, in some measure subordinate to them. One Offa was king of the East-Angles, who, being desirous to end his days in penance and devotion at Rome, resigned his crown to St. Edmund, at that time only fifteen years of age, but a most virtuous prince, and descended from the old English-Saxon kings of this isle.† The saint was placed on the throne of his ancestors, as Lydgate, Abbo, and others express themselves, and was crowned by Hunbert, bishop of Elman, on Christmas-day in 855, at Burum, a royal villa on the Stour, now called Bures or Buers.‡ Though very young, he was, by his piety, goodness, humility, and all other virtues, the model of good princes. He was a declared enemy of flatterers and informers, and would see with his own eyes and hear with his own ears, to avoid being surprised into a wrong judgment, or imposed upon by the passions or ill designs of others. The peace and happiness of his people were his whole concern, which he endeavored to establish by an impartial administration of justice and religious regulations in his domi-

\* Lydgate was a very learned man, versed especially in every branch of polite literature; he wrote many other poems besides this, and several works in prose, especially of piety and prayers, on which see Tanner (*Bibl. Britan.* p. 489). He had travelled in France and Italy, and was a disciple of Chaucer, whom he far excelled in the article of versification. His verses were so very smooth, that it was said of him that his wit was framed and fashioned by the muses themselves. (See *Lives of (Engl.) Poets*, by several hands, t. 1).

† Blomfield, in his Norfolk, pretends that Saint Edmund was son to one Alcmund, king of Old Saxony in Germany, and that he was adopted by his cousin Offa, in his way to Rome. But Lydgate and our best historians assure us that he derived his pedigree from the old English-Saxon kings of the East-Angles; and tells us that he was an Englishman born. Nor does David Chytraeus, in his Saxonica, name any Alcmund who ever reigned there; or place St. Edmund in the list of kings which Old Saxony gave to England. (See also Leland, *Collect.* vol. 1, p. 245).

‡ Hearne rather thinks Bures to be Sudbury.

mons. He was the father of his subjects, particularly of the poor, the protector of widows and orphans, and the support of the weak. Religion and piety were the most distinguishing part of his character. Monks and devout persons used to know the psalter without a book, that they might recite the psalms at work, in travelling, and on every other occasion. To get it by heart St. Edmund lived in retirement a whole year in his royal tower at Hunstanton (which he had built for a country solitude), which place is now a village in Norfolk. The book which the saint used for that purpose was religiously kept at St. Edmundsbury till the dissolution of abbeys.<sup>1</sup>

The holy king had reigned fifteen years when the Danes infested his dominions. The Danish Chronicle relates<sup>2</sup> that Regner Lodbrog, king of Denmark, was taken prisoner, and put to death in Ireland, which he had invaded. Harald Klag, who had fled from his tyranny to Lewis Debonnaire in Germany, and received the Christian faith, succeeded him, but relapsed into idolatry. After him Syward III, and Eric I and II reigned; the latter, toward the end of his life, was converted to the faith by St. Ansharius. In his time the sons of Regner Lodbrog, after having subdued Norway, laid England waste. Their names were Eric, Orebic, Godfrey, Hinguar, Hubba, Ulfo, and Biorno, who, with mighty armies which they collected in the northern kingdoms, all commenced adventurers and pirates. Hinguar and Hubba, two of these brothers, the most barbarous of all the Danish plunderers, landing in England, wintered among the East-Angles; then, having made a truce with that nation, they in summer sailed to the north, and, landing at the mouth of the Tweed, plundered with fire and sword Northumberland, and afterward Mercia, directing their march through Lincolnshire, Northamptonshire, and Cambridgeshire. Out of a lust of rage and cruelty, and the most implacable aversion to the Christian name, they every where destroyed the churches and monasteries; and, as it were, in barbarous sport, massacred all priests and religious persons whom they met with. In the great monastery of Coldingham, beyond Berwick, the nuns, fearing not death, but insults which might be offered to their chastity, at the instigation of St. Ebba, the holy abbess, cut off their noses and upper lips, that, appearing to the barbarians frightful spectacles of horror, they might preserve their virtue from danger; the infidels accordingly were disconcerted at such a sight, and spared their virtue, but put them all to the sword. In their march, amongst other monasteries, those of Bardney, Croyland, Peterborough, Ely, and Huntingdon were levelled

with the ground, and the religious inhabitants murdered. In the cathedral of Peterborough is shown a monument (removed thither from a place without the building) called Monk's-Stone, on which are the effigies of an abbot and several monks. It stood over the pit in which fourscore monks of this house were interred, whom Hinguar and Hubba massacred in 870. The barbarians, reeking with blood, poured down upon St. Edmund's dominions, burning Thetford, the first town they met with, and laying waste all before them. The people, relying upon the faith of treaties, thought themselves secure, and were unprepared. However, the good king raised what forces he could, met the infidels, or at least a part of their army, near Thetford, and discomfited them. But seeing them soon after reinforced with fresh numbers, against which his small body was not able to make any stand, and being unwilling to sacrifice the lives of his soldiers in vain, and grieving for the eternal loss of the souls of his enemies, who would be slain in a fruitless engagement, he disbanded his troops, and retired himself toward his castle of Framlingham in Suffolk.\* The barbarian had sent him proposals which were inconsistent both with religion and with the justice which he owed to his people. These the saint rejected, being resolved rather to die a victim of his faith and duty to God, than to do any thing against his conscience and religion. In his flight he was overtaken and surrounded by infidels at Oxon, upon the Waveney; he concealed himself for some short time, but, being discovered, was bound with heavy chains, and conducted to the general's tent. Terms were again offered him equally prejudicial to religion and to his people, which the

\* Framlingham castle, since the Conquest, has been in the hands sometimes of the dukes of Norfolk, and sometimes of the crown, till, in 1654, it was bequeathed by Sir N. Hilcham, who had purchased it of the Norfolk family, to Pembroke-hall, in Cambridge, to which this castle and manor now belong. The fine outward old walls are now standing, but, by the consent of the college, a new work-house is erected within them. The chief palace of the kings of the East-Angles was Keninghall, Kyning or Cing being our old name for king; at which time Thetford, on account of its neighborhood, within twelve miles, might be esteemed the capital city; it is now filled with ruins of religious houses above all other towns in the kingdom, in part monuments of the piety of those kings. The manor of Keninghall passed from the Mowbrays to the Howards, dukes of Norfolk. Duke Thomas, in the beginning of the reign of Henry VIII, built there a stately seat, known by the name of the duke's palace, about a furlong distant from the ruins of the royal palace, where coins and other antiquities have been sometimes dug up. Upon that duke's attainder, this manor was seized by the king. The princess Mary retired hither when she was called to the crown. Queen Elizabeth afterward lived here some time; and Queen Bess's-lane and other places still retain her name. It was recovered by the Howards, and the duke of Norfolk is still possessed of this most honorable manor, though the great house was pulled down by the family in 1650. The ruins are still visible.

<sup>1</sup> Blomfield's Norfolk; and Camden, ib. vol. 1, p. 470.

<sup>2</sup> Published by Lindenbruch, with Adam Bremensis, p. 26

holy king refused to confirm, declaring that religion was dearer to him than his life, which he would never purchase by offending God. Hinguar, exasperated at this answer, in his barbarous rage caused him to be cruelly beaten with cudgels; then to be tied to a tree, and torn a long time together with whips. All this he bore with invincible meekness and patience, never ceasing to call upon the name of Jesus. The infidels were the more exasperated, and as he stood bound to the tree, they made him a mark wantonly to shoot at, till his body was covered with arrows, like a porcupine. Hinguar, at length, in order to put an end to the butchery, commanded his head to be struck off. Thus the saint finished his martyrdom on the 20th of November, in 870, the fifteenth of his reign, and twenty-ninth of his age; the circumstances of which St. Dunstan learned from one who was armor-bearer to the saint, and an eye-witness. The place was then called Henglesdun, now Hoxon, or Hoxne; a priory of monks was afterward built there, which bore the name of the martyr.

The saint's head was carried by the infidels into a wood, and thrown into a brake of bushes, but miraculously found by a pillar of light, and deposited with the body at Hoxon. These sacred remains were very soon after conveyed to Bedricsworth, or Kingston, since called St. Edmundsbury, because this place was St. Edmund's own town and private patrimony; not on account of his burial, for *Bury* in the English-Saxon language signified a court or palace.<sup>1</sup> A church of timber was erected over the place where he was interred; which was thus built, according to the fashion of those times: trunks of large trees were sawn lengthways in the middle, and reared up with one end fixed in the ground, with the bark or rough side outermost. These trunks being made of an equal height, and set up close to one another, and the interstices filled up with mud or mortar, formed the four walls, upon which was raised a thatched roof.\* Nor can we be surprised at the homeliness of this structure, since the same was the fabric of the royal rich abbey of Glastenbury, the work of the most munificent and powerful West-Saxon kings, till in latter ages it was built in a stately manner of stone. The precious remains of St. Edmund were honored with many miracles. In 920, for fear of the barbarians under Turkil the Dane in the reign of kind Ethelred, they were conveyed to London by Alfun, bishop of that city, and the monk Egelwin, or Ailwin, the keeper of this sacred treasure,

who never abandoned it. After remaining three years in the church of St. Gregory in London, it was translated again with honor to St. Edmundsbury, in 923.<sup>1</sup> The great church of timber-work stood, till king Knute, or Canutus, to make reparation for the injuries his father Swein, or Sweno, had done to this place, and to the relics of the martyr, built and founded there, in 1020, a new most magnificent church and abbey in honor of this holy martyr.\* The unparalleled piety, humility, meekness, and other virtues of St. Edmund are admirably set forth by our historians.<sup>1</sup> This incomparable prince and holy martyr was considered by succeeding English kings as their special patron, and as an accomplished model of all royal virtues. Henry VI, who, with a weak understanding in secular matters, joined an uncommon goodness of heart, made the practice of religion the study of his whole life, and shared largely in afflictions, the portion of the elect, had a singular devotion to this saint, and enjoyed no where so much comfort, peace, and joy as in the retreats which he made in

<sup>1</sup> See Asser. *Annal. Britan.* ab an. 596 ad 914, cum *Continuat. inter Histor. Angl.* per Gale, 159, 160, 161, &c.

<sup>2</sup> See Harpsfield, *Sæc. 9, c. 8*; Capgrave and Alford's *Annals* ad an. 920 and 1010.

\* Leland, who saw this abbey in its splendor, though then expiring, writes of it as follows: "The sun hath not seen either a city more finely seated, or a goodlier abbey, whether a man consider the revenues and endowments, or the largeness and incomparable magnificence thereof. A man who saw the abbey would say verily it were a city; so many gates there are in it, and some of brass; so many towers, and a most stately church, upon which attend three other churches, also standing gloriously in the same church-yard, all of passing fine and curious workmanship." Thus the antiquarian, who, by order of Henry VIII, made the tour of the abbeys and churches of England, to collect antiquities, which commission, by losing his senses, he never was able to finish, nor to reduce the researches he had made into order. He went all the lengths of the reigns of Henry VIII and Edward VI, and died in 1552. Of St. Edmundsbury abbey nothing now remains but amazing ruins, and two churches in one church-yard; that called St. James's was finished, and reduced into its present form by Edward VI; the other is the old church called St. Mary's, full of old monuments of illustrious persons there buried, as of Alan, earl of Brittany, and Richmond, nephew to the Conqueror, in 1093; of Mary, queen of France, sister to Henry VIII, &c. though few remain entire, the very brass plates and inscriptions of many having been pilfered. Henry VIII spared Peterborough church for the sake of his queen Catharine, who was buried there. Many wish a like indulgence had been shown to St. Edmundsbury for the sake of his sister, &c. "It is a pity," says Dr. Brown Willis (*Hist. of Mitred Abbeys*, vol. 1, p. 142), "that Henry VIII did not leave the monastery of Bury for the sake of his sister Mary, the French queen, who, after the death of her first husband Lewis XII, married Charles Brandon, duke of Suffolk, and lies buried there." King Edmund, father to king Edgar, gave to this church the town and territory of Beodricesworth. Other kings, bishops, &c. gave other towns, and manors enumerated by Leland, in several pages (*Collect.* vol. 1, p. 249, &c.).

<sup>1</sup> See Lambert's *Topographical Dictionary of England*, p. 33.

\* A draught of this old church may be seen in the collection of antiquities made by Mr. Martin of Palgrave, in Suffolk, together with some large pictures, manuscript books, and other curiosities relating to the abbey of St. Edmundsbury.

the monastery of St. Edmundsbury. The feast of St. Edmund is reckoned among the holydays of precept in this kingdom by the national council of Oxford, in 1222; but is omitted in the constitutions of archbishop Simon Islep, who retrenched certain holydays in 1362.<sup>1</sup>

No Christian can be surprised that innocence should suffer. Prosperity is often the most grievous judgment that God exercises upon a wicked man, who by it is suffered, in punishment of his impiety, to blind and harden himself in his evil courses, and to plunge himself deeper in iniquity. On the other hand, God, in his merciful providence, conducts second causes, so that afflictions fall to the share of those souls whose sanctification he has particularly in view. By tribulation a man learns perfectly to die to the world and himself, a work which, without its aid, even the severest self-denial, and the most perfect obedience, leave imperfect. By tribulation we learn the most perfect exercise of humility, patience, meekness, resignation, and pure love of God; which are neither practised nor learned without such occasions. By a good use of tribulation a person becomes a saint in a very short time, and at a cheap rate. The opportunity and grace of suffering well is a mercy in favor of chosen souls; and a mercy to which every saint from Abel to the last of the elect is indebted for his crown. We meet with sufferings from ourselves, from disappointments, from friends and from enemies. We are on every side beset with crosses. But we bear them with impatience and complaints. Thus we cherish our passions, and multiply sins by the very means which are given us to crucify and overcome them. To learn to bear crosses well is one of the most essential and most important duties of a Christian life. To make a good use of the little crosses which we continually meet with, is the means of making the greatest progress in all virtue, and of obtaining strength to stand our ground under great trials. St. Edmund's whole life was a preparation for martyrdom.

#### ST. HUMBERT, BISHOP OF THE EAST-ANGLES, M.

ST. EDMUND was crowned king by this holy prelate on the 25th of December, in 855; and St. Humbert was martyred by the hands of the same Danes, and about the same time with him, and was likewise honored by our ancestor amongst the martyrs on the same day.

#### ST. FELIX OF VALOIS, C.

THE surname of Valois was given to this saint, according to some, because he was of

<sup>1</sup> No. 3.

the royal branch of Valois in France;\* but, according to Jaffred,<sup>1</sup> Baillet, and many others, because he was of the province of Valois. The saint was born in 1127, and, when grown up, renounced his estate, which was very considerable, and retired into a great wood, in the diocess of Meaux, called Cerfroi. Here, sequestered from the world, and forgetting its shadows and appearances which grossly impose upon its deluded votaries, he enjoyed himself and God, and studied to purify, reform, and govern his own heart, and to live only to his Creator. In the calm and serenity of this silent retreat, letting others amuse themselves with the airy bubbles of ambition, and enjoy the cheats of fancy, and flatteries of sense, he abandoned himself to the heavenly delights of holy contemplation (which raised his soul above all created things), and to the greatest rigors of penance, which were known only to God, but which fervor, love, and compunction rendered sweeter to him than the joys of theatres. The devout hermit had no thoughts but of dying in the obscurity of this silent retreat, when Divine Providence called him thence, to make him a great instrument of advancing his honor amongst men.

St. John of Matha, a young nobleman, a native of Provence, and doctor of divinity, who was lately ordained priest, having heard much of the wonderful sanctity of the holy hermit of Cerfroi, sought him out in his desert, and put himself under his direction. Felix soon perceived that his new guest was no novice in the exercises of a spiritual life; and it is not to be expressed with what fervor the two servants of God applied themselves to the practice of all virtues. Their fasts and watchings exceeded the strength of those who have not inured themselves by long habits to such extraordinary austerities; prayer and contemplation were their ordinary employment, and all their conversation tended to inflame each other to the most ardent love of God. After some time, St. John proposed to the other a project of establishing a religious Order for the redemption of captives, a design with which he was inspired when he said his first mass. Felix, though

<sup>1</sup> Nicæa illustrata, part. 1, tit. 12, p. 123.

\* Hugh, third and youngest son of Henry I king of France, married Adelaïde, daughter of Herbert, and heiress of the country of Vermandois, in 1102. This Hugh is said to have been grandfather of our saint, who, out of humility, changed the name he received at baptism, which was Hugh, into that of Felix. See Henault, t. 1, p. 147. Others object to this pedigree, that Ralph of Peronne was at that time count of Crepi and Valois. See Du Plessis, Hist. de Meaux, n. 43, t. 1, p. 730, and F. Anselme, Hist. Général, de la Maison de France, c. 18, t. 1, p. 533, who makes this saint of the royal branch; but this is objected to by his continuators. At least after Lewis VII, then on the throne, the families of Dreux and Courtenay were nearer the crown than that of the count of Vermandois, Valois, Amiens, and Crepi

seventy years of age, readily offered himself to do and suffer whatever it should please God in the execution of so charitable a design. They agreed to consult heaven, by redoubling their fasts and prayers for three days; after which term they resolved to beg the approbation of the holy see, and made an austere pilgrimage together to Rome, in the depth of winter, and arrived there in January, 1198. Innocent III, who was lately installed in St. Peter's chair, having read the strong letters of recommendation which the bishop of Paris sent him in their favor, received them as if they had been two angels sent by God, and lodged them in his own palace. After many audiences, and several deliberations with his cardinals and prelates, having consulted God by prayer and fasting, his Holiness was persuaded the two hermits were moved by the Holy Ghost, and gave a solemn approbation of a new religious institute which he would have called of the Holy Trinity, and of which he appointed St. John of Matha the superior-general. Eudo of Sully, bishop of Paris, and the abbot of St. Victor were commissioned by him to draw up a rule or constitutions, which they had already projected and they were confirmed by his Holiness on the 17th of December following. The holy founders, who had taken a second journey to Rome to present their rule to the pope, returned into France with its confirmation, and were every where received with applause and benedictions. King Philip Augustus authorized the establishment of their Order in France, and promoted it by his liberalities. Margaret of Blois gave them twenty acres of the wood where their hermitage was situate, with other benefactions; and they built the monastery of Cerfroi, which is the mother and chief house of the Order, about a mile from their old cells.\* This Order within the space of forty years was so much increased as to be possessed of six hundred monasteries. St. John being obliged to go to Rome to settle his institute there in the church of St. Thomas *della Navicella*, upon Mount Cælius, the direction of the new convents which were erected in France, was left to St. Felix, who, amongst other houses, founded one at Paris, in the church of St. Maturinus, though the house was afterward rebuilt more spacious by Robert Gaguin, the learned and famous general of this Order, who died in 1501. St. John, after two voyages to Barbary, spent the two last years of his life at Rome, where he died on the 21st of December, in 1213.† St. Felix died in his solitude at Cerfroi a year and about six weeks before him, on the 4th of November in the year 1212, being four-

\* The Trinitarians were sometimes called in England Red Friars: for though their habit is white, they wear a red and blue cross patée upon their scapular.

† See the life of St. John of Matha on the 8th of February.

score and five years and seven months old. It is related, that a little time before his death, coming to choir to matins before the rest, he saw there the Blessed Virgin with a company of heavenly spirits singing the divine office; which vision is frequently represented in pictures of this saint. It is the constant tradition of the Order that these two founders were canonized by a bull of Urban IV, in 1260, though the bull is no where extant. That the festival of St. Felix was kept in the whole diocess of Meaux in 1219, is proved by an authentic act, produced by Du Plessis.<sup>1</sup> Alexander VII, in 1666, declared his veneration to be of time immemorial. Innocent XI, in 1697, transferred the feast of St. John to the 8th of February, and that of St. Felix to the 20th of November. See Gaguin, Hist. Franc. in Philip Aug. and in the Chronicles of his Order; Ciaconio, in Innocent, III; Francis à S. Laurentio, Compendium Vitæ SS. Johannis et Felicis; Joffred, Nicæa Illustr. p. 123; Du Plessis, Hist. de l'Eglise de Meaux, l. 2, c. 116, 135, p. 172, &c.

#### SAINT BERNWARD, BISHOP OF HILDESHEIM, C.

HE was chaplain to Otho III, king of Germany, afterward emperor; being made bishop of Hildesheim, in 992, he spent the day in his functions, and a great part of the night in prayer, and died in 1021, on the 20th of November. His name was enrolled amongst the saints by Celestin III, in 1194. See his life begun by Tangmar, his preceptor, and continued by two others who knew the saint, in Brower's Sider. Illustr. and in Suerius.

#### ST. MAXENTIA, V. M.

THIS saint was a Scottish, or rather Irish lady, and is said to have been of royal extraction. To preserve her virginity, which she had consecrated to God by vow, she retired into France, where she lived a recluse near the river Oise, two leagues from Senlis. She was pursued, discovered, and murdered by a child of Belial who had not been able to shake her virtuous resolution. One of the continuators of Fredegarius mentions in the seventh century her veneration<sup>2</sup> at the passage of the Oise, which town is, from her precious relics which are honored there, called Pont-Sainte-Maxence. Her festival was kept in Ireland and England on the 24th of October; in some places in England on the 16th of April, to which Wilson transfers it in the second edition of his English Martyrology; in Scotland, and in the diocess of Beauvais, it is celebrated on the 20th of No-

<sup>1</sup> Hist. du Dioc. de Meaux, t. 2, p. 253.

<sup>2</sup> Chron. Contin. p. 666, ed. Ruin.

vember, as appears from the Breviaries of Aberdeen and Beauvais. See Henschenius, t. 2 Apr. p. 402.

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NOVEMBER XXI.

PRESENTATION OF THE BLESSED VIRGIN MARY.

RELIGIOUS parents never fail by devout prayer to consecrate their children to the divine service and love, both before and after their birth. Some amongst the Jews, not content with this general consecration of their children, offered them to God in their infancy, by the hands of the priests in the temple, to be lodged in apartments belonging to the temple, and brought up in attending the priests and levites in the sacred ministry. Thus Samuel and others were dedicated to God in their tender age. There were also apartments in which women devoted themselves to the divine service in the temple; witness Josabeth, the wife of Joida,¹ and Anne, the daughter of Phanuel.² It is an ancient tradition that the Blessed Virgin Mary was thus solemnly offered to God in the temple in her infancy.³ This festival of the Presentation of the Blessed Virgin, or as it is often called by the Greeks, the entrance of the Blessed Virgin into the Temple, is mentioned in the most ancient Greek Menologies extant; also in a constitution of the emperor Emanuel recited by Balsamon.⁴ Upon this festival we have several sermons of Germanus, patriarch of Constantinople, in the thirteenth century,⁵ of Saint Tarasius, patriarch of Constantinople, of the emperor Leo the Wise,⁶ of George, not archbishop of Nicomedia, as Surius calls him, but chancellor* of the see of Constantinople, &c. This festival passed from the Greeks into the West, and was kept at Avignon in 1372.⁷ Three years after this it is mentioned in a letter of Charles V, the French king.⁸ Sixtus V, in 1585,† commanded the office

¹ 4 (or 2) Kings xi, 2; and 2 Par. (or Chron.) xxii, 11.

² Luke ii, 37.

³ See S. Greg. of Nyssa, Serm. in Nat. Christi, p. 779.

⁴ Balsamon, in Nomocan. Photii, tit. 7, c. 1.

⁵ T. 5, Auctar. Nov. per. Combefis, p. 1411.

⁶ Ib. t. 1, p. 1619.

⁷ See Papebroke, in mensem Nov. Muscovit.

⁸ Molan. addit. ad Usuardum. See Canisius, l. 1 De B. Mariâ V. c. 12; Jos. Assemani, in Calendar. ad 21 Nov. t. 5, p. 369.

* Chartophylax.

† Baronius (Annot. in Martyr. hâc die) observes that in the Latin church the word Presentation was used in rituals for the offering of the divine child, Jesus, in the temple, made by his mother in the mystery of the purification. This title of the Pre-

of this day to be recited by the whole church. Molanus tells us, it had been published before by Pius II and Paul II, with indulgences annexed.

By the consecration which the Blessed Virgin made of herself to God in the first use which she made of her reason, we are admonished of the most important and strict obligation which all persons lie under, of an early dedication of themselves to the divine love and service. It is agreed amongst all masters of Christian morality, that every one is bound in the first moral instant of the use of reason to convert his heart to God by love; and if divine faith be then duly proposed to him (which is the case of Christian children) by a supernatural assent to it, he is bound then to make an act of faith, also an act of hope in God as a supernatural rewarder and helper, and an act of divine charity. Who can be secure that in the very moment in which he entered into his moral life, and was capable of living to God, he did not stain his innocence by a capital omission of this duty? Of this we can only judge by the care which is taken in the great duty of prayer about that age. How diligent and solicitous are parents bound to be in instructing their children in the first fundamental mysteries of faith, and in the duty of prayer, and in impressing upon their tender minds a sense of spiritual things in a manner in which their age may be capable of receiving it. These first fruits of the heart are a sacrifice of which God is infinitely jealous, an emblem of which were all the sacrifices of first fruits prescribed in the old law, in token that he is our beginning and last end. Such a heart, adorned with the baptismal grace of innocence, has particular charms. A victim which bears the divine image perfect and entire, without having ever been stained with any spot, or tainted with the least corruption, is most agreeable to God. Grace recovered by penance is not like that of innocence which has never been defiled; nor is it the same happiness for a soul to return to God from the slavery of sin, as for one to give him her first affections, and to open her understanding and will to his love before the world has found any entrance there. This is a present suiting the spotless and infinite sanctity of God, and a pure holocaust most acceptable in his holy eyes. In return, he will pour forth his most precious graces upon such a soul, whose affections, on the other side, will flow more easily and strongly toward him, not having been hampered in the inordinate love of creatures, and easily conquering all lets and impediments which might abate their ardor. The tender soul of Mary was then adorned with the most precious graces, an object of astonishment

sentation of the child Jesus could never be mistaken for the presentation of the Virgin Mary, which feast was celebrated by the Greeks long before the Latins adopted it, to honor the first consecration which she made of herself to God.

and praise to the angels, and of the highest complacency to the adorable Trinity, the Father looking upon her as his beloved daughter, the Son, as one chosen and prepared to become his mother, and the Holy Ghost, as his darling spouse.

Her first presentation to God, made by the hands of her parents and by her own devotion, was then an offering most acceptable in his sight. Let our consecration of ourselves to God be made under her patronage, and assisted by her powerful intercession and the union of her merits. If we have reason to fear that we criminally neglected this duty at the first dawning of our reason, or, if we have since been unfaithful to our sacred baptismal engagements, such is the mercy and goodness of our gracious God, that he disdains not our late offerings. But that these may be accepted by him, we must first prepare the present he requires of us, that is, our hearts. They must be washed and cleansed in the sacred laver of Christ's adorable blood, by means of sincere compunction and penance; and all inordinate affections must be pared away by our perfectly renouncing in spirit, honors, riches, and pleasures, and being perfectly disengaged from creatures, and ready to do and suffer all for God, that we may be entirely his, and that neither the world, nor pride, nor any irregular passion may have any place in us. What secret affections to this or that creature lurk in our souls, which hinder us from being altogether his, unless they are perfectly cut off or reformed! What constant watchfulness and fidelity are necessary to maintain and increase the fervor of this consecration of ourselves to God, daily renewing the same, and studying to render it more perfect! This Mary did by spending her youth in holy retirement at a distance from the commerce and corruption of the world, and by the most assiduous application to all the duties and exercises of a religious and interior life. Mary was the first who set up the standard of virginity; and, by consecrating it by a perpetual vow to our Lord, she opened the way to all virgins who have since followed her example. They, in particular, ought to take her for their special patroness, and, as her life was the most perfect model of their state, they ought always to have her example before their eyes, and imitate her in prayer, in humility, modesty, silence, and retirement.—“She who had the good company of holy thoughts,” says St. Ambrose, “did not desire the conversation of other virgins; but then she was least alone, when she was alone; for, how can it be said that she was alone who had with her so many devout books, so many archangels, so many prophets? If she was troubled when the angel Gabriel entered, it was not because she was not accustomed to converse with angels, but because he appeared in the shape of a man. Hence, we may understand the wariness of

her religious and chaste ears, and of her venerable and chaste eyes.”

Mary lived retired till she was introduced into the world and espoused to St. Joseph. Some think her espousals were at first only a promise or betrothing; but the ends assigned by the fathers, seem rather to show them to have been a marriage. These are summed up by Saint Jerom, as follows; that, by the pedigree of Joseph, the descent of Mary, from the tribe of Juda, might be demonstrated; that she might not be stoned by the Jews as an adulteress; that, fleeing into Egypt, she might have the comfort and protection of a spouse. A fourth reason, says St. Jerom, is added by the martyr Ignatius; that the birth of the Son of God might be concealed from the devil. The words of that apostolic father are: “Three mysteries wrought by God in silence were concealed from the prince of this world; the virginity of Mary; the bringing forth of her Son; and the death of the Lord.”² Not that God could fear any impediment to his designs, from the devil; but he was pleased to effect these mysteries in silence and without worldly show and noise, that pride and hell might, by his all-wise and sweet providence be more meetly triumphed over, whilst the devil himself hastened his own overthrow by concurring to the mystery of the cross. From the marriage of the Blessed Virgin and St. Joseph, St. Austin shows³ that marriage requires no more than the mutual consent of the will between parties which lie under no impediment or inability to an indissoluble individual society of life. In this holy marriage we admire the incomparable chastity of Mary and Joseph, and the sanctity and honor, as well as the patronage and example which that holy state receives from this mystery. In certain particular churches the espousals of the Virgin Mary and St. Joseph are honored with an office on the 23d of January.

ST. COLUMBAN, ABBOT, C.

HE was a native of Leinster, one of the four principal provinces of Ireland, and was born about the middle of the sixth century. The monastic institute received at that time the greatest lustre in that country from the eminent sanctity and great learning of those who professed it, who rendered it an *Island of Saints*, and the mart of sacred literature. It abounded in monasteries, which were so many great schools of sacred learning, and in which many fervent persons, by a special call of God, led an abstracted life, devoted to retirement, contemplation, and the practice of penance, sequestered, not only from the

¹ In c. 1 Mat. p. 7, ed. Ben.

² S. Ignat. ep. ad Ephes. p. 16.

³ S. Aug. l. De Nuptiis et Concup. c. 11, n. 13, p. 287; et l. De bono Conjug. c. 18, n. 21, p. 322.

distracted from secular business, but also from ordinary conversation with the world, that they might more freely converse with God and his heavenly spirits. The most numerous and most celebrated of these monasteries was that of Benchor, in the county of Down, founded by St. Comgal, about the year 558; and under his direction a great number of fervent servants of God seemed to lead an angelical life in mortal flesh. They tilled the ground with their own hands, and followed other manual labor which did not interrupt their prayer and heavenly contemplation. They also applied themselves to sacred studies, in which St. Comgal was himself an excellent master.* Their rule was originally borrowed from those of Saint Basil, and other orientals.

St. Columban, after having learned the first elements of the sciences under St. Sinellus at Cluain-Inys, took the religious habit at Benchor, and lived there several years, inuring himself to the most austere practices of mortification. Such was the progress he made in the sacred sciences as to be esteemed a kind of oracle in them; and, when very young, he composed a commentary on the Psalms, to be a help to devotion to himself and others in reciting those divine prayers; but this work is long since lost. To disengage himself more perfectly from the world and all earthly ties, he desired, like Abraham, to travel into some foreign country; and, having communicated his design to St. Comgal, obtained his leave and blessing, though with some difficulty. For the holy abbot was sorry to be deprived of such an assistant, and only consented because he was satisfied that the desire of Columban was an inspiration of God for the advancement of his honor. Our saint departed from Benchor with twelve other monks, being about thirty years of age. He passed into Britain, and thence into Gaul, where he arrived about the year 585. Ecclesiastical discipline was there much neglected, partly by the incursions of the barbarians, and partly through the remissness of some of the prelates. There were few places where penance was observed, or mortification practised. Columban preached in all places through which he passed, and the sanctity of his life added great weight to his instructions. He was so humble that he always contended with his twelve companions for the lowest place. They were all of one mind; their modesty, sobriety, gentleness, patience, and charity, made them universally admired. If any one was guilty of the least fault, they all joined in reforming his error. Every thing was in common; nor was ever any contradiction or harsh word heard among them. In whatever place they abode, their example inspired a universal piety.

Columban's reputation reached the court of the king of Burgundy. This was Gon-

tran (not Sigebert, as some have mistaken), who entreated him to stay in his kingdom, and offered him whatever spot of ground he should choose in all his dominions for building a monastery. Columban pitched upon a ruinous old castle of Anegrai, situate in the desert of Voge, in the mountainous part of what is now called Lorrain. Here he erected his first monastery, which is long ago extinct. This house became soon too small to contain the great numbers that desired to live under the discipline of the saint. He therefore built a second monastery called Luxeu, eight miles from the former. This became the chief house of his Order, and still subsists. A third monastery was built by St. Columban, about three miles from Luxeu, which, on account of the abundance of springs in that place, was called Fountains. It is now no more than a priory dependent of Luxeu. St. Columban appointed superiors, who were persons of approved piety, over each of these monasteries, and resided himself in each by turns. Sixteen discourses or instructions which he made to his monks, out of many others which he appears by some of these to have written, are published in the Library of the Fathers.¹ In them we discern the author's great penetration and light in spiritual things, and admire his affective piety and unction, and a doctrine above what is human, to use the expression of a contemporary writer.² Speaking of the contempt of the world, the saint cries out: "O transitory life, how many hast thou deceived, seduced, and blinded! If I consider the rapidity of thy flight, thou seemest a nothing: thy existence is little more than a shadow. They who set their hearts on thee, know thee not; they only understand thee who despise thy enjoyments. When thou showest thyself, thou art again withdrawn as if thou wert no more than a phantom. What art thou but a swift course on a road, passing as a bird on the wing, uncertain as a cloud, frail as a vapor, vanishing as a shadow?"

The short poems of St. Columban on moral and pious subjects, show him to have been a good poet for the age in which he lived, and to have been acquainted with profane history and mythology.³ Among the works of St. Columban, nothing was so much admired as his *Rule*, which St. Benedict Anian has inserted in his collection of monastic rules, and which is full of wisdom and spiritual instruction. The author lays down for the foundation of his rule, the love of God and our neighbor, as a general precept, upon which the superstructure of all the rest is to be raised. He inculcates obedi-

¹ Bibl. Patrum, t. 12, p. 9, 21.

² Ap. Mabil. Act. Ben. t. 2, p. 80, n. 11.

³ See these poems in Goldast's *Paræneticorum veterum*; in Patrick Fleming's *Collectanea Sacra*; and in the Library of the Father's, printed at Lyons.

* See his life on the 10th of May.

ence, poverty, disinterestedness, humility, chastity, mortification, both external (or of the senses) and internal (or of the will) in doing nothing according to self-will: silence and prudence to discern between good and evil; each of these he enforces and grounds upon some text of scripture or principle of morality. He appoints that monks shall eat only towards the evening, and only the meanest food, herbs, pulse, or meal moistened in water, with a little bread; the food to be proportioned to their labor. He will have them to eat every day, that they may be able to perform all duties; and he prescribes every day to be spent in fasting, prayer, reading, and, except on festivals, manual labor. In prescribing the office which was called *The Course*, he mentions the number of psalms and verses to be recited at every hour. St. Columban adds that he received these rules from his fathers, that is, the monks of Ireland. He says that it was customary to kneel down at the end of each psalm, and mentions the obligation of every one's praying also privately in his own chamber; and adds, that the essential parts are prayer of the heart, and the continual application of the mind to God.¹ After the rule follows the saint's penitential, containing prescriptions of penances to be imposed upon monks for every fault, how light soever. He that shall not answer *Amen* at grace, before and after meals, shall have six lashes; he that shall talk in the refectory, as many; he that shall not forbear coughing at the beginning of a psalm, shall be treated after the same manner; likewise he that shall touch the chalice with his teeth, or shall smile in the time of divine service. They that have spoken roughly or frowardly, shall receive fifty lashes, as well as they that shall have answered again to their superior. Six lashes were the chastisement of small faults; for greater, especially relating to neglects in the holy mass, sometimes two hundred, but never more than twenty-five at a time. Penance was enjoined a monk who, after finishing his task of work, did not ask for more; or did any thing without orders. Other penances were prescribed besides the discipline, as extraordinary fasts, silence, separation from the table, and humiliations. St. Columban distinguishes two sorts of sins: mortal sins, which were to be confessed to the priest; and lesser sins, which might often be confessed to the abbot, or others who were not priests, before they sat down to table or went to bed.² Confession preceded the penance. Fleury³ and Ceillier⁴ observe, from this penitential, that the monks, at going out or coming into the house, asked the blessing of the superior, and presented themselves before the cross; and that they made the sign of the cross upon a spoon, lamp, or what-

ever else they used, before they touched it; an omission of which was punished with six lashes. There is another penitential of St. Columban, which contains canonical punishments for all kinds of sins, and all sorts of persons. The rule of St. Columban was highly esteemed, was observed in many great monasteries, and is still followed in some jointly with that of St. Bennet. The monks of St. Columban in the beginning lived on herbs and the bark of trees; and were sometimes reduced to extreme necessity, and relieved by God in a miraculous manner. It was the saint's custom to pass some time before all great festivals in a closer solitude; for which purpose he retired to a secret cavern some miles from his monastery.

St. Columban kept the feast of Easter on the 14th day of the first moon after the spring equinox, though it fell on a Sunday, according to the custom he had learned in Ireland. Being reproved on this account by the French bishops, he consulted the holy pope St. Gregory, insisting upon the authority of Anatolius, bishop of Laodicea, in 280, and the practice of the Western, that is, the Irish church.¹ Though he wrote twice to St. Gregory, he received no answer, and probably his letters were never delivered. He wrote about the same time, twelve years after his arrival in France, to certain French bishops assembled in a council. He presses their own duties upon them, and gives them lessons of humility and charitableness, begging, that, as to the time of celebrating Easter, every one might keep his own custom. After the death of St. Gregory, in 604, Sabinian held the apostolic see five months and nineteen days, and Boniface III, eight months and twenty-three days. To this pope, or to his successor, Boniface IV, St. Columban again applied himself for leave to observe the tradition of his own country in the celebration of Easter.² But a storm was raised against him which drove him out of the kingdom of Burgundy. Childebert dying in 596, left two sons, Theodebert the elder, king of Austrasia, and Theodoric, king of Burgundy, both under the care of their grandmother, Brunehault. Theodoric had a great respect for St. Columban, who lived in his dominions; and he often visited him. The abbot reproved him for keeping concubines instead of marrying a queen, and the king promised to reform his manners according to his advice. Brunehault, fearing lest a queen should ruin her credit with her grandson, was much provoked against the holy man. Her resentment was much increased by his refusing to bless, at her desire, the king's four natural children, saying: "They shall not inherit the kingdom; they are the fruit of debauchery." St. Columban also denied her entrance into his monastery, when she came to visit him; for this he did to all wo-

¹ Pœnit. c. 19.² Prolog. in Pœnit.³ Fleury, l. 35, 10.⁴ Ceillier, t. 17.¹ S. Columban, ep. 1 Bibl. Patr. Lugd. t. 12² Mabill. Act. Bened. t. 2, p. 21.

men and even to all seculars. At this, however, her wrath against him was rekindled.¹ The abbot, seeing the king did not keep his word with him about dismissing his concubines, wrote him a severe letter, with threats of excommunication if he altered not his course of life. Brunehault took that opportunity to stir up the king against him, who banished him, first to Besançon, and afterward ordered two nobleman to conduct him to Nantes, and there see him shipped off for Ireland, in 610, after he had sanctified the desert of Voge for twenty-five years. It seems to have been at Nantes that he wrote a letter to his monks at Luxeu, full of discretion and charity, exhorting them to patience and union. He put to sea; but the vessel being driven back by contrary winds, he went to Clotaire II, who then reigned in Neustria. To him he foretold that the whole French monarchy would come into his power in less than three years; the same he had confidently affirmed on two other occasions on his road. He returned through Paris and Meaux, and repaired to the court of Theodebert, by whom he was well received. Under his protection he went, with some of his disciples who had joined him, to preach to the infidels near the lake of Zurich. He took up his dwelling in a solitude there, near Zug. The inhabitants were cruel, and impious worshippers of idols.* St. Columban, having begun to preach the true God to them, found them one day making ready a sacrifice, and a large tub filled with beer being placed in the midst of the people, he asked them what they intended to do with it. They answered, it was to offer to their god Wodan.² St. Columban blew upon it, and immediately the vessel burst into splinters with a great noise, and all the beer was spilt. The barbarians were surprised, and said he had a strong breath. He exhorted them to forsake their superstitions, and retire home. Many were converted and baptized; others, who had been formerly baptized, and had apostatized, returned to the obedience of the gospel. St. Gall,† who accompanied the saint from Ireland, prompted by zeal, set fire to the pagan temples, and threw all the offerings which he found there into the lake; which he could only do upon the presump-

¹ See Mabill. Act. Bened. t. 2, p. 18, 20; Fredeg. Chron. n. 36.

² See Mallet, Mythologie des Celtes, ou Remarques sur l'Edda des Islandois, p. 47, 81.

* The learned professor Mallet, Introduction à l'Histoire Danoise (Copenhagen, p. 30, 54, &c.), shows that Odin or Wodan was a Scythian who came from the Palus Mæotis into Scandinavia about seven years before Christ, and was a great conqueror. Frigga or Freia was his wife; and Thor the most valiant of his sons. On these three chief deities of the Norwegians, Germans, and Celts, see Mallet, On the Edda, or Book of the Mythology of the Islanders, wrote in the eleventh century. Also Verstegane; Sammes, &c.

† See the life of St. Gall, on the 16th of October.

tive approbation of the people. But some that remained obstinate in their idolatry, were enraged at this action, and resolved to murder him, and to scourge St. Columban, and banish him from their country. The holy men, having notice of their design, retired to Arbone, upon the lake of Constance, where a virtuous priest, named Villemar, received them courteously, and showed them a fruitful, pleasant valley amidst the mountains, where stood the ruins of a little city called Brigantium, now Bregentz. In this place St. Columban and his companions found an oratory dedicated in honor of St. Aurelia, near which they built themselves cells. The people had been formerly instructed slightly in the faith, and had again relapsed into idolatry, and set up in this very oratory three brass images gilt, which they called the tutelar gods of the country. St. Columban ordered St. Gall, who understood the language of the county, to preach to the people. He did so, and afterward broke the idols in pieces with stones, and threw the metal into the lake. St. Columban blessed the church, sprinkled it with holy water, and, together with his disciples, went round it singing psalms. After having thus solemnized the dedication, he anointed the altar, deposited the relics of St. Aurelia under it, and said mass upon it. The people showed great satisfaction, and returned to the worship of the true God. St. Columban continued at Bregentz near three years, and built there a small monastery. Some of his disciples worked in the kitchen-garden, others cultivated fruit-trees, others were fishermen, and he himself made nets. In the mean time, Theodoric and Theodebert were at variance, and Theodebert, being defeated, was treacherously delivered up by his own men, and sent by his brother to their grandmother Brunehault, who, having sided with Theodoric, obliged the vanquished prince to receive holy orders, and not many days after put him to death.

St. Columban, seeing Theodoric, his enemy, was become master of the country where he lived, and perceiving that he could no longer remain there with safety, went with many of his disciples into Italy. St. Gall, hindered by a fever, staid behind, and afterward built, not far from thence, the monastery which bears his name. St. Columban met with a kind reception from Agilulph, king of the Lombards, and, under his protection, erected the famous monastery of Bobio, in a desert amidst the Appennine mountains, near the river Trebia. He also built an oratory in honor of the Blessed Virgin Mary, near which he lived himself in a cave, in strict fasting and retirement all Lent, and at several other seasons of the year; at which times he visited his monastery only on Sundays and festivals. The affair of The Three Chapters, or writings which were condemned in the East by the fifth council at Constantinople, and by pope Vigilius, as favoring

Nestorianism, made at that time a great noise in Italy. The bishops of Istria, and some in Africa, defended these writings with such warmth as to break off communion with the pope and the whole Catholic church, and to set up an open schism. Several among the Lombards harbored mistaken prejudices in favor of the three chapters, grounded upon misinformations, imagining that by their condemnation the council of Chalcedon was condemned, with many other mistakes about the remote transactions of the Orientals in that controversy; which mistakes were very easy, the greatest part of the West being, for want of commerce, and through their ignorance of the Greek tongue, strangers to the affairs of the East, except as to what they learned by vague and often false and imperfect relations. Pope Gregory the Great tolerated the conduct of those in the West, chiefly in Lombardy, who, upon mistakes concerning facts which passed in the East, defended the three chapters, but did not on that account break off communion, till they could be better informed, as their faith was in all respects orthodox. Hence he constantly communicated with them, and honored the warmest sticklers among them with frequent kind letters and presents. Of this number were king Agilulph and his queen Theodelinda, who were persons of singular zeal and piety, had converted their subjects from the Arian heresy, and founded many monasteries and churches. St. Columban, coming into Lombardy, received his informations concerning this debate from these mistaken informations, and declared himself in favor of the three chapters. At the solicitation of king Agilulph and queen Theodelinda, his patrons, and the founders of his monastery, he wrote to pope Boniface IV a strong letter in defence of the three chapters, and against pope Vigilius, imagining he had condemned in the East the council of Chalcedon, as Liberius had signed a confession of faith favorable to the Arians. Dr. Cave takes notice that "It is evident, from this very epistle of Columban, that he was not rightly informed in the affair of the three chapters."¹ In the same letter the author expresses great zeal for the honor of the Roman see, and professes himself inviolably attached to it.* He continued to his

¹ Cave, Hist. Liter. t. 1, p. 543.

* From this letter Bower pretends to infer that the Irish were not disabused of their mistake in defending the three chapters by the letter which St. Gregory the Great wrote to them on that subject in 592. But this letter of St. Columban was wrote in 613, the year before the death of Boniface IV, and he had left Ireland about the year 585. (See Mabillon, Annal. Bened. t. 2). Rivet shows from this very letter, and from the silence of all parties, that St. Columban then conformed to the Nicene decree concerning the celebration of Easter, and that the monks of Luxeu did the same. This is clear from the silence of the seditious monks in Italy, who made the most trifling objections to his rule and tonsure, in the council of Maçon, and

dying day in its communion, and never joined the schismatics in Istria.

In France king Theodoric died some months after the murder of his brother Theodbert, in 613, and was succeeded by his son Sigebert, an infant, under the government of his great-grandmother, Brunehault. King Clotaire made war upon them, took Sigebert and two of his brothers prisoners, and put Brunehault to a cruel death. Thus he remained sole king of the Franks in the same manner as his grandfather Clotaire had been, in the year 511, the thirty-first of his reign. Seeing the prophecy of St. Columban so fully accomplished, he sent Eustasius, whom the holy man had left abbot of Luxeu, to invite him back into France. The saint alleged he could not then abandon Italy, but he wrote to the king earnestly exhorting him to reform his present course of life. Clotaire, for his sake, powerfully protected his monastery of Luxeu, enriched it with considerable revenues, and enlarged its limits. Luxeu is still in a flourishing condition, and the chief monastery of those which the reformed congregation of St. Vanne possesses in the Franche-comté.¹ The abbot Jonas, in the life of St. Columban, informs us that he had confuted the Arians among the Lombards with great strength and success, particularly at Milan, and that he composed a very learned work against that heresy, though it is long since lost. St. Columban lived to govern his new monastery of Bobio only about a year, and died on the 21st of November, in 615. In his poem on Fedolius, which he seems to have wrote a little before his death, he says he was then arrived at his eighteenth Olympiad; he was, consequently, at that time at least seventy-two years old. The Breviary of the French Benedictines styles him one of the chief patriarchs of the monastic institute, especially in France, where many of the principal monasteries followed his rule, till, in the reign of Charlemagne, for the sake of uniformity, they all received that of Saint Bennet. St. Columban is honored in many churches of France, Italy, and other countries, and is named in the Roman Martyrology. See his life well wrote by Jonas, abbot of Luxeu, in 650;* Rivet, Hist. Lit. de la France, t. 3, p. 505; Helyot, t. 5, p. 65; Ceillier, t. 17, p. 462; Fleming's Collectanea, &c.

¹ See Martène and Durand, Voyage Littér. p. 170

would never have passed over the keeping of Easter at an undue time, had he then done it. (See Helyot, t. 5, p. 70).

* That this Jonas was a native of Ireland, is asserted by Trithemius, Surius, Coccius Sabellicus Arnold Wion, Molanus, and others; and they ground their assertion upon what Jonas himself has written in his preface to the life of St. Columban. He is not to be confounded with Jonas, a Frenchman and monk of Fontenelle, who, in 731, wrote the life of St. Wulfran, archbishop of Sens (See Ware's Irish Writers, p. 29, ed. Har.).

ST. GELASIUS, POPE, C.

POPE Felix II, or, as he is often styled, III, died on the 25th of February, in 492, and soon after, Gelasius, of an African family, but a native of Rome, was ordained bishop of that city. He governed the church four years, eight months, and eighteen days. This pope was a very learned man, and very skilful and knowing in the customs and usages of the church; and is extolled for the purity of his manners, his extraordinary humility, temperance, austerity of life, and liberality to the poor, for whose sake he kept himself always poor, as Dionysius Exiguus, who died before the year 556, tells us.¹ Facundus of Hermione, who wrote within a few years after his death, says: "He was famous over the whole world for his learning, and the sanctity of his life."² To his other great virtues he joined a love of order and discipline, with an uncommon prudence and courage. Upon his accession to the pontifical chair, he refused to send letters of communion to Euphemius, bishop of Constantinople, because he refused to expunge out of the dyptics (or register of orthodox bishops deceased, who were named at the altar) the name of Acacius, one of his late predecessors, who, indeed, never rejected the council of Chalcedon, but had shown too much condescension to his master, the emperor, in favoring the Eutychians, and in living in communion with Peter, the notorious, most artful Eutychian usurper of the see of Alexandria, and other ringleaders of that sect. Euphemius, who, after the short episcopacy of Fravitas, had succeeded Acacius, was a zealous Catholic, and was afterward banished for his faith by the emperor Anastasius, and died at Ancyra, in 515. His name is placed by the Greeks in their Calendar; and Natalis Alexander shows that neither he nor his successor Macedonius were schismatics; for though the popes refused them the usual public tokens of communion, this was not an excommunication, much less was it extended to their subjects, as Bower and some other notorious slanderers pretend. This the Bollandists also prove by the like examples of St. Flavian of Antioch and St. Elias of Jerusalem, named in the Roman Martyrology. This intermission of the tokens of communion was, however, a mark of displeasure, as when in our days the popes have addressed their commissions to neighboring prelates, not to certain diocesans in France, who were suspected of favoring the Jansenists, or on other accounts. This interruption of the usual marks of communion between the see of Rome and the principal sees in the East, continued till, by order of the orthodox emperor Justin, in 518, John, patriarch of Constantinople, and the rest made satisfaction to

Hormisdas by erasing the name of Acacius.

Pope Gelasius, in several epistles,¹ and in his Roman council, strenuously asserts the supremacy of his see, founded in the words of Christ to St. Peter, which see from the beginning has had the care of all the churches over the world, and from which lies no appeal to any other church. Amongst many rules which he lays down for the ministers of the church, he declares that its revenues are to be exactly divided into four parts, whereof one is for the bishop, another for his clergy, the third for the poor, and the fourth for the fabric.² Andromachus, a Roman senator, and many others attempted to restore the Lupercalia, which were riotous feasts and diversions in honor of the god Pan, which Gelasius had abolished. He enforced his prohibition by a treatise on that subject, entitled, Against Andromachus. This holy pope labored with great zeal to extirpate the Pelagian heresy, and several abuses which prevailed in the Marca of Ancona, especially simony; and he severely forbade ecclesiastics to traffic. The Manichees who concealed themselves in Rome, he detected by commanding all to receive the communion in both kinds, because those heretics abstained from the cup, reputing wine impure. This their affectation was a long time unobserved, and they received the sacrament from the Catholics, as we learn from St. Leo,³ in the year 443. They continued this practice till the prohibition of Gelasius, in 496, who justly calls the division which they made upon a superstitious motive, sacrilegious.⁴ His very prohibition (which ceased by disuse when that heresy was abolished) suffices to demonstrate that the use of one or both kinds was then promiscuous and at discretion, which many instances of that and preceding ages demonstrate. Gennadius informs us that pope Gelasius composed sacred hymns in imitation of St. Ambrose; but these are now lost.* It is manifest from the letters of St.

¹ Ep. 4, p. 1169; Ep. 8, p. 1185. ² Ep. 9.

³ S. Leo, Sermon. 4, de Quadr. t. 1, p. 217.

⁴ De Consecr. dist. 2, c. 12.

* Amongst the works of pope Gelasius, the treatise On the Bond of an Anathema, was written to show that Acacius could not be absolved from excommunication after his death. The book On Two Natures in Christ, against the Nestorians and Eutychians, which some have ascribed to Gelasius of Cyzicus, or another of Cæsarea, seems most probably the work of this pope, as F. Labbe shows (De Scriptor. Eccl. t. 1, p. 342).

Philip Buonamici, in his most elegant and polite dialogue De claris Pontificiarum literarum scriptoribus, ad Bened. XIV, at Rome, 1753, commends the letters of Leo I, Felix III, Gelasius I, and Symmachus, as superior to other compositions of their age in strength, gravity, and elegance. This author complains that to see the dignity of the holy see degraded by a half-Latin style in an important decree or letter to some prince, raised his indignation more than if he had seen Corregio's magnificent Night covered with dirt, and trod under foot. This

¹ Ep. Nuncupat. ad Julian.

² Facund. Hermian. contra Mocian. p. 566.

Innocent I, St. Celestine, and St. Leo, that the church of Rome had a written Order of the mass before Gelasius. This doubtless was the basis of his Sacramentary, which was printed at Rome in 1680, from a manuscript copy nine hundred years old, by the care of Thomasi, a Theatin, afterward cardinal.¹ In it occur the solemn veneration of the cross on Good Friday, and the reservation of the particle of the eucharist offered the foregoing day for the communion that day; the blessing of the holy oils; the anointing and other ceremonies used at baptism; blessing of holy water; prayers for entering new houses, &c.; several masses for the feasts of saints, expressing their invocation and the veneration of their relics; votive masses for travellers, for obtaining charity and other virtues, for marriage with the nuptial benediction, for birth-days, for the sick, for the dead, &c. In 494, pope Gelasius held at Rome a council of seventy bishops, in which he published his famous decree, containing a list of the canonical books of scripture then universally received; another of orthodox fathers; and a third of apocryphal books which are of two classes; some forgeries, as the Acts of St. George, &c. others genuine and useful in many things, but containing some falsity or error, and to be read with caution, or at least excluded the canon of scriptures.² This great pope's manner of writing is elegant and noble, but sometimes obscure and perplexed. He died in 496, on the 21st of November, on which day his name occurs in the Roman Martyrology, and those of Bede, Usuard, &c. See the works of St. Gelasius; the Councils; Anastasius, in Pontificali, ap. Muratori, t. 3, p. 122; Ceillier, t. 15, p. 288.



NOVEMBER XXII.

SAINT CECILY, V. M.

A. D. 230.

THE name of St. Cecily has always been most illustrious in the church, and, ever since the primitive ages, is mentioned with distinction in the canon of the mass, and in the

¹ Published also by Mabillon, and lastly by Muratori, in Liturg. veter.

² See his decree *De libris sacris et Apocryphis* in Gratian's collection; and more correctly in Fontanini's Appendix to Antiquit. Hortæ, and after him in Mansi's supplem. Conc.

Night is the famous picture of the Nativity, in which all is dark except the divine infant, which casts a very strong bright light, in contrast with the beautiful night. The original is at Reggio, not at Parma, as some have said; but even copies have some degree of this excellence.

sacramentaries and calendars of the church. Her spouse Valerian, Tiburtius, and Maximus, an officer, who were her companions in martyrdom, are also mentioned in the same authentic and venerable writings. St. Cecily was a native of Rome, of a good family, and educated in the principles and perfect practice of the Christian religion. In her youth she by vow consecrated her virginity to God, yet was compelled by her parents to marry a nobleman named Valerian. Him she converted to the faith, and soon after gained to the same his brother Tiburtius. The men first suffered martyrdom, being beheaded for the faith. St. Cecily finished her glorious triumph some days after them. Their Acts, which are of very small authority, make them contemporary with pope Urban I, and consequently place their martyrdom about the year 230, under Alexander Severus; for, though that emperor was very favorable to the Christians, sometimes in popular commotions, or by the tyranny of prefects, several martyrs suffered in his reign.¹ Ulpian, the prefect of the prætorian guards and prime minister, was a declared enemy and persecutor; but was at length murdered by the prætorian troops which were under his command. Others, however, place the triumph of these martyrs under Marcus Aurelius, between the years 176 and 180. Their sacred bodies were deposited in part of the cemetery of Calixtus, which part from our saint was called St. Cecily's cemetery. Mention is made of an ancient church of St. Cecily in Rome in the fifth century, in which pope Symmachus held a council in the year 500. This church being fallen to decay, pope Paschal I began to rebuild it; but was in some pain how he should find the body of the saint, for it was thought that the Lombards had taken it away, as they had many others from the cemeteries of Rome, when they besieged that city under king Astulphus, in 755. One Sunday, as this pope was assisting at matins, as he was wont, at St. Peter's, he fell into a slumber, in which he was advertised by St. Cecily herself that the Lombards had in vain sought for her body, and that he should find it; and he accordingly discovered it in the cemetery called by her name, clothed in a robe of gold tissue, with linen cloths at her feet, dipped in her blood. With her body was found that of Valerian, her husband; and the pope caused them to be translated to her church in the city, as also the bodies of Tiburtius and Maximus, martyrs, and of the popes Urban and Lucius, which lay in the adjoining cemetery of Prætextatus, on the same Appian road.² This translation was made in 821. Pope Paschal founded a monastery in honor of these saints, near the church of St. Cecily,

¹ See Tillemont, Hist. des Emper. in Alex. art. 18; et Hist. de l'Egl. t. 3, in S. Urban. p. 260; Orsi, l. 6, n. 39.

² Anastasius, in Paschali I, ap. Murat. t. 3, p. 215. 216

that the monks might perform the office day and night. He adorned that church with great magnificence, and gave to it silver plate to the amount of about nine hundred pounds; among other things a ciborium, or tabernacle, of five hundred pounds weight, and a great many pieces of rich stuffs for veils, and such kinds of ornaments, in one of which was represented the angels crowning St. Cecily, Valerian, and Tiburtius. This church, which gives title to a cardinal priest, was sumptuously rebuilt in 1599 by cardinal Paul Emilius Sfondrati, nephew to pope Gregory XIV,* when Clement VIII caused the bodies of these saints to be removed from under the high altar, and deposited in a most sumptuous vault in the same church, called the Confession of St. Cecily; it was enriched in such a manner by cardinal Paul Emilius Sfondrati as to dazzle the eye and astonish the spectator. This church of St. Cecily is called *In Trastevere*, or, *Beyond the Tiber*, to distinguish it from two other churches in Rome which bears the name of this saint.

St. Cecily, from her assiduity in singing the divine praises (in which, according to her Acts, she often joined instrumental music with vocal), is regarded as the patroness of church music. The psalms, and many sacred canticles in several other parts of the holy scripture, and the universal practice both of the ancient Jewish and of the Christian church, recommend the religious custom of sometimes employing a decent and grave music in sounding forth the divine praises. By this homage of praise we join the heavenly spirits in their uninterrupted songs of adoration, love, and praise.† And by such music we express the spiritual joy of our hearts in this heavenly function, and excite ourselves therein to holy jubilation and devotion. Divine love and praise are the work of the heart, without which all words or exterior signs are hypocrisy and mockery. Yet as we are bound to consecrate to God our voices, and all our organs and faculties, and all creatures which we use, so we ought to employ them all in magnifying his sanctity, greatness, and glory, and sometimes to accompany our interior affections of devotion with the most expressive exterior signs. St. Chrysostom elegantly extols the good effects of sacred music, and shows how strongly the fire of divine love is kindled in the soul by devout psalmody.¹ St. Austin teaches that "it is useful in moving piously the mind, and kindling the affections of divine love."²

¹ S. Chrys. in Ps. 41, t. 5, p. 131, ed. Ben.

² S. Aug. ep. 55 (ol. 118), ad Januar. c. 18, t. 2, p. 142.

* Uncle to cardinal Celestin Sfondrati, author of the posthumous work, in *Nodus Prædestinationis Dissolutus*, often mentioned in the schools.

† Angels and we, assisted by this art,
May sing together, though we dwell apart.

Waller.

And he mentions that when he was but lately converted to God, by the sacred singing at church he was moved to shed abundance of sweet tears.¹ But he much bewails the danger of being too much carried away by the delight of the harmony, and confesses that he had sometimes been more pleased with the music than affected with what was sung,² for which he severely condemns himself. St. Charles Borromeo in his youth allowed himself no other amusement but that of grave music, with a view to that of the church. As to music as an amusement, too much time must never be given to it, and extreme care ought to be taken, as a judicious and experienced tutor observes, that children be not set to learn it very young, because it is a thing which bewitches the senses, dissipates the mind exceedingly, and alienates it from serious studies, as daily experience shows. Soft and effeminate music is to be always shunned with abhorrence, as the corrupter of the heart, and the poison of virtue.

ST. THEODORUS THE STUDITE, ABBOT.

ST. PLATO, the holy abbot of Symboleon upon Mount Olympus, in Bithynia, being obliged to come to Constantinople for certain affairs, was received there as an angel sent from heaven, and numberless conversions were the fruit of his example and pious exhortations. He reformed families that were at variance, promoted all virtue, and corrected vice. Soon after his return to Symboleon, the whole illustrious family of his sister Theoctista resolved to imitate his example, and, renouncing the world, founded the abbey of Saccudion near Constantinople in 781. Among these novices no one was more fervent in every practice of virtue than Theodorus, the son of Theoctista, then in the twenty-second year of his age. Saint Plato was with difficulty prevailed upon to resign his abbacy in Bithynia, to take upon him the government of this new monastery, in 782. Theodorus made so great progress in virtue and learning that, in 794, his uncle abdicated the government of the house, and, by the unanimous consent of the community, invested him in that dignity, shutting himself up in a narrow cell.

The young emperor Constantine having, in 795, put away Mary, his lawful wife, after seven years' cohabitation, and taken to his bed Theodota, a near relation of SS. Plato and Theodorus, the saints declared loudly against such scandalous enormities. The emperor desired exceedingly to gain Theodorus, and employed for that purpose his new empress Theodota; but though she used her utmost endeavors, by promises of large sums

¹ S. Aug. Conf. l. 9, c. 6; l. 10, c. 33.

² Ib. l. 10, c. 33.

of money and great presents, and by the consideration of their kindred, her attempts were fruitless. The emperor then went himself to the monastery; but neither the abbot nor any of his monks were there to receive him. The prince returned to his palace in a great rage, and sent two officers with an order to see Theodorus and those monks who were his most resolute adherents severely scourged. The punishment was inflicted on the abbot and ten monks with such cruelty that the blood ran down their bodies in streams; which they suffered with great meekness and patience. After this they were banished to Thessalonica, and a strict order was published, forbidding any one to receive or entertain them, so that even the abbots of that country durst not afford them any relief. St. Plato was confined in the abbey of St. Michael. St. Theodorus wrote him from Thessalonica an account of his sufferings, with the particulars of his journey.¹ He wrote also to pope Leo III, and received an answer highly commending his wisdom and constancy. The emperor's mother, Irene, having gained the principal officers, dethroned her son, and ordered his eyes to be put out, which was executed with such violence that he died of the wounds in 797. After this, Irene reigned five years alone, and recalled the exiles. St. Theodorus returned to Saccudion, and reassembled his scattered flock; but finding this monastery exposed to the insults of the Mussulmans or Saracens, who made incursions to the gates of Constantinople, took shelter within the walls of the city. The patriarch and the empress pressed him to settle in the famous monastery of Studius, so called from its founder, a patrician and consul, who, coming from Rome to Constantinople, had formerly built that monastery. Constantine Copronymus had expelled the monks; but St. Theodorus restored this famous abbey, and had the comfort to see in it above a thousand monks.

In 802, the empress Irene was deposed by Nicephorus, her chief treasurer, and banished to a monastery in Prince's Island, and afterward to the isle of Lesbos, where she died in close confinement in 803. Nicephorus assumed the imperial diadem on the last day of October, in 802. He was one of the most treacherous and perfidious of men, dissimulation being his chief talent, and it was accompanied with the basest cruelty against all whom he but suspected to be his enemies; of which the chronicles of Theophanes and Nicephorus have preserved most shocking instances. He was a fast friend to the Manichees or Paulicians, who were numerous in Phrygia and Lycaonia, near his own country, and was fond of their oracles and superstitions to a degree of frenzy. He grievously oppressed the Catholic bishops and monasteries, and, when remonstrances were made

to him by a prudent friend, how odious he had rendered himself to the whole empire by his avarice and impiety, his answer was "My heart is hardened. Never expect any thing but what you see from Nicephorus." Setting out in May, 811, to invade Bulgaria, he desired to gain St. Theodorus, who had boldly reproved him for his impiety. He sent certain magistrates to the holy abbot for this purpose. The saint answered them as if he was speaking to the emperor, and said: "You ought to repent, and not make the evil incurable. Not content to bring yourselves to the brink of the precipice, you drag others headlong after you. He, whose eye beholdeth all things, declareth by my mouth that you shall not return from this expedition. Nicephorus entered Bulgaria with a superior force, and refused all terms which Crummus, king of the Bulgarians offered him. The barbarian, being driven to despair, came upon him by surprise, enclosed, attacked, and slew him in his tent on the 25th of July, in 811, when he had reigned eight years and nine months. Many patricians and the flower of the Christian army perished in this action. Great numbers were made prisoners, and many of these were tormented, hanged, beheaded, or shot to death with arrows, rather than consent to renounce their faith, as the Bulgarians, who were then pagans, would have forced them to do. These are honored by the Greeks as martyrs on the 23d of July. King Crummus caused a drinking-cup to be made of the emperor's head, to be used on solemn festivals, according to the custom of the ancient Scythians. Stauracius, the son of Nicephorus, was proclaimed emperor; but he, being wounded in the late battle, took the monastic habit, and died of his wounds in the beginning of the following year. Two months after the death of Nicephorus, Michael Curopolates, surnamed Rangabé, who had married Procopia, the daughter of Nicephorus, was crowned emperor on the 2d of October. He was magnificent, liberal, pious, and a zealous Catholic. By his endeavors all divisions in the church of Constantinople were made up, and the patriarch St. Nicephorus reconciled with St. Plato and St. Theodorus. Michael commanded the Paulicians to be punished with death; and some were beheaded. But Saint Nicephorus put a stop to the further execution of that edict, by persuading him that it was better to leave those heretics room for repentance, though the abominations which they practised were most execrable. An Armenian called Paul, who made his escape from Constantinople into Cappadocia, and there, setting up a school, and pretending to inspiration, continued chief of this sect for thirty years; from him these Manichees were called Paulicians, but, by his sons and others, were soon divided into several sects all infamous for abominable impurities.¹ St. Plato

¹ Ep. 3.

¹ See Theophan. Contin.

died in 813, on the 19th of March, and the emperor Michael, having been shamefully defeated by the Bulgarians, resolved to resign the empire. This design he communicated to Leo the Armenian, governor of Natolia, and son of the patrician Bardas, who thereupon was chosen and crowned emperor, on the 11th of July. Michael, with his wife and children, took the sanctuary in a church, and all of them embraced the monastic state. Leo defended Constantinople against the barbarians; but having perfidiously attempted to kill their king, under pretence of a conference, that prince, in a rage, took Adrianople, and carried the archbishop Manuel and the rest of the inhabitants captives into Bulgaria, where they converted many to the Christian faith. For their zeal in preaching Christ, the archbishop and three hundred and seventy-six other Christian captives were put to cruel deaths by order of the successor of Crummus. The Greek church honors them as martyrs on the 22d of January.

During these public commotions, St. Theodorus enjoyed the sweet calm of his retirement, studying every day to advance in the perfection of holy charity, and to die more perfectly to himself. He was versed in the sciences, but was the more solicitous to acquire a settled humility of heart, without which learning serves only to puff up. Humility and purity of heart give light of understanding, purge the affections, and illustrate the mind; for it is impossible, as Cassian remarks,¹ that an unclean mind should obtain the gift of spiritual knowledge, or an unmortified heart that of divine charity. Our saint's solitude was disturbed by a storm which threatened the Eastern church. The heresy of the Iconoclasts, which Leo the Isaurian had set up in the East in 725, was espoused by Leo the Armenian, who, in December, 814, signified the intention of abolishing holy images to the patriarch St. Nicephorus. The patriarch replied: "We cannot alter the ancient traditions. We venerate images as we do the cross and the book of the gospels, though there is nothing written concerning them" (for the Iconoclasts agreed to reverence the cross and the gospels). The holy patriarch was deprived in 815, and Theodotus Cassiterus, an Iconoclast, at that time equerry to the emperor, an illiterate layman, was ordained in his room. As soon as Nicephorus was deposed, the enemies of holy images began to deface, pull down, burn, and profane them all manner of ways. St. Theodorus the Studite, to repair this scandal as much as in him lay, ordered all his monks to take images in their hands, and to carry them solemnly lifted up in the procession on Palm-Sunday, singing a hymn which begins, "We reverence thy most pure image," and others of the like nature, in honor of Christ. The emperor, upon notice hereof, sent him a

prohibition to do the like upon pain of scourging and death. The holy abbot, nevertheless, continued to encourage all to honor holy images, for which the emperor banished him into Mysia, and commanded him to be there closely confined in the castle of Mesope, near Apollonia. He forbore not still to animate the Catholics by letters, of which a great number are extant. His correspondence being discovered, the emperor ordered him to be conveyed to the tower Bonitus, at a greater distance, in Natolia; and afterward sent Nicetas, his commissary, to see him severely scourged. Nicetas, seeing the cheerfulness with which St. Theodorus put off his tunic, and offered his naked body, wasted with fasting, to the blows, was moved with compassion, and conceived the highest veneration for the servant of God. In order to spare him, as often as the sentence was to be executed, he contrived, under pretence of decency, to send all others out of the dungeon; then, throwing a sheep-skin over Theodorus's back, he discharged upon it a great number of blows, which were heard by those without; then pricking his arm, to stain the whips with blood, he showed them when he came out, and seemed out of breath with the pains he had taken. By his indulgence, St. Theodorus was able to write several letters in support of the Catholic cause. The most remarkable are those which he sent to all the patriarchs, and to pope Paschal. To this last he writes: "Give ear, O apostolic prelate, shepherd appointed by God over the flock of Jesus Christ, who have received the keys of the kingdom of heaven, the rock on which the Catholic church is built; for you are Peter, since you fill his see. Come to our assistance."¹ The pope having vigorously ejected from his communion Theodotus and all the Iconoclasts, St. Theodorus wrote him a letter of thanks, in which he said: "You are from the beginning the pure source of the orthodox faith; you are the secure harbor of the universal church, her shelter against the storms of heretics, and the city of refuge chosen by God for safety."² All the five patriarchs were unanimous in the condemnation of the Iconoclasts, as appears by the letters of St. Theophorus, and other monuments.

Several famous Iconoclasts having been converted by our saint, he and his disciple Nicholas were both hung in the air, and cruelly torn with whips, each receiving a hundred stripes. After this they were shut up in a close and noisome prison, so strictly guarded, that no one could come near them. Here they remained three years, enduring extreme cold in winter, and almost stifled in summer; eaten by all sorts of vermin, and tormented with hunger and thirst; for their guards, who were continually scoffing at them, threw them in at a hole in a window only a little piece of bread every other day.

¹ Collat. 14, c. 10

¹ S. Theod. Studit. ep. 3.

² Ep.

St. Theodorus testifies that he expected they would be left very soon to perish with hunger; and adds, "God is yet but too merciful to us."¹ He strenuously maintained the rigorous discipline of canonical penances, which all penitents were to undergo, who, for fear of torment, or otherwise, had conformed to the Iconoclasts.² One of his letters being at length intercepted, the emperor sent orders to the governor of the East, to cause him to be severely chastised. The governor committed the execution to an officer, who caused Nicholas, the disciple who had writ the letter, to be cruelly scourged; then a hundred stripes to be given to Theodorus; and after this, Nicholas to be again scourged, and then to be left lying on the ground, exposed to the cold air, in the month of February. The abbot Theodorus also lay stretched on the ground, out of breath, and was a long time unable to take any rest, or receive almost any nourishment. His disciple, seeing him in this condition, forgetting his own pain, moistened his tongue with a little broth, and, after he had brought him to himself, endeavored to dress his wounds, from which he was forced to cut away a great deal of mortified and corrupted flesh. Theodorus was in a high fever, and for three months in excessive pain. Before he was recovered, an officer arrived, sent by the emperor to conduct him and Nicholas to Smyrna, in June, 819. They were forced to walk in the day-time, and at night were put in irons.

At Smyrna, the archbishop, who was one of the most furious among the Iconoclasts, kept Theodorus confined in a dark dungeon under ground eighteen months, and caused him to receive a third time a hundred stripes. When the saint set out from thence to be conveyed to Constantinople, the inhuman archbishop said he would desire the emperor to send an officer to cut off his head, or at least to cut out his tongue. The persecution ended the same year, with the life of him who had raised it. Michael, commander of the confederates (a body of troops so called), was cast into prison by the emperor for a conspiracy against him, and his execution was only deferred one day, out of respect to the feast of Christmas, at the intercession of the empress. In the mean time the rest of the conspirators slew Leo at matins on Christmas night; his four sons and their mother were banished to the isle of Prote; and Michael was taken out of his dungeon, and, his fetters being knocked off, was crowned emperor. He was a native of Phrygia, and, from an impediment in his speech, is surnamed Michael the Stutterer. He had been educated in a certain heresy, in which was a mixture of Judaism, most of its laws being observed by this sect, except that baptism is substituted for circumcision, as Theophanes informs us. He denied the resurrection, maintained for-

nication to be lawful, and contemned studies, valuing himself only in the knowledge of mules, horses, and sheep. He at first affected great moderation toward the Catholics, but soon threw off the mask, and became a great persecutor. In the beginning of his reign the exiles were restored, and, among others, St. Theodorus the Studite came out of his dungeon, after full seven years' imprisonment, from 815 to 821. He wrote a letter of thanks to Michael, exhorting him to be united with Rome, the first of the churches, and, by her, with the patriarchs, &c. Going toward Constantinople, he was received with the greatest honors, and wrought many miracles on the road. The new emperor refused to suffer any images in the city of Constantinople; on which account St. Theodorus, after making fruitless remonstrances to that prince, left it, and retired into the peninsula of St. Tryphon, and was followed by his disciples. He was taken ill in the beginning of November, yet walked to church on the fourth day, which was Sunday, and celebrated the holy sacrifice. His distemper increasing, he was not able to speak aloud, but he dictated to a secretary his last instructions, and to a great number of bishops and devout persons, who came to visit him in his sickness; and he left his monks an excellent testament, recommending to them fervor in all monastic duties, never to have any property, not so much as of a needle; to leave the care of temporal things to their steward, exacting from them an account, and reserving to themselves only the care of souls; to admit no delicacy in eating, not even in the entertainment of guests; to keep no money in the monastery, and to give all superfluity to the poor; to walk on foot, and, when necessary to ride in long journeys, to make use only of an ass; not to open the gate of the monastery to any woman, nor ever to speak to any except in presence of two witnesses; to catechize or hold conferences three times a week; to transact no business, spiritual or temporal, without taking the advice of the master, &c. These rules were then observed by the monks in the East, and are more enlarged upon in his greater catechism. When his last hour approached, he desired the usual prayers of the church to be read, received extreme unction, and afterward the viaticum. After this, the wax tapers were lighted, and his brethren, placing themselves round about him in a circle, began the prayers appointed for dying persons. They were singing the hundred and eighteenth psalm, which the Greeks still sing at funerals, when he expired, in the sixty-eighth year of his age. He died in the peninsula of Tryphon, on the coast of Bithynia, near Constantinople, on the 11th of November; and is commemorated by the Latins on the day following. His successor, Naucratus, abbot of Studius, wrote the circumstances of his death in a circular letter

¹ S. Theod. Stud. ep. 34.² Ep. 11, &c.

His body was translated to the monastery of Studius, eighteen years after his death. See the letter of Naucratus; the saint's authentic anonymous life; Theophanes, in Chronogr., &c.

SS. PHILEMON AND APPIA.

PHILEMON, a citizen of Colossæ in Phrygia, a man of quality, and very rich, had been converted either by Saint Paul, when he preached at Ephesus, or by his disciple Epaphras, who first announced the gospel at Colossæ. So great was the progress he had made in virtue in a short time, that his house was become like a church, by the devotion and piety of those who composed it, and the religious exercises which were constantly performed in it; the assemblies of the faithful seem also to have been kept there. Onesimus, a slave, far from profiting by the good example before his eyes, became even the more wicked. He robbed his master, and fled to Rome, where God permitted him to find out St. Paul, who was then prisoner the first time in that city, in the year 62. That apostle, who was all to all to gain the whole world to Jesus Christ, received this slave with the tenderness of a father, showing so much the greater compassion as his wounds were the deeper. Habits of theft are most difficult to be cured; Onesimus was probably engaged in other evil courses; such crimes seldom go alone. Perhaps only distress had brought him to St. Paul. Yet the spirit of sincere charity and piety, with which the apostle treated him, wrought an entire change of his heart, so that its whole frame was renewed, and the stream of all his appetites so turned, that, of a passionate, false, self-interested man, he was now humble, meek, patient, devout, and full of charity. True conversions are very rare, because nothing under a total and thorough change will suffice. Neither tears, nor good desires, nor intentions, nor the relinquishment of some sins, nor the performance of some good works will avail any thing; but a new creature, a word that comprehends more in it than words can express, and which can only be understood by those who feel it within themselves. Such was the conversion of Onesimus, when he was instructed in the faith, and baptized by St. Paul. The apostle desired to detain him that he might do him those services which the convert could have wished himself to have rendered to his spiritual master. But he would not do it without the consent of him to whom he belonged; nor deprive Philemon of the merit of a good work, to which he was persuaded it would be his great pleasure to concur; in justice the slave owed a satisfaction and restitution to his master. St. Paul, therefore, sent Onesimus back with an excellent epistle to Philemon, in which he writes with an inimitable tender-

ness and power of persuasion, yet with authority and dignity. He styles himself prisoner of Jesus Christ, the more feelingly to touch the heart of Philemon, and to move him to regard his prayer. He joins Timothy well known to Philemon, with himself, and calls Philemon his beloved, and his assistant, who shared with him the fruit and labor of the apostleship, to which the other contributed all the succors in his power. Appia, his pious and worthy wife, the apostle calls his dear sister, on account of her faith and virtue. He would also interest in his petition the whole church of Colossæ; Archippus, who governed it for Epaphras, then in chains at Rome, and the domestic church or faithful house of Philemon. He wishes them grace and peace. This was his ordinary salutation. And what could he ask of God greater for them than grace, which is the source and principle of Christian virtue, and peace, which is its fruit and recompense? To praise a man to his face is a most delicate and difficult task; this he does by thanking God for Philemon, which is the only manner of praising another, worthy of a Christian, who knows that all good is the gift of God. Thus the apostle commends his faith, charity, and liberality to all as a member of Christ, and declares his own affection by the strongest token, that of always remembering him, and commending him to God in all his prayers; than which no one can give a more certain mark of his sincere friendship. He uses the tender epithet of brother; and says that the saints have found comfort by him in the assistance he afforded to all the afflicted brethren, whose interests were common among them. At last he comes to the point, but proposes it with authority, modestly putting Philemon in mind that, as an apostle, he could command him in Christ, but is content to pray him, mentioning whatever could render his entreaties more tender; as his name which expressed a great deal, his age and his chains; he intercedes for one whom he calls his own bowels, and his son begotten in his chains; he speaks of his theft and flight in soft terms, and mentions how serviceable he had himself found him. He entreats and begs for his own sake, and prays that the obligations which Philemon had to him, for the eternal salvation of his own soul, and his all, might acquit Onesimus of his debt and injustice. He concludes, conjuring him by their strict union and brotherhood in Christ. Philemon, upon such a recommendation, with joy granted Onesimus his liberty, forgave him his crimes, and all satisfaction, and shortly after sent him back to St Paul, to serve him at Rome; but the apostle wanted not his corporal services, and made him a worthy fellow-laborer in the gospel. Both Latins and Greeks honor SS. Philemon and Appia on this or the following day. Some Greeks say Philemon died a martyr.

NOVEMBER XXIII.

ST. CLEMENT, POPE, M.

See Tillemont, t. 2, p. 162; Ceillier; Wake; Pagi, ad an. 100, n. 2; Schelstrate, Ant. Illustr. Diss. 3, c. 2, p. 340; Adnotatores in Anast. Bibl. t. 2, p. 55, ed. an. 1723; Orsi, t. 1, l. 2.

A. D. 100.

ST. CLEMENT, the son of Faustinus, a Roman by birth, was of Jewish extraction; for he tells us himself that he was of the race of Jacob.¹ He was converted to the faith by St. Peter or St. Paul, and was so constant in his attendance on these apostles, and so active in assisting them in their ministry, that St. Jerom and other fathers call him an apostolic man; St. Clement of Alexandria² styles him an apostle; and Rufinus,³ almost an apostle. Some authors attribute his conversion to St. Peter, whom he met at Cæsarea with St. Barnabas; but he attended St. Paul at Philippi in 62, and shared in his sufferings there. We are assured by St. Chrysostom,⁴ that he was a companion of this latter, with SS. Luke and Timothy, in many of his apostolic journeys, labors, and dangers. St. Paul (Phil. iv, 3) calls him his fellow-laborer, and ranks him among those whose names are written in the book of life; a privilege and matter of joy far beyond the power of commanding devils (Luke x, 17). St. Clement followed St. Paul to Rome, where he also heard St. Peter preach, and was instructed in his school, as St. Irenæus⁵ and pope Zozimus testify. Tertullian tells us⁶ that St. Peter ordained him bishop, by which some understand that he made him a bishop of nations, to preach the gospel in many countries; others, with Epiphanius,⁷ that he made him his vicar at Rome, with an episcopal character to govern that church during his absence in his frequent missions. Others suppose he might at first be made bishop of the Jewish church in that city. After the martyrdom of SS. Peter and Paul, St. Linus was appointed bishop of Rome, and, after eleven years, succeeded by St. Cletus. Upon his demise, in 89, or rather in 91, St. Clement was placed in the apostolic chair. According to the Liberian Calendar, he sat nine years, eleven months, and twenty days.

At Corinth, an impious and detestable division, as our saint called it, happened amongst the faithful, like that which St. Paul had appeased in the same church; and a party rebelled against holy and irreproachable priests, and presumed to depose them.

It seems to have been soon after the death of Domitian, in 96,* that St. Clement, in the name of the church of Rome, wrote to them his excellent epistle, a piece highly extolled and esteemed in the primitive church as an admirable work, as Eusebius calls it.¹ It was placed in rank next to the canonical books of the holy scriptures, and with them read in the churches. Whence it was found in the very ancient Alexandrian manuscript copy of the Bible, which Cyril Lucaris sent to our king James I, from which Patrick Young, the learned keeper of that king's library, published it at Oxford in 1633. St. Clement begins his letter by conciliating the benevolence of those who were at variance, tenderly putting them in mind how edifying their behavior was when they were all humble-minded, not boasting of any thing, desiring rather to be subject than to govern, to give than to receive, content with the portion God had dispensed to them, listening diligently to his word, having an insatiable desire of doing good, and a plentiful effusion of the Holy Ghost upon all of them. At that time they were sincere, without offence, not mindful of injuries, and all sedition and schism was an abomination to them. The saint laments that they had then forsaken the fear of the Lord, and were fallen into pride, envy, strife, and sedition, and pathetically exhorts them to lay aside all pride and anger, for Christ is theirs who are humble, and not theirs who exalt themselves. The sceptre of the majesty of God, our Lord Jesus Christ, came not in the show of pride, though he could have done so; but with humility. He bids them look up to the Creator of the world, and think how gentle and patient he is toward his whole creation; also with what peace it all obeys his will, and the heavens, earth, impassable ocean, and worlds beyond it,† are governed by the commands of this great Master. Considering how near God

¹ Eus. Hist. l. 3, c. 16. See S. Iren. ap. Eus. l. 5, c. 6; S. Jerom, in Catal. c. 15; Photius, Cod. 126.

* See Patr. Junius, or Young, Annot. in ep. Clem.; Cotelier, p. 82; Ceillier, &c. Yet Dodwell, Appen. ad c. 6 Diss. ad Pearson, p. 219; Cave, Hist. Lit. p. 28, t. 1; Archbp. Wake, p. 12, 13, &c.; Grabe, in Spicilegio, t. 10, p. 245, &c., think this epistle was wrote by St. Clement, whilst the see of Rome was vacant, after the martyrdom of SS. Peter and Paul; on which account they say he writes in the name of the Roman church. For in the beginning he speaks of troubles (c. 1), which seem to represent Nero's persecution; he speaks (c. 5) of the martyrdom of SS. Peter and Paul as recent; he mentions the services of the Jewish temple as subsisting (c. 41), which were abolished in the year 70; and Fortunatus, who came from Corinth to Rome with information of this schism (c. 59), was an old disciple in St. Paul's time (1 Cor. xv, 16).

† The British Isles, and other places separated from the continent of the ancients by vast distances and a wide ocean, are called by them *new worlds*.

¹ Ep. 1, ad Cor.

² Strom. l. 4.

³ De Adulter. lib. Orig.

⁴ S. Chrys. Prol. in 1 Tim.; et Hom. 13, in Phil.

⁵ L. 3, c. 3.

⁶ Præscr. c. 32.

⁷ Hæc. 27, c. 6.

is to us, and that none of our thoughts are hid from him, how ought we never to do any thing contrary to his will, and honor them who are set over us! showing a sincere affection of meekness, and manifesting the government of our tongues by a love of silence. "Let your children," says the saint, "be bred up in the instruction of the Lord, and learn how great a power humility has with God, how much a pure and holy charity avails with him, and how excellent and great his fear is."

It appears by what follows, that some at Corinth boggled at the belief of a resurrection of the flesh, which the saint beautifully shows to be easy to the almighty power, and illustrates by the vine which sheds its leaves, then buds, spreads its leaves, flowers, and afterward produces first sour grapes, then ripe fruit; by the morning rising from night, and corn brought forth from seed. The resurrection of the fabulous Phœnix in Arabia, which he adds, was at that time very strongly affirmed and believed by judicious Roman critics,¹ and might be made use of for illustration; and whether the author of this epistle believed it or no, is a point of small importance, whatever some may have said upon that subject.² The saint adds a strong exhortation to shake off all sluggishness and laziness, for it is only the good workman who receives the bread of his labor. "We must hasten," says he, "with all earnestness and readiness of mind, to perfect every good work, laboring with cheerfulness; for even the Creator and Lord of all things rejoices in his own works." The latter part of this epistle is a pathetic recommendation of humility, peace, and charity. "Let every one," says the saint, "be subject to another, according to the order in which he is placed by the gift of God. Let not the strong man neglect the care of the weak; let the weak see that he reverence the strong. Let the rich man distribute to the necessity of the poor, and let the poor bless God who giveth him one to supply his want. Let the wise man show forth his wisdom, not in words, but in good works. Let him that is humble, never speak of himself, or make show of his actions.—Let him that is pure in the flesh, not grow proud of it, knowing that it was another who gave him the gift of continence.³ They who are great cannot yet subsist without those that are little, nor the little without the great.—In our body, the head without the feet is nothing, neither the feet without the head. And the smallest members of our body are yet both necessary and useful to the whole.⁴ Thus the saint teaches that the lowest in the church may be the greatest be-

fore God, if they are most faithful in the discharge of their respective duties; which maxim Epictetus, the heathen philosopher illustrates by a simile taken from a play, in which we inquire not so much who acts the part of the king, and who that of the beggar as who acts best the character which he sustains, and to him we give our applause. St. Clement puts pastors and superiors in mind, that, with trembling and humility, they should have nothing but the fear of God in view, and take no pleasure in their own power and authority. "Let us," says he, "pray for all such as fall into any trouble or distress; that, being endued with humility and moderation, they may submit, not to us, but to the will of God."¹ Fortunatus, who is mentioned by St. Paul,² was come from the church of Corinth to Rome, to inform that holy see of their unhappy schism. St. Clement says he had despatched four messengers to Corinth with him, and adds: "Send them back to us again with all speed in peace and joy, that they may the sooner acquaint us with your peace and concord, so much prayed for and desired by us; and that we may rejoice in your good order."

We have a large fragment of a second epistle of St. Clement to the Corinthians, found in the same Alexandrian manuscript of the bible; from which circumstance it appears to have been also read like the former in many churches, which St. Dionysius of Corinth expressly testifies of that church,³ though it was not so celebrated among the ancients as the other. In it our saint exhorts the faithful to despise this world and its false enjoyments, and to have those which are promised us always before our eyes; to pursue virtue with all our strength, and its peace will follow us with the inexpressible delights of the promise of what is to come. The necessity of perfectly subduing both the irascible and concupiscible passions of our soul, he lays down as the foundation of a Christian life, in words which St. Clement of Alexandria enforces and illustrates. Besides these letters of St. Clement to the Corinthians, two others have been lately discovered, which are addressed to spiritual eunuchs, or virgins. Of these St. Jerom speaks, when he says of certain epistles of St. Clement:⁴ "In the epistles which Clement, the successor of the apostle Peter, wrote to them, that is, to such eunuchs, almost his whole discourse turns upon the excellence of virginity." Doctor Cave,⁵ having in his eye the letters of this saint to the Corinthians, is angry with St. Jerom for these words, and accuses him of calling a period or two in this saint's first epistle to the Corinthians, in which virginity is commended, the whole

¹ Tacitus, *Annal.* l. 6, n. 28, &c.

² See Tentzelius, *Dissert. Select. de Phœnic.* p. 33, et n. 16, p. 45.

³ S. Clem. ep. 1, ad Cor. n. 38

⁴ N. 37

¹ N. 56.

² 1. Cor. xvi, 17.

³ Ap. Eus. l. 4, c. 23.

⁴ L. 1 adv. Jovinian. c. 7, p. 327.

⁵ *Hist. Liter.* t. 1, p. 29, ed. noviss.

epistle. But this learned writer, and his friend Dr. Grabe,¹ founded this false charge upon a gross mistake, being strangers to these two letters, which were found in a manuscript copy of a Syriac New Testament, by John James Westein, in 1752, and printed by him with a Latin translation at Amsterdam, in 1752, and again in 1757.* A French translation of them has been published with short critical notes. These letters are not unworthy this great disciple of St. Peter; and in them the counsels of St. Paul concerning celibacy and virginity are explained, that state is pathetically recommended, without prejudice to the honor due to the holy state of marriage; and the necessity of shunning all familiarity with persons of a different sex, and the like occasions of incontinence, is set in a true light.†

St. Clement with patience and prudence got through the persecution of Domitian. Nerva's peaceable reign being very short, the tempest increased under Trajan, who, even from the beginning of his reign, never allowed the Christian assemblies. It was in the year 100, that the third general persecution was raised by him, which was the more afflicting, as this reign was in other respects generally famed for justice and moderation. Rufin,¹ pope Zosimus,² and the council of

¹ Spicil. Patrum, Sæc. 1, p. 262.

² De adulterat, Lib. Orig.

³ Ep. 2 (an. 417), p. 975, ed. Coutant.

* Mr. Westein answers the objections made by Henry Venema, a German Lutheran, to the authenticity of these two letters, on which see the Acts of Leipsic, for January, 1756. Mr. Westein acknowledges that St. Clement differed much, in his opinion of celibacy, from Martin Luther; "but it has not been proved," says this Protestant author, "that his opinion was wrong." For, "if any one denies himself what it is allowed him to enjoy, that he may better and more freely apply himself to the care of the church, why ought he not to hope to receive a great recompense in the life to come."

† Several forged works have appeared under the name of St. Clement. First, the Recognitions of St. Clement came abroad in the middle of the second century, and are mentioned by Origen. In them are contained a pretended itinerary with disputations of St. Peter. The Ebionites inserted their errors in this work, also in the nineteen Clementine sermons, &c. published by Cotelier, under the title of Pseudo-Clementina. The impostor was a man of learning and eloquence. Some have attributed to St. Clement the apostolic canons, which were collected in the third century from various preceding councils, some from those of the Re-baptizers in Africa. (See Beveridge, in Canon. eccl. t. 1; Grabe, in Spicileg. t. 1, p. 290; Nourry, in Appar. t. 1; Cotelier, Patres, Apostol.; and principally Fontanini, Hist. Litter. Aquil. l. 5, c. 10, p. 324). The apostolic constitutions are almost as old as the collection of the canons aforesaid. They are quoted by St. Epiphanius (Hær. 45, 85), but have been altered since that time. They are a compilation of the regulations of many ancient pastors, in some of which the author personates the apostles. The liturgy is one of the most ancient extant. (See Ceillier, t. 13, p. 643). The dream of Whiston, in ranking these counterfeit writings among the canonical scriptures, deserves no notice.

Bazas in 452,¹ expressly style St. Clement a martyr. In the ancient canon of the Roman mass he is ranked among the martyrs. There stood in Rome, in the eighth century, a famous church of St. Clement, in which the cause of Celestius the Pelagian was discussed. This was one of the titles, or parishes of the city; for Renatus, legate from St. Leo to the false council of Ephesus, was priest of the title of St. Clement's. At that time only martyrs gave titles to churches.* Eusebius tells us that St. Clement departed this life in the third year of Trajan, of Christ 100. From this expression some will have it that he died a natural death. But St. Clement says of St. Paul, who certainly died a martyr, that "he departed out of the world."² It is also objected that St. Irenæus gives the title of martyr only to St. Telesphorus among the popes before St. Eleutherius.³ But it is certain that some others were martyrs, whatever was the cause of his omission. St. Irenæus mentions the epistle of St. Clement, yet omits those of St. Ignatius, though in some places he quotes him. Shall we hence argue that St. Ignatius wrote none? When the emperor Lewis Debonnaire founded the great abbey of Cava in Abruzzo, four miles from Salerno, in 872, he enriched it with the relics of St. Clement, pope and martyr, which pope Adrian sent him, as is related at length in the chronicle of that abbey, with a history of many miracles. These relics remain there to this day.⁴ The ancient church of St. Clement in Rome, in which St. Gregory the Great preached several of his homilies, still retains part of his relics. It was repaired by Clement XI, but still shows entire the old structure of Christian churches, divided into three parts, the narthex, the ambo, and the sanctuary.⁵

St. Clement inculcates⁶ that the spirit of Christianity is a spirit of perfect disengagement from the things of this world. "We must," says he, "look upon all the things of this world as none of ours, and not desire them. This world and that to come are two enemies. We cannot therefore be friends to both; but we must resolve which we would forsake, and which we would enjoy. And we think that it is better to hate the present things, as little, short-lived, and corruptible; and to love those which are to come, which are truly good and incorruptible. Let us contend with all earnestness, knowing that

¹ Conc. Vasens. can. 6, t. 1 Conc. ed. Hardwin. p. 1788.

² Ep. ad Cor. c. 5.

³ L. 3, c. 3.

⁴ Chron. Casauriense, ap. Muratori, inter Ital. Rer. Scriptor. t. 2, part. 2, p. 776.

⁵ See Ficorini, Vestigia di Roma Antica (an. 1744), c. 14, 25.

⁶ Ep. 2 ad Cor. n. 5, 6.

* The Greek Acts of the martyrdom of St. Clement, in Taurica Chersonesus, though as old as St. Gregory of Tours, are justly exploded by Tillemont, Orsi, &c.

we are now called to the combat. Let us run in the strait road, the race that is incorruptible. This is what Christ saith; keep your bodies pure, and your souls without spot, that ye may receive eternal life."

ST. AMPHILOCHIUS, BISHOP OF ICONIUM, C.

THIS saint was a learned and eminent father of the fourth age, an intimate friend of St. Basil and St. Gregory Nazianzen, though much younger than they were. He was a native of Cappadocia, and of a noble family; in his youth he studied oratory and the law, afterward pleaded at the bar, acquired a great reputation for his probity, and discharged the office of judge, when St. Gregory Nazianzen recommended to him the affairs of his friends.¹ Amphilocheus was yet young, when, by the advice of his friend St. Gregory, he bid adieu to the world and its honors, in order to serve God in retirement, before the year 373, as appears from St. Basil.² The place of his retreat was a solitary part of Cappadocia, called Ozizala, so barren that no corn grew in all that country. St. Gregory Nazianzen supplied his friend with that commodity, who in return requited him with presents of fruits and legumes, the produce of a garden which he cultivated. Amphilocheus's aged and infirm father followed him into his retreat, and the saint acquitted himself of the obligations of a most dutiful son, by the tender care he took of him. An acquaintance which he had contracted with St. Basil, had been improved into a strict league of friendship, and when that holy doctor was made archbishop of Cæsarea, our saint would have followed him thither, if he had not been prevented by two obstacles. The first was, the necessity of attending his father, and affording him the comfort of his presence. The second was, a fear lest his friend should engage him in the ecclesiastical ministry; which apprehension made him on all occasions shun St. Basil, from the time he was raised to the dignity of metropolitan, as that saint testifies.³ But God, who called him to that charge which he dreaded, conducted him to it by means against which he never thought of taking any precautions. Divine providence led him to Iconium, at a time when that church was destitute of a pastor. The city was capital of the second Pisidia, otherwise called Lycaonia. Upon information that he was passing through the country, the clergy and people with one voice elected him bishop. Amphilocheus, astonished at this accident, thought of nothing but betaking himself to flight; but God deprived him of the means of executing such a design. St. Basil, who looked upon his ordination as something miraculous, wrote

to compliment him upon it, and exhorted him strenuously to oppose vice and heresies,¹ and correct ill-customs, never suffering himself to be drawn into a connivance at what is evil, because it is become fashionable, or authorized by example; for he was not to be led, but to guide others. It was some time before our saint could be comforted. His father also was extremely grieved at his promotion, which deprived him of the support of his old age; and he laid the blame on St. Gregory Nazianzen, as if he had by some contrivance concurred to it. St. Amphilocheus, immediately after his ordination, which was in 374, paid a visit to St. Basil at Cæsarea, and preached, as was usual for bishops who were strangers, before the people, who relished his sermons above those of any stranger they had heard. St. Amphilocheus often consulted St. Basil upon difficult points of doctrine and discipline, which the other answered with extraordinary modesty, showing that he rather sought an opportunity of receiving instructions himself. He invited St. Amphilocheus to come again to Cæsarea, for the festival of St. Euphrosyne, and our saint seems to have complied with his request; but was not able to do it again in 375, on account of sickness. Soon after this, St. Basil, in a dangerous fit of illness, recommended to him the care of his own church of Cæsarea, in case of death.

In 376, St. Amphilocheus held a council at Iconium against the Macedonian heretics, who denied the divinity of the Holy Ghost. He assisted at the general council of Constantinople against the same heretics in 381, and at another council in the same city in 383. In a law enacted by Theodosius in 381, he is regarded as one of the centres of the Catholic communion in the East. Theodoret relates² that St. Amphilocheus, when he was at Constantinople, petitioned the emperor Theodosius that by a law he would forbid the Arians to hold their assemblies, or to blaspheme the Son of God, which the emperor judged too rigorous, and refused to do. Amphilocheus, returning some time after to the palace, and seeing Arcadius the emperor's son, who had been already proclaimed emperor, close by his father, saluted the father but took no notice of the son, and, when Theodosius put him in mind to do it, refused to comply. Whereupon Theodosius fell into a passion. Then the bishop said to him: "You cannot bear an injury done to the emperor your son; and how can you suffer those who dishonor the Son of God." The emperor, surprised at his reply, immediately made a law, extant in the Code, whereby he forbade the Arians, Eunomians, Macedonians, and Manichees to hold their meetings; to these heretics he afterward added the Apollinarians. Theodoret informs us that St. Amphilocheus zealously opposed the rising heresy of the Messalians or Eu

¹ Naz. ep. 19, 106, 160. ² S. Bas. ep. 150.

³ S. Bas. ep. 160.

¹ S. Bas. ep. 161.

² Hist. l. 5, c. 16.

chites, that is, the Prayers, for the word Messal in Syriac, and Euchites in Greek have the same signification. These were a set of fanatics, who sprung up in Mesopotamia, and gave much disturbance to the church; pretending to an extraordinary perfection, they placed the whole essence of religion in prayer alone, rejected the use of the sacraments, and all other practices of religion, even fasting, lived in the fields with their wives and children, leading idle vagabond lives, meeting every night and morning in their oratories (which were buildings open at the top) by the light of lamps, to sing spiritual songs, and applying themselves to prayer without interruption, especially reciting often the Lord's prayer.¹ St. Epiphanius tells us they explained the texts of scripture concerning selling all their goods, and of praying without intermission, according to the rigor of the letter. They pretended to visions and wonderful illuminations, in which much is to be ascribed to a heated imagination, though it seems not to be doubted but, by the divine permission, they sometimes suffered extraordinary impulses and illusions from the devil; in which it is easy to discover, in the imperfect relations which we have of them, an affinity with the modern fanatics of several sects, as those of the Cevennes amongst the Huguenots,* the Convulsionarists among the Jansenists at Paris,† and several English sects.

St. Amphilochius procured the condemnation of the Messalians in the council of Sida in Pamphilia, wherein he presided, and he confuted them by several works. Of these and his other writings we have nothing extant except large fragments quoted by the councils of Ephesus and Chalcedon, by Theodoret, Facundus, St. John Damascen, Photius, &c. For the eight sermons ascribed to him by Combefis, are unworthy his pen, and evidently of a later date, perhaps the works of Amphilochius of Cyzicus, the friend of Photius in 860. The life of St. Basil attributed to our saint is a fabulous piece, and appears plainly the work of a modern Greek; and the poem to Seleucus, containing an enumeration of the canonical books, has the style of St. Gregory Nazianzen, who perhaps wrote it for St. Amphilochius, though he has given also a catalogue of the sacred books in his three hundred and thirty-eighth poem. St.

¹ On the Messalians or Massalians, see S. Epiph. (Har. 80); S. Jerom, Proem. in dial. adv. Pelag. &c.; also Jos. Assemani, Bibl. Orient. vol. 1, p. 128, vol. iv, p. 171; and Euthymij Zigabeni Panoplia, tit. 26, and his Victoria et Triumphus de sectâ Messalianorum, published in Tollius's Insignia Itinerarij Italici, p. 106; Hermenopilus, de sectis, p. 570.

* See their history published by the famous Flechier, bishop of Nismes.

† See, on the Convulsionarists, Jos Languet, bishop of Soissons, afterward archbishop of Sens, in his relation of them taken from their own writers, &c.

Gregory Nazianzen calls St. Amphilochius a pontiff without reproach, an angel, and a herald of the truth. By the testimony of this father we are assured that our saint cured the sick by his prayers, the invocation of the Holy Trinity, and the oblation of the sacrifice. We find no mention made of St. Amphilochius beyond the year 394, about which time he seems to have died in a good old age. He is honored in the Roman Martyrology, and by the Greeks on the 23d of November. See Ceillier, t. 7, p. 307; and on his three Greek lives, Combefis, in S. Amphilochio, p. 228. Fabricius, Bibl. Gr. t. 9, p. 52.

SAINT TRON, C.

In the territory of Hasbein, in Brabant, idolatry had still many votaries, when St. Tron illustrated that country by the bright light of his sanctity. His parents were persons of rank and fortune in that province; but after their death, the saint, who was then young, repaired to Metz, and there lived under the direction of Clodulphus, the pious bishop. The time he was not employed in study, he consecrated to works of charity, or to reciting or meditating on the Psalms, or other exercises of religion. After having received priestly orders, he returned into his native country, and, by preaching the word of God, extirpated the remains of infidelity. Upon his own estate he built a monastery, which is now situate in the territory of Liege, is a great abbey of St. Bennet's Order, and is called from our saint St. Tron's or St. Truyen's. The holy founder died in 693. See his life by Theodoricus; also Molanus, &c.

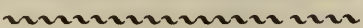
SAINT DANIEL, B. C.

THE great veneration which the British churches testified for this holy prelate, gives us a high idea of his sanctity. He flourished in the former part of the sixth century, and in 516 instituted a college or monastery near the arm of the sea that divides Anglesey from Wales, where a city was soon after built by king Mailgo, the same who took upon him to defray the charges of St. David's burial. The place was called from this monastery Benchor, or Bangor, that is, beautiful, or lofty choir, says bishop Usher.* St. Daniel was ordained, by St. Dubricius, the first bishop of the place, was present at the synod of Brevi, died in 545, and was buried in the isle of Berdsey. Le Neve was not able to find the names of any other bishops of Bangor before the twelfth century.¹ The cathedral is dedi-

¹ Le Neve, Fasti Anglic. p. 25.

* The true signification of Benchor (corruptly written Bangor) is Blessed choir, from the Latin Benedictus chorus.

cated to God in the name of St. Daniel. See Usher's Antiquities, c. 14, p. 274; Brown Willis, on Cathedrals, &c.



NOVEMBER XXIV.

ST. JOHN OF THE CROSS, C.

From his life prefixed to his works; Villefore's life of St. Teresa, t. 1, p. 292, 318, t. 2, p. 132. See his life compiled by F. Honoratus of St. Mary, the judicious critic of the same Order, in 12mo, and more at large by F. Dositheus of St. Alexis, in two vols. 4to, Paris, 1727.

A. D. 1591.

ST. JOHN, by his family name called Yepes, was youngest child of Gonzales of Yepes, and born at Fontibere, near Avila, in Old Castile, in 1542. With his mother's milk he sucked in the most tender devotion to the Blessed Virgin, and was preserved from many dangers by the visible protection of her intercession. The death of his father left his mother destitute of all succors with three little children, with whom she settled at Medina. John learned the first elements of letters at a college. The administrator of the hospital, delighted with his extraordinary piety, employed him in serving the sick; an office which was very agreeable to the devotion of the youth, who acquitted himself with the feeling of charity much above his years, especially when he exhorted the sick to acts of virtue. He practised, at the same time, excessive austerities, and continued his studies in the college of the Jesuits. At twenty-one years of age, to satisfy his devotion to the Mother of God, he took the religious habit among the Carmelite friars at Medina, in 1563. Never did any novice give greater proofs of obedience, humility, fervor, and love of the cross. His zeal, far from abating after his novitiate, was continually upon the increase. When he arrived at Salamanca, in order to commence his higher studies, the austerities which he practised were excessive. He chose for his cell a little dark hole at the bottom of the dormitory. A hollow board, something like a grave, was his bed. He platted himself so rough a hair-shirt, that, at the least motion, it pricked his body to blood. His fasts and other mortifications were incredible. By these means he studied to die to the world and to himself; but by assiduous prayer and contemplation in silence and retirement, he gave wings to his soul. He lays down in his works as a fundamental maxim of perfection, that a person study, in the first place, to do all actions in union with those of Jesus Christ, desiring to imitate him, and to put on his spirit. This was his own practice. His second rule was to mortify his

senses in all things, denying them whatever did not seem most to contribute to the glory of God, whether in his hearing, seeing, or other senses. It was his desire to be a lay brother, but this was refused him. He had distinguished himself in his course of theological studies, when, in 1567, being twenty-five years old, he was promoted to the priesthood. He prepared himself to offer his first sacrifice by humiliations, fasts, penitential tears, fervent prayers, and long meditations on the sufferings of our Divine Redeemer; deeply imprinting his precious wounds in his heart, and sacrificing himself, his will, and all his actions with his Saviour, in raptures of love and devotion. The graces which he received from the holy mysteries, inflamed him with a desire of greater retirement; for which purpose he deliberated with himself to enter the Order of the Carthusians.

St. Teresa was then busy in establishing her reformation of the Carmelites, and, coming to Medina del Campo, heard speak of the extraordinary virtue of brother John. Whereupon she desired to see him, admired his spirit, and told him that God had called him to sanctify himself in the Order of our Lady of Mount Carmel, that she had received authority from the general to found two reformed houses of men, and that he himself should be the first instrument of so great a work. Soon after, she founded her first monastery of men in a poor house in the village of Durvelle. John, who had acquiesced in her proposal, entered this new Bethlehem, in a perfect spirit of sacrifice, and, about two months after, was joined by some others, who all renewed their profession on Advent Sunday, 1568. This was the beginning of the Barefooted Carmelite Friars, whose institute was approved by pope Pius V, and, in 1580, confirmed by Gregory XIII. So great were the austerities of these primitive Carmelites, that St. Teresa saw it necessary to prescribe them a mitigation. The odor of their sanctity in their poor obscure house spread over all Spain; and St. Teresa soon after established a second convent at Pastrane, and, in 1568, a third at Manreza, whither she translated that from Durvelle, and, in 1572, a fourth at Alcalá. The example and the exhortations of St. John inspired the religious with a perfect spirit of solitude, humility, and mortification. His wonderful love of the cross appeared in all his actions, and it was by meditating continually on the sufferings of Christ that it increased daily in his soul; for love made him desire to resemble his crucified Redeemer in all manner of humiliations and sufferings. And Almighty God, to purify his heart from all natural weaknesses and attachments, made him pass through the crucible by the most severe interior and exterior trials; which is his ordinary conduct toward those souls which he prepares to raise to an eminent sanctity, and to enrich with his extraordinary graces.

St. John, after tasting the first sweets of holy contemplation, found himself deprived of all sensible devotion. This spiritual dryness was followed by interior trouble of mind, scruples, and a disrelish of spiritual exercises, which yet he was careful never to forsake. The devils at the same time assaulted him with violent temptations, and men persecuted him by calumnies. But the most terrible of all these pains was that of scrupulosity and interior desolation, in which he seemed to see hell open, and ready to swallow him up. He describes admirably what a soul feels in this trial in his book called *The Obscure Night*. This state of interior desolation, contemplative souls, in some degree or other, first pass through before their hearts are prepared to receive the communication of God's special graces. By it our saint obtained a perfect poverty and nakedness of spirit, freed from all the refined passions of self-love, and an excellent conformity to the holy will of God, which can only be built on the destruction of self-will, a heroic patience, and a courageous perseverance. After some time certain rays of light, comfort, and divine sweetness scattered these mists, and translated the soul of the servant of God into a paradise of interior delights, and heavenly sweetness. This was again succeeded by another more grievous trial of spiritual darkness which spread itself over his soul, accompanied with interior pains and temptations, in which God seemed to have forsaken him, and to be become deaf to his sighs and tears. So violent was his sorrow in this state of privation, that it seemed he must have died of grief if God had not supported him by his grace. In the calm which followed this terrible tempest he was wonderfully repaid in divine comforts. Surrounded with a new light he saw clearly the incomparable advantages of suffering, especially by the severest interior trials; he saw how by them the soul is purified from imperfections; he now enjoyed a continual sweet presence of God, was always recollected, and felt in his heart a most ardent love of God, and vehement desire to imitate Jesus Christ in his sufferings, to carry his cross, to meet him under his humiliations, and to serve his neighbor for his sake; he found in himself an invincible courage, enjoyed a sovereign peace, and was often raised to the divine union in sweet love, which is the sublimest elevation of supernatural contemplation. This love with which his heart burned, was often accompanied with an excess of spiritual joy, in which his soul was penetrated with, and, as it were, drowned in a torrent of delights; yet with a pain which he called the wound of love. He explains this himself by saying, that the soul seems to herself wounded with repeated arrows of fire which leave her all consuming with love, and she is so inflamed as to seem to go out of herself, and to commence a new creature. His life was a con-

tinual vicissitude of crosses and privations, and of heavenly visits and caresses. He never received any extraordinary favor which was not preceded by some great tribulation; which is an ordinary conduct of the sweet providence of God in regard to his servants for their great spiritual advantage. God, in the sensible visits of his grace, draws a soul by his charms to run in the sweet paths of his love; but her virtue is chiefly perfected by tribulations. The brilliant diamond receives from the hammer and chisel its lustre and polish. Trials were, by grace, the chief instruments of the admirable perfection to which our saint arrived. St. Teresa made use of him to impart the spirit of her reform to the religious in all the houses which she established. The convent in which she had made her first profession at Avila, had always opposed her reformation. Yet the bishop of Avila thought it necessary that she should be made prioress there, to retrench at least the frequent visits of seculars. She sent for St. John, and appointed him the spiritual director of this house, in 1576. He soon engaged them to shut up their parlors, and to cut off the scandalous abuses which were inconsistent with a religious life of retirement and penance. Many seculars likewise put themselves under his direction, and he preached the word of God with wonderful unction and fruit. But God would be glorified by his sufferings, and, to make them the more sensible to him, permitted his own brethren to be the instruments thereof, as Christ himself was betrayed by a disciple. The old Carmelite friars looked on this reformation, though undertaken with the license and approbation of the general given to St. Teresa, as a rebellion against their Order, and, in their chapter at Placentia, condemned Saint John as a fugitive and an apostate. This resolution being taken, they sent soldiers and sergeants who broke open his door, and tumultuously carried him to the prison of his convent; and, knowing the veneration which the people of Avila had for his person, removed him from thence to Toledo, where he was locked up in a dark noisome cell, into which no light had admittance but through a little hole three fingers broad. Scarce any other nourishment was allowed him during nine months which he remained there, but bread, a little fish called sardines, and water. He was released after nine months by the credit of St. Teresa, and by the protection of the Mother of God. In this destitute condition he had been favored with many heavenly comforts, which made him afterward say: "Be not surprised if I show so great a love for sufferings; God gave me a high idea of their merit and value when I was in the prison of Toledo."

He had no sooner recovered his liberty but he was made superior of the little convent of Calvary, situate in a desert, and, in 1579, founded that of Baéza. In 1581, he was

chosen prior of Granada, in 1585, vicar-provincial of Andalusia, and in 1588, first definitor of the Order. He founded at the same time the convent of Segovia. In all his employments the austerities which he practised seemed to exceed bounds; and he only slept two or three hours in a night, employing the rest in prayer, in presence of the blessed sacrament. He showed always the most sincere and profound humility and even love of abjection, an inimitable fervor and zeal for all the exercises of religion, and an insatiable desire of suffering. He used to say: "To suffer for the sake of God is the true characteristic of his love, as we see in Christ and in the martyrs. And persecutions are the means to enter into the depth, or attain to the knowledge of the mystery of the cross, a necessary condition for comprehending the depth of the wisdom of God and of his love." Hearing Christ once say to him, "John, what recompense dost thou ask for thy labors?" He answered: "Lord, I ask no other recompense than to suffer and be condemned for thy love." At the very name of the cross, he fell into an ecstasy in the presence of mother Anne of Jesus. Three things he frequently asked of God: *1st*, that he might not pass one day of his life without suffering something; *2dly*, that he might not die superior; *3dly*, that he might end his life in humiliation, disgrace and contempt. The very name of the sufferings of Christ, or sight of a crucifix, threw him into raptures of sweet love, and made him melt in tears. The passion of our Redeemer was the usual subject of his meditations, and he exceedingly recommends the same to others in his writings. His confidence in God made him often give his own necessities to the poor, and deserved miraculous supplies for his monasteries. This firm confidence in divine providence he called the patrimony of the poor, especially of religious persons. The love of God so powerfully possessed his soul, and its fire was so violent that his words sufficed to kindle a flame in others. He was frequently so absorbed in God that he was obliged often to offer violence to himself to treat of temporal affairs, and sometimes, when called out from prayer, was incapable of doing it. Coming to himself from sudden raptures, he would cry out with words, as it were of fire: "Let us take wing, and fly on high. What do we do here, dear brethren? Let us go to eternal life." This love appeared in a certain brightness which darted from his countenance on many occasions, especially when he came from the altar, or from prayer. A person of distinction was one day so moved with the sight of it, perceiving the heavenly light of his face to dazzle his eyes, and pierce his heart with divine love, that on the spot he took a resolution to renounce the world, and embraced the Order of St. Dominick. A lady, coming to confession to him, was so struck with a heavenly light which shone

from his countenance and penetrated her soul, that she immediately laid aside her jewels and gaudy attire, and consecrated herself to God in strict retirement, to the astonishment of the whole city of Segovia. His heart seemed an immense fire of love (to use his expression in his *Flame of Divine Love*) which could not contain itself within his breast, but showed itself by these exterior marks. His love of his neighbor was no less wonderful, especially toward the poor, the sick, and sinners; his continual tenderness and affection for his enemies, and the benefactions and kindness with which he always studied to return good for evil, were most admirable. For fear of contracting any attachments to earthly things, he was a rigorous observer and lover of poverty. All the furniture of his little cell or chamber consisted in a paper image and a cross made of rushes, and he would have the meanest beads and breviary, and wear the most threadbare habit he could get. A profound sentiment of religion made him bear an extreme respect to whatever belonged, even remotely, to churches, or to the service of God. The same motive of the honor of God, sanctified all his actions. He employed many hours every day and night in prayer, and often before the blessed sacrament, with extraordinary fervor. True devotion he described to be humble, not loving to be lofty; silent, not active; without attachment to anything; without singularity or presumption; full of distrust in itself; following with ardor simple and common rules. By experience in spiritual things and an extraordinary light of the Holy Ghost, he had a singular gift in discerning spirits, and could not be easily imposed upon in what came from God. He discovered, by the first examination, that the pretended visions of a certain woman were only illusions; and the same of a nun in Portugal. In 1591, the chapter of his Order met at Madrid, in which St. John opposed too severe measures used in the punishment of disobedience against father Gratian, who had been a great assistant to St. Teresa; and likewise strenuously spoke against a motion supported by some of the chiefs for casting off the direction of the Teresian nuns. This gave offence to some whom envy and jealousy had indisposed against him, and by their means the servant of God was thrust out of all employments in his Order. It was with joy that he saw himself in disgrace and at liberty, and retired into the little solitary convent of Pegnuela, in the mountains of Sierra Morena.*

* In this solitude he finished his mystical treatises, which compose his works, in two volumes, quarto. The two first, *On the Obscure Night*, and *On the Ascent of Mount Carmel*, treat on the interior trials and anguish by which a soul is purged from earthly affections, and prepared for supernatural prayer. In the others, called *The Exposition of the Canticles*, and *The Living Flame of Love*, he explains the operations of the Holy Ghost in

God was pleased to finish his martyrdom by a second grievous persecution from his own brethren before his death. His banishment to Pegnuela he thought his happiness,

the supernatural impressions and all the degrees of divine union in the said prayer. No pen indeed can describe those secret communications of a soul in that state; and none but him who has felt them, can ever be able to form any idea of them. For the satisfaction of such, St. John wrote these works, which are only proper for such spiritual persons, and may become hurtful in the hands of unexperienced persons, who are easily the dupes of their own imagination; and especially of enthusiasts, who abuse what they do not understand, to favor their own illusions. From the maxims of the most experienced doctors of mystic theology all may learn the advantage and necessity of interior trials, which are much more severe than all exterior tribulations, and than the labors and crosses of an apostolic life. By these God conducts souls to the perfect crucifixion of self-love, before they can be found worthy of his special favors. But such extraordinary graces are not necessary for the most perfect sanctity. They are easily subject to illusions and dangers, unless tried by perfect humility and obedience; and whatever in them does not sensibly increase sincere and perfect humility, is certainly illusion. Nor are they to be otherways prized than by the rule which St. Paul lays down concerning exterior gratuitous graces. No man can lawfully desire or seek them (which is presumption and illusion); no man can ever think himself the better for them, or prefer himself to others (which is pride); no man is to rely on them, but only on the divine law and an humble obedience; and every one must be persuaded that crosses and tribulations are the royal and the only road to heaven, though God in his mercy, in condescension to our weakness, sweetens them with his presence, peace, and consolations.

In books of devotion, the errors of the False Mystics, or Quietists and Semi-Quietists, are carefully to be guarded against. The heresy and fanaticism of Quietism was broached by Michael Molinos, a Spanish priest and spiritual director in great repute at Rome, who in his book, entitled, *The Spiritual Guide*, established a system of perfect contemplation. It chiefly turns upon the following general principles: 1. That *perfect* contemplation is a state in which a man does not reason, or reflect either on God or himself, but passively receives the impression of heavenly light without exercising any acts, the mind being in a perfect inaction and inattention, which this author calls Quiet. Which principle is a notorious illusion and falsity; for even in supernatural impressions or communications, how much soever a soul may be abstracted from her senses, and insensible to external objects which act upon their organs, she still exercises her understanding and will, in adoring, loving, praising, or the like, as is demonstrable both from principle, and from the testimony of St. Teresa, and all true contemplatives. 2. This fanatic teaches that a soul in that state desires nothing, not even his own salvation; and fears nothing, not even hell itself. This principle, big with pernicious consequences, is heretical; as the precept and constant obligation of hope of salvation through Christ, is an article of faith. The pretence that a total indifference is a state of perfection, is folly and impiety, as if solicitude about things of duty was not a precept; and as if a man could ever be exempt from the obligation of that charity, which he owes both to God and himself, by which he is bound above all things to desire and labor for his salvation and the eternal reign of God in his soul. A third principle of this author is no less notoriously heretical, that in such a state the use of the sacraments and good works becomes indifferent; and

and always excused and commended the father commissary and the other authors of his disgrace, and hindered all others from writing to the vicar-general of the injustices done

that the most criminal representations and motions, in the sensitive part of the soul, are foreign to the superior, and not sinful in this elevated state; as if the sensitive part of the soul was not subject to the government of the rational or superior part, or as if this could be indifferent about what passes in it. Some will have it that Molinos carried his last principles so far as to open a door to the abominations of the Gnostics; but most excuse him from admitting that horrible consequence. (See F. Avrigny; Honoré of S. Mary, &c.). Innocent XI, in 1687, condemned sixty-eight propositions extracted from this author as respectively heretical, scandalous, and blasphemous. Molinos was condemned by the inquisition at Rome, recalled his errors, and ended his life in imprisonment in 1696. (See Argentré, *Collect. judiciorum de novis erroribus*, t. 3, part. 2, p. 402; Steyaert, *Prop. Damnat.* p. 1).

Semi-Quietism was rendered famous by having been for some time patronized by the great Fenelon. Madame Guyon, a widow lady, wrote *An Easy and Short Method of Prayer*, and Solomon's *Canticle of Canticles* interpreted in a mystical sense, for which, by order of Lewis XIV, she was confined in a nunnery, but soon after enlarged. Then it was that she became acquainted with Fenelon; and she published *The Old Testament* with explanations, her own *Life* by herself, and other works, all wrote with spirit and a lively imagination. She submitted her doctrine to the judgment of Bossuet, esteemed the most accurate theologian in the French dominions. After a mature examination, Bossuet, bishop of Meaux, cardinal Noailles, Fenelon, then lately nominated archbishop of Cambray, and Mr. Tronson, superior of S. Sulpice, drew up thirty articles concerning the sound maxims of a spiritual life; to which Fenelon added four others. These thirty-four articles were signed by them at Issy in 1695, and are the famous articles of Issy. (See Argentré, *Collectio judiciorum de novis erroribus*, t. 3; Du Plessis, *Hist. de Meaux*, t. 1, p. 492; *Mémoires Chronol.* t. 3, p. 28) During this examination, Bossuet and Fenelon had frequent disputes for and against disinterested love, or divine love of pure benevolence. This latter undertook in some measure the patronage of madame Guyon, and, in 1697, published a book entitled *The Maxims of the Saints*, in which a kind of Semi-Quietism was advanced. The clamor which was raised drew the author into disgrace at the court of Lewis XIV; and the book was condemned by Innocent XII, in 1699, on the 12th of March, and, on the 9th of April following, by the author himself, who closed his eyes to all the glimmerings of human understanding, to seek truth in the obedient simplicity of faith. By this submission he vanquished and triumphed over his defeat itself, and by a more admirable greatness of soul, over his vanquisher. With the book, twenty-three propositions extracted out of it, were censured by the pope as rash, pernicious in practice, and erroneous respectively, but none were qualified heretical.

The principal error of Semi-Quietism consists in this doctrine, that in the state of perfect contemplation, it belongs to the entire annihilation in which a soul places herself before God, and to the perfect resignation of herself to his will, that she be indifferent whether she be damned or saved; which monstrous extravagance destroys the obligation of Christian hope. The divine precepts can never clash, but strengthen one another. It would be blasphemy to pretend, that because God as a universal ruler suffers sin, we can take a complacency in its being committed by others. God damns no one but for sin and final impenitence;

him. There were in the Order two fathers of great authority, who declared themselves his implacable enemies, harboring malice and envy in their breasts which they cloaked under the sanctified name of holy zeal. They were puffed up with an opinion of their learning, and with the applause which they acquired by their talents in the pulpit, on which pretence they neglected all the duties of their

yet, whilst we adore the divine justice and sanctity, we are bound to reject sin with the utmost abhorrence, and deprecate damnation with the greatest ardor; both which by the divine grace we can shun. Where then can there be any room for such a pretended resignation, at the very thought of which piety shudders? No such blasphemies occur in the writings of St. Teresa, St. John of the Cross, or other approved spiritual authors. If they are, or seem to be expressed in certain parts of some spiritual works, as those of Bernieres, or in the Italian translation of Boudon's *God Alone*, these expressions are to be corrected by the rule of solid theology. Fenelon was chiefly deceived by the authority of an adulterated edition of the spiritual entertainments of St. Francis of Sales, published at Lyons in 1628, by Drobot. Upon the immediate complaint and supplication of St. Frances Chantal, and John Francis Sales, brother of the saint, then bishop of Geneva, Lewis XIII suppressed the privilege granted for the said edition, by letters-patent given in the camp before Rochelle in the same year, prefixed to the correct and true edition of that book made at Lyons by Cœurceillys in 1629, by order of St. Frances Chantal. Yet this faulty edition with its additions and omissions has been sometimes reprinted, and a copy of this edition imposed upon Fenelon, whom Bossuet, who used the right edition, accused of falsifying the book. (See *Mém. de Trev.* for July, anno 1558, p. 446).

Bossuet had several years before maintained in the schools of Sorbonne with great warmth, that a love of pure benevolence is chimerical. Nothing is more famous in theological schools, than the distinction of the love of *chaste desire* and of *benevolence*. By the first, a creature loves God as the creature's own good, that is, upon the motive of enjoying him, or because he shall possess God, and find in him his own complete happiness; in other words, because God is good to the creature himself both here and hereafter. The love of benevolence, is that by which a creature loves God purely for his own sake, or because he is in himself infinitely good. This latter is called pure or disinterested love, or love of charity; the former is a love of an inferior order, and is said by most theologians to belong to hope, not to charity; and many maintain that it can never attain to such a degree of perfection as to be a love of God above all things; because, say they, he who loves God merely because he is his own good, or for the sake of his enjoyment, loves him not for God's own increased goodness, which is the motive of charity; nor can he love him more than he does his own enjoyment of him, though he makes no such comparison, nor even directly or interpretatively forms such an act, that he loves him not more than he does his own possession of him, which would be criminal and extremely inordinate; so this love is good, and of obligation, as a part of hope, and it disposes the soul to the love of charity. Bossuet allowed the distinct motives of the loves of chaste desire and of benevolence; but said, no act of the latter could be formed by the heart, which does not expressly include an act of the former, because, said he, no man can love any good without desiring to himself at the same time the possession of that good, or its union with himself, and no man can love another's good merely as another's. This all allow, if this other's good were to destroy or exclude the love of

rule. St. John, when provincial of Andalusia, after frequent admonitions of this irregularity, which tended to the destruction of religious discipline in their Order, finding no other remedy took effect, forbade them to preach, and confined them to their convents. Instead of humble submission, they were stung with bitter gall in their hearts, and re-

his own good. Hence the habit of love of benevolence must include the habit of the love of desire. But the act may be, and often is exercised without it, for good is amiable in itself, and for its own sake; and this is the general opinion of theologians. However, the opinion of Bossuet, that an act of the love of benevolence, or of charity, is inseparable from an actual love of desire, is not censured, but is maintained also by F. Honoratus of St. Mary (*Tradition sur la Contempl.* t. 3, c. 4, p. 273). Mr. Noris carries this notion so far as to pretend that creatures in loving God consider nothing in his perfections but *their own good* (*Letter 2 On Divine Love*, p. 8). Some advised Fenelon to make a diversion by attacking Bossuet's sentiments and books at Rome, and convicting him of establishing theological hope by destroying charity. But the pious archbishop made answer that he never would inflame a dispute by recriminating against a brother, whatever might have seemed prudent to be done at another season. When he was put in mind to beware of the artifices of mankind, which he had so well known, and so often experienced, he made answer: "Let us die in our simplicity"—*Moriamur in simplicitate nostrâ*. On this celebrated dispute, the ingenious Claville (*Traité du Vrai Mérite*) makes this remark, that some of those who carried the point, were condemned by the public as if they lost charity, by the manner in which they carried on the contest; but if Fenelon erred in theory, he was led astray by an excess in his desire of charity. By this adversity and submission he improved his own charity and humility to perfection, and arrived at the most easy disposition of heart, disengaged from every thing in the world, bowed down to a state of pliability and docility not to be expressed, and grounded in a love of simplicity which extinguished in him every thing besides. Those who admired these virtues in him before, were surprised at the great heights to which he afterward carried them; so much he appeared a new man, though before a model of piety and humility. As to the distinction of the motives in our love of God, in practice, too nice or anxious an inquiry is generally fruitless and pernicious; for our business is more and more to die to ourselves, purify our hearts, and employ our understanding in the contemplation of the divine perfections and heavenly mysteries, and our affections in the various acts of holy love, a boundless field in which our souls may freely take their range. And while we blame the extravagances of false mystics, we must never fear being transported to excesses in practice by the love of God. It can never be carried too far, since the only measure of our love to God is to love without measure, as St. Bernard says. No transports of *pure* love can carry souls aside from the right way, so long as they are guided by humility and obedience. In disputes about such things, the utmost care is necessary that charity be not lost in them, that envy and pride be guarded against, and that sobriety and moderation be observed in all inquiries; for nothing is more frequent than for the greatest geniuses, in pursuing subtilties, to lose sight both of virtue and of good sense and reason itself. (See Bossuet's works on this subject, t. 6, especially his *Mystici in Tuto*, in which he is more correct than in some of his other pieces; also Du Plessis, *Hist. de l'Eglise de Meaux*, t. 1, p. 485; the several lives of Fenelon, &c.)

garded this treatment as an unjust and unreasonable impediment to the exercise of their zeal, for which they thought themselves qualified; as if any other disposition than that of distrust in themselves and perfect humility could draw down the blessing of God upon their functions. This presumption hurried them blindly into many other more grievous sins, which passion palliated under the names of virtues. In the saint's disgrace, one of them, called F. Diego Evangelista, ran over the whole province to trump up accusations against the servant of God, and boasted that he had sufficient proofs to have him expelled the Order. The saint said nothing all this while only that he was ready to receive with joy any punishment. Every body at that time forsook him; all were afraid of seeming to have any commerce with him, and burnt the letters which they had received from him, lest they might be involved in his disgrace. St. John had no other comfort or refuge but prayer, in which the abundant consolations of the Holy Ghost rendered his sufferings sweet to him. This storm ceased when the informations of Diego were laid before the superiors; for had they been all true, they amounted to nothing which deserved any chastisement. The sweetness of the divine love and peace which overflowed the soul of the servant of God all this time, filled him with interior joy, which increased in proportion as he was more abandoned by creatures. "The soul of one who serves God," says the saint,¹ "always swims in joy, always keeps holyday, is always in her palace of jubilation, ever singing with fresh ardor and fresh pleasure, a new song of joy and love."

St. John, living in the practice of extreme austerities, and in continual contemplation, fell sick, and when he could no longer conceal his distemper, the provincial ordered him to leave Pegnuela, that place being destitute of all relief, and gave him the choice either to go to Baëza or to Ubeda. The first was a very convenient convent, and had for prior an intimate friend of the saint. The other was poor, and F. Francis Chrysostom was prior there, the other person whom he had formerly corrected, and who was no less his enemy than F. Diego. The love of suffering made St. John prefer this house of Ubeda. The fatigue of his journey had caused his leg to swell exceedingly, and it burst in many places from the heel quite to the knee, besides five ulcers or wounds under his foot. He suffered excessive pains from the violence of the inflammation, and from the frequent incisions and operations of the surgeons, from the top to the bottom of his leg. His fever all this time allowed him no rest. These racking pains he suffered three whole months with admirable patience, in continual peace, tranquillity, and joy, never making the least

complaint, but often embracing the crucifix, and pressing it close upon his breast when the pain was very sharp. The unworthy prior treated him with the utmost inhumanity, forbade any one to be admitted to see him, changed the infirmarian because he served him with tenderness, locked him up in a little cell, made him continual harsh reproaches, and would not allow any thing but the hardest bread and food, refusing him even what seculars sent in for him, all which the saint suffered with joy in his countenance. God himself was pleased to complete his sacrifice, and abandoned him for some time to a great spiritual dryness, and a state of interior desolation. But his love and patience were the more heroic. God likewise stretched out his hand to bring the dove into the ark when she seemed almost sinking in the waters, overwhelming his chaste soul again with the torrent of his delights with which he so often strengthened the martyrs, converting their torments into pleasures. The provincial, having come into Ubeda a few days before his death, was grieved to see this barbarous usage, opened the door of his cell, and said that such an example of invincible patience and virtue ought to be public, not only to his religious brethren, but to the whole world. The prior of Ubeda opened his eyes, begged the saint's pardon, received his instructions for the government of his community, and afterward accused and condemned himself with many tears. As for the saint himself, we cannot give a better description of the situation of his holy soul in his last moments than in his own words, where he speaks of the death of a saint:¹ "Perfect love of God makes death welcome, and most sweet to a soul. They who love thus, die with burning ardors and impetuous flights, through the vehemence of their desires of mounting up to their beloved. The rivers of love in the heart, now swell almost beyond all bounds, being just going to enter the ocean of love. So vast and so serene are they that they seem even now calm seas, and the soul overflows with torrents of joy, upon the point of entering into the full possession of God. She seems already to behold that glory, and all things in her seem already turned into love, seeing there remains no other separation than a thin web, the prison of the body being almost broken." Though the Holy Ghost varies his operations and gifts in his servants, this seems the exact portraiture of the soul of our saint upon the point of leaving this world. Two hours before he died, he repeated aloud the psalm *Miserere* with his brethren; then he desired one to read to him part of the book of Canticles, appearing himself in transports of joy. He at length cried out: *Glory be to God*; pressed the crucifix on his breast, and after some time said: *Lord, into thy hand I commend my soul*; with which

¹ St. John of the Cross, *Flame of love*, p. 523.

¹ *Flamma vivi Amoris*, p. 507.

words he calmly breathed forth his soul on the 14th of December in 1591, being forty-nine years old, of which he had spent twenty-eight in a religious state. St. Teresa, in her epistles and other works, styles him a saint even before he had embraced her reformed Order, and says that he was one of the most pure souls in the church, to whom God had communicated great treasures of light, and whose understanding he had filled with the science of the saints. Almighty God exalted him after his death by several miracles; amongst which the cure of a nun of the Annunciation at Neuf-Chateau in Lorraine, struck with a palsy in 1705, effected on the ninth day of a Novena of devotion to this saint, was juridically proved in the court of the bishop of Toul. St. John was canonized by Benedict XIII, in 1726, and his office in the Roman Breviary was appointed on this 24th of November. His body remains at Segovia. A history of his revelations, and many miracles, with an exact account of his writings, and mystical theology, may be read in his life by F. Dositheus of St. Alexis.

The spirit of Christianity is the spirit of the cross. To attain to, and to live by pure love, we must live and die upon the cross, or at least in the spirit of the cross. Jesus merited all the graces we receive, by suffering for us; and it is by suffering with him that we are best prepared to be enriched with them. Hence afflictions are part of the portion which, together with the hundred-fold of his consolations, he has promised to his most beloved servants. His most holy and innocent Mother bore a large share in all his sufferings. His apostles and other most faithful servants, in proportion to the high degree in which they stood in his favor, drank of this cup. Those souls which he has raised to the highest degree of familiarity in this life, he always prepared for that grace by severe trials. Dr. Henry Boudon, archdeacon of Evreux, whose progress in an interior life is manifest from his Reign of God in a Soul, and several other works, was attacked by slanders, persecuted by his own bishop, and expelled with so much infamy that scarce was he able to find any one, even in distant provinces, that would receive him under his roof. He was, moreover, perfectly acquainted with the state of interior anguish and desolation, which he describes from his own experience in his Holy Paths of the Cross. M. de Bernieres Louvigni, a gentleman of Normandy, and treasurer of France at Caën, who trained up Dr. Boudon and other eminent clergymen, infused into them the maxims of true piety, and sent zealous missionaries into the East and West Indies, and other remote kingdoms, living always a layman in the world, was one of the most excellent contemplatives of the last century. The perfection of an interior life he attained by the most profound humility, perfect disengagement of

his heart from earthly things, and assiduous prayer and holy meditation. Yet this preparation for those sublime graces would have remained imperfect, had not the good use of many severe afflictions completed the crucifixion of the old man in his heart. The same, all the saints assure us by their own example. But in the divine love they found a recompense which richly paid them for all its cost, this love being its own present reward, as it is a fire which is its own fuel.

ST. CHRYSOGONUS, M.

THE name of this holy martyr, who was apprehended at Rome, but beheaded at Aquileia in the persecution of Dioclesian, occurs in the canon of the mass, and is mentioned in the ancient Calendar of Carthage of the fifth century,¹ and in all Western Martyrologies since that time. The church in Rome of which he is titular saint, is mentioned in a council held by pope Symmachus, and in the epistles of St. Gregory the Great; it gives title to a cardinal priest. The head of St. Chrysogonus is shown there in a rich case; but his body is at Venice.

SS. FLORA AND MARY, VV. MM.

IN the reign of Abderramene II, king of the Saracens at Cordova in Spain, Flora, because she was of Mahometan extraction by her father, but had been secretly instructed in the faith by her mother, was impeached by her own brother before the *cadi*, or judge of the city. This magistrate caused her to be scourged, and beaten on the head till in some parts her skull was bare. Then he put her into the hands of her brother, that he might overcome her resolution. After some time, she made her escape over a high wall, and took shelter with a sister at Ossaria. Having lain concealed some time, she ventured back to Cordova, and prayed publicly in the church of St. Aciclus the martyr. There she met with Mary, sister to the deacon Valabonsus, who had lately received the crown of martyrdom. The zealous virgins agreed to present themselves in the court of the *cadi*, by whose order they were apprehended, and confined to a close dungeon, where no one had access to them but certain impious lewd women. St. Eulogius, who was at that time detained in another prison, wrote and sent to them his Exhortation to Martyrdom. After a third examination, the *cadi* commanded them both to be beheaded. The sentence was executed on the same day, the 24th of November, in 851. They are named in the Roman Martyrology. See St. Eulogius, Memor. l. 2, c. 8.

¹ Ap. Mabill. Annal. t. 3, p. 477

ST. CIANAN OR KENAN,

BISHOP OF DULEEK, IN IRELAND.

ACCORDING to his Acts quoted by Usher, he was a pupil of the religious man, Nathan; and, when a youth, was one of the fifty hostages whom the princes of Ireland gave to king Leogair, by whom he was set free at the intercession of bishop Kiaran. He then went into France, and passed some time with great fervor at Tours in the monastery of St. Martin. Returning to his native country, he converted great numbers to Christianity in Connaught. Thence he proceeded to Leinster, and founded a church in a place called to this day *The wood of Cianan*. At length he went into the territory of Owen (that is, Tir-oen), so called from king Owen, whose niece, Ethne, was St. Cianan's mother. There he broke down an idol, with an altar that was dedicated to it, and on the place built a Christian church. In the office of St. Cianan, extant in MS. in the library at Cambridge, it is said that the saint built here a church of stone, on that account called *Damliag*,* corrupted into Duleek. St. Cianan was descended from the royal blood of the kings of Munster. He died on the 24th of November, in 489. Duleek having suffered greatly by several fires and devastations of the Danes, its episcopal see was united to Meath. See Usher *Antiq.* l. 29; and *Primord.* p. 1070; *Ind. Chron.* ad ann. 450; *Ware's bishops*, p. 137; and on St. Ultan, 4 Sept. p. 39.



NOVEMBER XXV.

ST. CATHARINE, V. M.

Jos. Assemani, in *Calend. Univ.* ad Nov. 24, t. 5, p. 375.

SAINT CATHARINE, whom the Greeks call *Æcatherina*, glorified God by an illustrious confession of the faith of Christ, at Alexandria, under Maximinus II. Her Acts are so much adulterated that little use can be made of them. The emperor Basil, in his Greek Menology, relates with them that this saint, who was of the royal blood, and an excellent scholar, confuted a company of the ablest heathen philosophers, whom Maximinus had commanded to enter into a disputation with her, and that, being converted by her to the

* *Dam*, in the old Irish, signifies a house, and *liag* a stone. Those writers must surely be mistaken, who imagine there was no other stone church in Ireland before the time of St. Malachy in the twelfth century; for the Irish annals mention many *Damliags* erected in that kingdom from age to age, down from the days of St. Cianan to those of St. Malachy.

faith, they were all burnt in one fire, for confessing the same. He adds, that Catharine was at length beheaded. She is said first to have been put upon an engine made of four wheels joined together, and stuck with sharp pointed spikes, that, when the wheels were moved, her body might be torn to pieces. The Acts add that at the first stirring of the terrible engine, the cords with which the martyr was tied were broke asunder by the invisible power of an angel, and, the engine falling to pieces by the wheels being separated from one another, she was delivered from that death. Hence the name of Saint Catharine's wheel.

The learned Joseph Assemani thinks that all the account we have of the particulars relating to this saint upon which we can depend, is what we meet with in Eusebius, though that historian mentions not her name. His relation is as follows:¹ "There was a certain woman, a Christian, and the richest and most noble of all the ladies of Alexandria, who, when the rest suffered themselves to be deflowered by the tyrant (Maximin), resisted and vanquished his unbounded and worse than beastly lust. This lady was most illustrious for her high birth and great wealth, and likewise for her singular learning; but she preferred her virtue and her chastity to all worldly advantages. The tyrant, having in vain made several assaults upon her virtue, would not behead her, seeing her ready to die, but stripped her of all her estates and goods, and sent her into banishment." Maximin, not long after, declared war against Licinius, and, after several engagements, was at length defeated by him in 313. Having lost his empire after a reign of five years, he fled to Tarsus, and there died in extreme misery. The body of St. Catharine was discovered by the Christians in Egypt about the eighth century, when they groaned under the yoke of the Saracens. It was soon after translated to the great monastery on the top of Mount Sinai in Arabia, built by St. Helen, and sumptuously enlarged and beautified by the emperor Justinian, as several old inscriptions and pictures in Mosaic work in that place testify.² Falconius, archbishop of San-Severino, speaks of this translation as follows:³ "As to what is said, that the body of this saint was conveyed by angels to Mount Sinai, the meaning is that it was carried by the monks of Sinai to their monastery, that they might devoutly enrich their dwelling with such a treasure. It is well known that the name of an angelical habit* was often used for a mo

¹ Eus. *Hist.* l. 8, c. 14, p. 400, ed Cantabr. anno 1720.

² See the present situation of this great monastery, described by Mr. Thomson, in his travels, t. 2.

³ In *Comment. ad Capponianas Tabulas Ruthenas*, Romæ, 1775, p. 36.

nastic habit, and that monks, on account of their heavenly purity and functions, were anciently called *Angels*." From that time we find more frequent mention made of the festival and relics of St. Catharine. St. Paul of Latra kept her feast with extraordinary solemnity and devotion. In the eleventh age, Simeon, a monk of Sinai, coming to Rouen to receive an annual alms of Richard, duke of Normandy, brought with him some of her relics, which he left there. The principal part of the mortal remains of this saint is still kept in a marble chest in the church of this monastery on Mount Sinai, described by Dr. Richard Pocock.¹

From this martyr's uncommon erudition, and the extraordinary spirit of piety by which she sanctified her learning, and the use she made of it, she is chosen in the schools the patroness and model of Christian philosophers. Learning is, next to virtue, the most noble ornament and the highest improvement of the human mind, by which all its natural faculties obtain an eminent degree of perfection. The memory is exceedingly improved by exercise; those who complain that in them this faculty is like a sieve, may, especially in youth, render it by use retentive of whatever is necessary, and particularly adapted to be a storehouse of names, facts, or entire discourses, according to every one's exigency or purposes. But nothing ought to be learned by heart by children but what is excellent or absolutely necessary. To load a mind with other men's lumber, and to make it a magazine of errors, trumpery, or toys, is to pervert all the purposes of this faculty, and a certain proof of the sloth, ignorance, and stupidity of a master. As the understanding is the light of the soul, so is it plain how exceedingly this is enlarged both by exercise and by the acquisition of solid science and useful knowledge. Judgment, the most valuable of all the properties of the mind, and by which the other faculties are poised, governed, and directed, is formed and perfected by experience and regular well-digested studies and reflection; and by them it attains to true justness and taste. The mind by the same means acquires a steadiness, and conquers the aversion which sloth raises against the serious employment of its talents. It is doubtless the will of the Creator that all his works be raised to that degree of perfection of which they are capable, and where our industry is required to this, it becomes a duty incumbent upon us. This is in nothing so essential and important as in our own mind, the dignity of our being, and the masterpiece of the visible world. How much its perfection depends upon culture appears in the difference of understanding between the savages (who except in treachery, cunning, and shape, scarce seem to differ from the apes

¹ Dr. Richard Pocock's Travels, t. 1, p. 140, in folio

which inhabit their forests) and the most elegant civilized nations. A piece of ground left wild produces nothing but weeds and briars, which by culture would be covered with corn, flowers, and fruit. The difference is not less between a rough mind and one that is well cultivated. The same culture, indeed, suits not all persons. Geniuses must be explored, and the manner of instructing proportioned to them. Conditions and circumstances must be considered.* Generally the more sublime theological studies suit not those who are excluded from teaching, though women, upon whom the domestic instruction of children in their infancy mainly depends, ought to be well instructed in the motives of religion, articles of faith, and all the practical duties and maxims of piety. Then history, geography, and some tincture of works of genius and spirit may be joined with suitable arts and other accomplishments of their sex and condition, provided they be guided by, and referred to religion, and provided books of piety and exercises of devotion always have the first place both in their hearts and in their time.

ST. ERASMUS, OR ELME, B. M.

HE is said to have been a native of Antioch, and a bishop in some part of Syria; who, in the persecution hid himself on Mount Libanus, where he led an eremitical life for seventeen years, often visiting his flock, till he was crowned with martyrdom, probably in the persecution of Licinius, which had been begun by Dioclesian. He is named in the Roman, Sclavonian or Muscovite, and other calendars.*

NOVEMBER XXVI.

SAINT PETER, MARTYR,

BISHOP OF ALEXANDRIA.

From Eusebius; Theodoret, &c. See Tillemont, t. 5; Ceillier, t. 4, p. 17; Orsi, t. 4, l. 10.

A. D. 311.

EUSEBIUS¹ calls this great prelate the excellent doctor of the Christian religion, and the

¹ Eus. Hist. l. 9, c. 6, p. 444.

* The female sex is not less capable of the sublime sciences, nor less remarkable for liveliness of genius. Witness, among numberless instances in polite literature, and, in theology, the celebrated Venitian lady, Helen Lucretia Cornaro, doctress in theology at Padua, in 1678, the wonder of her age for her skill in every branch of literature, and still more for the austerity of her life, and her extraordinary piety.

* This saint is not to be confounded with Saint Erasmus, M., called also Elmo or Ermo. who is

chief and divine ornament of bishops; and tells us that he was admirable both for his extraordinary virtue, and for his skill in the sciences, and profound knowledge of the holy scriptures. In the year 300 he succeeded Theonas in the see of Alexandria, being the sixteenth archbishop from Saint Mark; he governed that church with the highest commendation, says the same historian, during the space of twelve years, for the nine last of which he sustained the fury of the most violent persecutions carried on by Dioclesian and his successors. Virtue is tried and made perfect by sufferings; and Eusebius observes that the fervor of our saint's piety and the rigor of his penance increased with the calamities of the church. That violent storm which affrighted and disheartened several bishops and inferior ministers of the church, did but awake his attention, inflame his charity, and inspire him with fresh vigor. He never ceased begging of God for himself and his flock necessary grace and courage, and exhorting them to die daily to their passions, that they might be prepared to die for Christ. The confessors he comforted and encouraged by word and example, and was the father of many martyrs who sealed their faith with their blood. His watchfulness and care were extended to all the churches of Egypt, Thebais or Upper Egypt, and Lybia, which were under his immediate inspection. Notwithstanding the activity of St. Peter's charity and zeal, several, in whom the love of this world prevailed, basely betrayed their faith, to escape torments and death. Some, who had entered the combat with excellent resolutions, and had endured severe torments, had been weak enough to yield at last. Others bore the loss of their liberty and the hardships of imprisonment, who yet shrunk at the sight of torments, and deserted their colors when they were called to battle. A third sort prevented the inquiries of the persecutors, and ran over to the enemy before they had suffered any thing for the faith. Some, seeking false cloaks to palliate their apostasy, sent heathens to sacrifice in their name, or accepted of attestations from the magistrates, setting forth that they had complied with the imperial edict, though in reality they had not. These different degrees of apostasy were distinctly considered by the holy bishop, who prescribed a suitable term of public penance for each in his canonical epistle.¹

Among those who fell during this storm, none was more considerable than Meletius, bishop of Lycopolis in Thebais. That bishop was charged with several crimes; but apostasy was the main article alleged against

him. St. Peter called a council, in which Meletius was convicted of having sacrificed to idols, and of other crimes, and sentence of deposition was passed against him. The apostate had not humility enough to submit, or to seek the remedy of his deep wounds by condign repentance, but put himself at the head of a discontented party which appeared ready to follow him to any lengths. To justify his disobedience, and to impose upon men by pretending a holy zeal for discipline, he published many calumnies against Saint Peter and his council; and had the assurance to tell the world that he had left the archbishop's communion, because he was too indulgent to the lapsed in receiving them too soon and too easily to communion. Thus he formed a pernicious schism which took its name from him, and subsisted a hundred and fifty years. The author laid several snares for St. Peter's life, and though, by an overruling providence, these were rendered ineffectual, he succeeded in disturbing the whole church of Egypt with his factions and violent proceedings; for he infringed the saint's patriarchal authority, ordained bishops within his jurisdiction, and even placed one in his metropolitanical see. Sozomen tells us these usurpations were carried on with less opposition during a certain time when Saint Peter was obliged to retire, to avoid the fury of the persecution. Arius, who was then among the clergy of Alexandria, gave signs of his pride and turbulent spirit by espousing Meletius's cause as soon as the breach was open, but soon after quitted that party, and was ordained deacon by St. Peter. It was not long before he relapsed again to the Meletians, and blamed St. Peter for excommunicating the schismatics, and forbidding them to baptize. The holy bishop, by his knowledge of mankind, was by this time convinced that pride, the source of uneasiness and inconstancy, had taken deep root in the heart of this unhappy man; and that so long as this evil was not radically cured, the wound of his soul was only skinned over by a pretended conversion, and would break out again with greater violence than ever. He therefore excommunicated him, and could never be prevailed with to revoke that sentence. St. Peter wrote a book on the Divinity, out of which some quotations are preserved in the councils of Ephesus and Chalcedon.¹ Also a paschal treatise, of which some fragments are extant.² From St. Epiphanius³ it appears that St. Peter was in prison for the faith in the reign of Dioclesian, or rather of Galerius Maximian; but after some time recovered his liberty. Maximin Daia, Cæsar in the East, renewed the persecution in 311, which had been considerably abated by a let-

¹ Ap. Beveridge, inter Canones Eccl. Græcæ; Labbe, Conc. t. 1.

honed on the 2d of June; and whose Acts in Latin and Greek are of little authority. (See Jos. Assemani, &c.)

¹ Conc. Ephes. Act. 1, p. 508, Ac. 7, p. 836 (Conc. t. 3); Conc. Chalced. Act. 1, p. 286.

² Ap. Du Fresne (lord Du Cange), Pref. in Chron. Pasch. n. 7, p. 4, 5.

³ S. Epiph. Hær. 68.

ter written the same year by the emperor Galerius in favor of the Christians. Eusebius informs us that Maximin coming himself to Alexandria, St. Peter was immediately seized, when no one expected such a storm, and, without any form of trial, by the sole order of the tyrant, hurried to execution. With him were beheaded three of his priests, Faustus, Dio, and Ammonius. This Faustus seems, by what Eusebius writes, to be the same person of that name who, sixty years before, was deacon to St. Dionysius, and the companion of his exile.*

The canons of the church are holy laws framed by the wisest and most experienced pastors and saints for the regulation of the manners of the faithful, according to the most pure maxims of our divine religion and the law of nature, many intricate rules of which are frequently explained, and many articles of faith expounded in them. Every clergyman is bound to be thoroughly acquainted with the great obligations of his state and profession; for it is one of the general and most just rules of the canon law, and even of the law of nature, that "No man is excused from a fault by his ignorance in things which, by his office, he is bound to know."† That any one amongst the clergy should be a stranger to those decrees of the universal church and statutes of his own diocess, which regard the conduct and reformation of the clergy, is a neglect and an affected ignorance which aggravates the guilt of every transgression of which it is the cause, according to a well-known maxim of morality. After the knowledge of the holy scriptures, of the articles of faith, and the rules of a sound Christian morality, every

* We have two sorts of Acts of St. Peter's martyrdom, the one published by Surius, the other from Metaphrastes, published by Combefis; both of no credit, and inconsistent both with themselves and with Eusebius and Theodoret.

† The canon law is founded upon, and presupposes in some cases the decisions of the civil or Roman law. But for this, Corvinus's Abstract, or Vinnius upon the Institutes, or some parts of Synagoga Juris Universi per Petr. Gregorium, or the French advocate, John Domat's immortal work, entitled *Les Loix Civiles dans leur Ordre Naturel*, will be a sufficient introduction. The canon law may be begun by Fleury's *Institutions au Droit Ecclésiastique*. The decrees of the general councils should follow, and those of our own country, by Spelman or Wilkins, &c., or Cabassutius's *Epitome of the Councils*, the second edition, in folio; then Antonii Augustini *Epitome Juris Pontificii*, and his excellent book *De Emendatione Gratiani*, with the additions of Baluze. At least some good commentator on the *Decretals* must be carefully studied as Fagnanus, Gonzales, Reiffenstuel, or Smaltzgruben; for the new ecclesiastical law, the decrees of the council of Trent, and some other late councils, those especially of Milan; the important parts of the latest bullaries of Clement XII, and Benedict XIV, with Barbosæ *Collectanea Bullarii*. Van Espen is excellent for showing the origin of each point of discipline; but is to be read with caution in some few places. The French advocate, Lewis d'Hericourt's *Droit Ecclésiastique François* is esteemed; but the author sometimes

one who is charged with the direction of others, is obliged to have a competent tincture of those parts of the canon law which may fall in the way of his practice; bishops and their assistants stand in need of a more profound and universal skill both in what regards their own office (in which Barbosa' may be a manuduction) and others.

SAINT NICON, SURNAMED META NOITE, CONFESSOR.

NICON, a native of Pontus, and of a noble family, in his youth fled privately from his friends to a monastery called the Stone of God, where he lived twelve years in the practice of the most austere penance and humble prayer, by which he studied perfectly to die to himself. His heart became quite penetrated with holy compunction and the purest love of God, and he spoke on virtue with an unction which pierced the souls of those that heard him discourse on heavenly things. The incredible spiritual fruit which his conferences and private exhortations produced, induced his superiors to employ him in preaching the word of God to the people. This office he exercised in quality of apostolic missionary in most parts of Armenia, and afterward passed into Crete, which island was then in the hands of the Saracens. Penance was the great duty which the saint announced to the people in imitation of St. John Baptist, and he began all his sermons with the word *Metanoite*, or *do penance*; whence this surname was given him. The necessity and obligation that all men lie under of doing penance, he inculcated ac-

¹ Barbosa, *De Officio Episcopi*; item, *De Officio Parochi*.

waded out of his depth. This may serve for a general plan to those clergymen who have an hour a day to bestow on this study, and are only deterred from it by wanting an assistant to direct them in it. Those who have not this leisure or opportunity of books, may content themselves with studying some good author who has reduced this study into a regular method, or short collection. Cabassutius's *Theoria et Praxis Juris Canonici* is accurate; that of Pichler, in five small volumes, is full, clear, and more engaging; but his relaxed principles concerning usury (which, by order of pope Benedict XIV, were confuted by Concina, a Dominican friar) must be guarded against. With such helps any one may easily make himself master of those parts which are necessary in his circumstances. How scandalous it is to see a minister of God ready enough to study the extent of the laws concerning parish dues, and strain them in favor of his avarice, yet supinely careless in learning the duties of his ministry and his grievous obligations to God and his flock? The fatal neglect of those wholesome laws which were framed to set a bar to vice and human passions, to fence the ecclesiastical order against the spirit of the world breaking in upon it, and to check a relaxation of manners which tends utterly to extirpate the spirit of Christ among the laity, will excuse, it is hoped, this short note upon a subject which deserves so much to be strongly inculcated.

ording to the maxims of the gospel; and he excellently explained the conditions of sincere repentance. For thousands and thousands befooled themselves, and mock God in this point, when, by venting a few sighs and groans, they persuade themselves that they have repented, though their hearts all the while deceive them. A true penitent must apply himself to the difficult work of self-examination by a strict scrutiny into, and survey of, the whole state of his soul, in order to discover every latent inordinate affection or passion. He must pursue sin home to his inclinations, and dislodge it thence; otherwise all he does will be to little purpose; so long as the root of sin remains lurking in the affections, it will shoot out again, and God, who sees it there, pays no regard to lying vows and protestations. By earnest prayer, mortification, alms, and holy meditation the penitential sorrow must be improved, till it has forced its way into the very innermost corners and recesses of the soul, shaken all the powers of sin, and formed that new creature which is little understood among Christians, though the very essence of a Christian life. By teaching penitents thus to lay the axe to the very root of sin, St. Nicon had the comfort to see many wonderful conversions wrought amongst Christians, by which the face of religion seemed changed amongst them through the whole island. The saint, fearing lest the infant-principles of conversion might be stifled and overlaid by the cares of the world, was infinitely solicitous to engage penitents to cut off and renounce all occasions of sin, to strengthen their souls in the fervent practice of all virtues and good works, and to cultivate the seeds of piety which the divine grace had sown in them. The sweetness with which the holy preacher recommended the most severe maxims of the gospel, made our faith appear amiable to the Mahometans themselves. After having preached in Crete almost twenty years, and settled all the churches of that island in good order, he passed to the continent in Europe, and announced the divine word in Peloponnesus, Achaia, Epirus, and other parts of Greece, confirming his doctrine with miracles. He died in a monastery in Peloponnesus in 998, and is honored both in the Greek and Roman Calendars. See his authentic life in Baronius, *Annal.* t. 10.

ST. SYLVESTER GOZZOLINI, ABBOT OF OSIMO,

INSTITUTOR OF THE SYLVESTRIN MONKS.

THIS saint was born of a noble family at Osimo or Osmo, about fourteen miles from Loretto, in 1177. He studied the laws and theology at Bologna and Padua, and, being instituted to a canonry at Osimo, made prayer, pious reading, and the instruction of others

his whole employment. His zeal in repressing vice raised him enemies, and his bishop, whom he admonished of certain neglects in the discharge of his office, declared himself his persecutor. These trials served to purify the heart of the servant of God, and prepared him for the grace of the pure love of God. The sight of the carcass of a man who had been admired in his life-time for his beauty and great accomplishments, completed his abhorrence and contempt of this treacherous world, so that, deploring its scandals and blindness, he left the city privately, and retired into a desert thirty miles from Osimo, being then forty years old. To satisfy the importunity of others, in 1231, he built a monastery upon Monte Fano, two miles from Fabriano, in the marquisate of Ancona. In this house he settled the rule of St. Bennet without any mitigation, and, in 1248, obtained of Innocent IV, who was then at Lyons, the confirmation of his institute. He lived to found twenty-five monasteries in Italy, and, leaving his disciples heirs of his double spirit of penance and prayer, departed to the Lord on the 26th of November, in 1267, being ninety years old. God was pleased to work several miracles at his tomb, and his name is inserted in the Roman Martyrology. See his life by Fabrini, fourth general of his Order, in *Breve Chron. della Congreg. de Monachi Sylvestrini*; and Helgot, *Hist. des Ordres Relig.* t. 6, p. 170.

SAINT CONRAD, BISHOP OF CON- STANCE, C.

THIS eminent servant of God was, by his humility and sanctity, the bright ornament of the most illustrious house of the Guelphs, in Germany, which so many princes have honored with their martial achievements and sovereign dignities. Their pedigree is derived by some from Clodion, king of the Franks, and Wittekind the Great (who was created by Charlemagne first duke of Saxony, and consequently from Woden, the chief god, and the stock of the principal royal families of the Saxons, which founded the Heptarchy in England. The name of Guelph or Guelf was taken by this family in the reign of Charlemagne,* at which time they were

* Some say this name was the Roman *Catulus* or *Cataline* turned into German. Others tell us, that Charlemagne, complimenting the count of Altorff at court upon the birth of his son, called him his young Guelph, whence the count gave his son that name. (See these and other etymologies in Leibnitz's collection). From the silence of the ancient historians of this family, the fabulous story of the birth of three hundred and sixty-five children, which was not so much as heard of by any of them, is abundantly confuted. This family was ingrafted upon that of Este by Azo of Este marrying the heiress of Guelphs. The Actii, a Roman family in the time of the republic, retired to Este or Ateste (now in the Venetian Lombardy) and thence took the name of Este, or Atestina Domus.

counts of Altorff, now called Weingarten in Suabia, not Altorff, the university near Nuremberg in Franconia; nor the capital of Uri in Switzerland. Conrad, abbot of Ursperg, who gives the noble pedigree of this family, exceedingly extols the devotion of its princes and princesses, their piety toward God, and their most religious attachment to the apostolic see.¹ Guelph I, whose name was retained by his descendants, was son of Isenbart, count of Altorff, and his wife Irmen-trudis, sister-in-law to Charlemagne, and foundress of the great Benedictine abbey of Altorff.* Judith, daughter of Guelph I, was

¹ Abbas Ursperg. in Chron. ad ad. 1126.

Henry of Este was created by Charlemagne prince of Treviso and margrave of Este. The princes of his posterity were often vicars of the empire in Italy, and much increased their territories. Boniface, a prince of this family, became margrave of Tuscany, and possessed Ferrara, Placentia, Mantua, Modena, Reggio, Parma, Lucca, Ancona, and Spoleto. His daughter and heiress Mathildes married Godfrey duke of Lorrain, and after his death Guelph VI duke of Bavaria. She bequeathed great part of her estates to the see of Rome. (See Vita Mathildis Comitissæ, à Denizone scripta, ap. Murat. Scrip. Ital. t. 5, p. 244; Ejusdem Chartula Donationis bonorum suorum facta Ecclesiæ Romanæ, p. 384). From Azo IV of Este, in 1060, the present house of Modena is descended. Ottoberto, of this family of Este, passed into Germany with the emperor Otho I, in 963. Azo, his descendant, in the next century, by a marriage with an only daughter of Guelph II, and sister to Guelph III, upon the death of this latter, inherited the dominions of that family in Suabia, and left them to his son Guelph IV count of Altorff, who was afterward made duke of Bavaria by the emperor Henry IV. All his posterity took the name of Guelphs; amongst them Henry the Lion was duke of Bavaria and Upper and Lower Saxony, and united in his own dominions the hereditary estates of five families. After many prosperous wars he was proscribed by the emperor Henry I, in the diet of Wurtzburgh, in 1180, but afterward recovered, by the intercession of the king of England and other friends, the duchies of Brunswick and Lunenburg, with other territories in Lower Saxony, lying between the Elbe and the Weser, which have been ever since possessed by his illustrious posterity. Bavaria passed from Henry the Lion into the family of Otho, count Wittelsbach, from which are descended the present electoral families of Bavaria and the Palatinate. (See the collection of the Brunswick historians, made by the celebrated Leibnitz, who searched, for that purpose, the monasteries and libraries of Germany. See also Origines Guelphicæ, in two additional volumes, folio, by Schaldius, historiographer to the house of Brunswick Lunenburg, at Hanover, in 1750).

* Guelph III, count of Altorff, being created duke of Carinthia, removed the monastery of Altorff into his own neighboring palace upon the hill called Weingarten, or of the vineyards, in 1094; whence this whole place took that name. Guelph IV, duke of Bavaria, and his wife Judith, natural daughter to the king of England, much enriched this abbey. Their son, Guelph IV, who died without issue, was buried there in St. Oswald's chapel, with his father, mother, and grandfather. His brother and successor, Henry, duke of Bavaria, after the death of his wife, in 1124, resigned his dominions to his son Guelph VI, and made his monastic profession in this house. (See Bruschius, Hist. Cœnobii Vinearum; item, Manlii description. ejusdem).

married to the emperor Lewis Débonnaire, and is famous in the history of his troubles. Two of her brothers became dukes of Bavaria. Conrad Rudolf, brother of Judith, was the second count of Altorff of this name, and his son Henry the third count, and founder of the monastery of Altonmunster. He left two sons, St. Conrad and Rudolf, fourth count of Altorff, whom Rimius calls Henry II, against the authority of the abbot of Ursperg and Manlius, the former of whom was intimately acquainted with this illustrious family in the twelfth age, and copied his account of it from original records.

Conrad was a saint from the cradle, and was sent young to the famous schools which then flourished at Constance under the direction of the bishop of that city. For the city of Vendonissa or Vindisch, near Baden, being destroyed by Childebert II, king of France, in 594, the episcopal see which had been founded there by St. Bert, about the year 490, was removed to Constance, a city so called from the emperor Constans. As the love of God had moved Conrad to despise the vanities of the world, so it inspired him with an uncommon fervor in his service, lest he should lose the crown by sloth, to purchase which he had forsaken all things. His seriousness showed how deeply the great concerns of eternity were impressed upon his mind, and restrained all sloth, levity, or dissolute mirth; yet was it far from carrying with it any thing of sourness or melancholy, which, no less than all capriciousness, changeableness of temper, and uneasiness of mind, are certain signs of pride and unmortified passions. The temper of our saint's mind was always even, serene, and cheerful, which discovered at the bottom a lasting joy, which is always the fruit of inward peace, and produces an unalterable sweetness in conversation, even under the greatest disappointments. An unaffected simplicity, which is also an attendant of sincere virtue, shone with lustre in all his actions, and, joined with his perfect humility and religious piety, gave him in his whole deportment an air of dignity which belongs to virtue only, and is far superior to that which worldly greatness bestows. Hence every one approached him with awe and veneration mixed with confidence and affection, which the charms of his tender and obliging charity and humility inspired. Soon after he was ordained priest, the provostship of the cathedral, the next dignity to that of the bishop, was conferred upon him; and that prelate, whose name was Noting, dying in 934, our saint was unanimously chosen to fill the episcopal chair, though it was a considerable time before his consent could by any means be extorted. St. Ulric, bishop of Ausburg, who had strenuously promoted his election, frequently visited him, for the sake of holding pious conferences together; and so close were the bands of holy friendship in which these two great prelates were linked

together, that they almost seemed to have but one soul which animated two bodies. St. Conrad, having dedicated himself with all that he possessed to God, made an exchange of his estates with his brother for other lands situate near Constance, and settled them all upon that church and the poor, having first built and endowed three stately churches at Constance, in honor of St. Maurice, St. John Evangelist, and St. Paul.

The holy wars having made pilgrimages to Jerusalem very frequent in that age, our saint thrice visited those holy places, making his journeys truly pilgrimages of austere penance and devotion. Worldly conversation the saint always shunned as much as possible, not only as a loss of time (which is of all things the most precious to the servant of God), but also as the bane of the spirit of recollection and compunction, which, in one who has dedicated himself to the divine service, and to the daily ministry of the altar, ought always to be most perfect. How religiously exact the holy bishop was in whatever belonged to his sacred functions, particularly to the adorable sacrifice of the mass, appears from the following instance. It happened that a great spider dropped into the chalice whilst the prelate was saying mass on Easter-day; the insect might have been taken out, and then decently burnt, some spiders being poisonous and dangerous; but out of devotion and respect for the holy mysteries, the bishop swallowed the spider, which he vomited up some hours after without receiving any harm.* In comforting and relieving the poor, in instructing and exhorting his flock, and in all other functions of his charge our saint was indefatigable; and he labored in the vineyard of the Lord with equal fervor and watchfulness from the very beginning of the morning to the last hour of the day. He went to receive his salary in eternal joys in the year 976, having been bishop forty-two years. He was buried in the church of St. Maurice, and two blind men recovered their sight, and other sick their health, at his tomb. Other miracles are recorded in the Chronicle of Constance, subjoined to his life, and he was canonized by Calixtus II, about the year 1120. The Roman Martyrology commemorates him on the 26th of November. See his life published by Leibnitz, Scriptor. Brunswicens. t. 3, p. 1; also in the History of the Illustrious Family of the Guelphs, ib. t. 2, p. 783; likewise in F. Raderus's Bavaria Sancta, t. 1, p. 101.

* Alpinus, in his History of Spiders, shows that some species of spiders are medicinal, and most others are harmless. Yet some are poisonous. See Philosophical Transactions, &c.

NOVEMBER XXVII.

ST. MAXIMUS, BISHOP OF RIEZ, C.

See his life written by Dynamius, a patrician in Gaul, some time governor of Provence, and receiver of the rents of the Roman see in Gaul, as appears from St. Greg. l. 3, ep. 33. This work he dedicated to Umbricus, Faustus's successor in the see of Riez, who died a hermit in 601. See Tillemont, t. 15; Fabricius, Bibl. Mediæ et infimæ Latinit. l. 5, vol. 2, p. 209; Rivet, Hist. Littér. t. 2, p. 357. See also the homily of this saint's successor, Faustus, bishop of Riez, in his eulogium published in Latin and French by Dom d'Attichi, in 1644.

ABOUT THE YEAR 460.

St. MAXIMUS was born in Provence at Decomer, now called Chateau-Redon, near Digne. His truly Christian parents saw him baptized in his infancy, and brought him up in the love and practice of virtue, and an enemy to its bane, the pleasure of the senses, which the saint from his childhood made it his study to subdue and often mortify, so that in his youth he was an excellent example of profound humility and an absolute conquest of his passions and his virtue increased with his years. He was well made, and by the sweetness of his temper, and the overflowings of a generous heart, engaged the esteem of all that knew him; but was aware of the dangerous snare of being betrayed into a love of company and the world; and, leading a very retired life in his father's house, gave himself up to prayer, reading, and serious studies, in which he gave early displays of genius. His mind and heart were so engaged by heavenly things, that he trampled on all worldly advantages, and made a resolution of observing a perpetual continence. Thus he remained some years in the world without living by its maxims, or seeming to belong to it, and, though among his friends, and in his own country, had no more relish for his situation than if he had been in exile, and surrounded by strangers. At last he broke the chain which seemed to fix him to the world, and, distributing his fortune among the poor, retired to the monastery of Lerins, where he was kindly received by St. Honoratus. When that holy founder was made archbishop of Arles, in 426, Maximus was chosen the second abbot of Lerins. St. Sidonius assures us¹ that the monastery of Lerins seemed to acquire a new lustre by his prudent conduct and bright example, under which the monks scarce felt the severities of the rule, so great was the cheerfulness and alacrity with which they obeyed him. The gift of miracles, with which he was favored, and the great reputation of his sanctity drew great crowds to his monastery from the continent, which, breaking in upon his retirement,

¹ Carm. 16, v. 113.

obliged him to quit the house, and conceal himself some days in a forest in the island; though we are assured that the chief reason why he thus lay hid in a very rainy season was, that the clergy and people of Frejus had demanded him for bishop. After this danger was over, he again made his appearance at Lerins. It happened, however, not long after, when he had governed the abbey of Lerins about seven years, that the see of Riez in Provence became vacant about the year 433, and he was compelled to fill it; for though he had fled to the coast of Italy to shun that dignity, he was pursued and brought back. His parents being originally of that city, the saint was looked upon there as a citizen, and, on account of his sanctity, received as an angel from heaven.* In this dignity he continued to wear his hair-shirt and habit, and to observe the monastic rule as far as was compatible with his functions; he still retained the same love of poverty, the same spirit of penance and prayer, the same indifference to the world, and the same humility for which he had been so conspicuous in the cloister. But his patience and his charity found more employment, he being by his office the physician, pastor, and teacher of a numerous people, and charged with the conduct of their souls to lead them to eternal life. Among the sermons which pass under the name of Eusebius Emisenus, three or four are ascribed to St. Maximus,¹ and the first among those of Faustus of Riez.² He assisted at the council of Riez in 439, the first of Orange in 441, that of Arles in 454, and died on the 27th of November before the year 462. His body lies now in the cathedral of Riez, which bears jointly the names of the Blessed Virgin and St. Maximus.†

The study of the saints was the art of living well, and of putting on the spirit of Christ. This was their employment both in their deserts and in the world; this is the only end of man, the only means which can conduct him to present and future happiness. In the language of the holy scriptures this alone is called science; every other science is termed folly. Not but profane sciences teach many useful truths; but, if compared with the infinite importance of this knowledge, they are

¹ Cave, Hist. Liter. t. 1, p. 422.

² Rivet, Hist. Littér. t. 2, p. 360.

* Faustus of Riez succeeded St. Maximus, first in the abbey of Lerins, afterward in the episcopacy of Riez, and died about the year 493. His name and works are well known for his vigorous defence of Semipelagianism, which was not condemned by any definition of the church before the second council of Orleans, in 529. (See his life in Ceillier, t. 14, p. 157 to 189; and principally in Rivet, Hist. Lit. t. 2, p. 585 to 619).

† St. Maximus, patron of the diocese of Boulogne in Picardy, is called Masse by the common people at Boulogne, and Mans at Abbeville in Picardy. In the dioceses of Boulogne, St. Omer, and Ypres, he is singularly honored, but confounded by mistake with St. Maximus of Riez.

of no value, and, unless they are made subservient to it, and are directed and regulated by it, lead into frequent gross and fatal errors. This science is learned by listening to instructions, pious reading, and meditation, and opening to the heavenly doctrine not only our understandings, but also our hearts. And it is to be deeply and experimentally imprinted in our souls by the practice of all virtues. The disciples, going to Emmaüs, heard attentively the world's Redeemer, but were only enlightened in the exercise of charity. *Christ learned obedience from the things which he suffered.* Humility, patience, meekness, and all other virtues acquire a new and heroic degree of perfection by being exerted and exercised with fervor, especially in times of trial.

SAINT JAMES, SURNAMED INTERCISUS, M.

St. JAMES was a native of Beth-Lapeta, a royal city in Persia, and a nobleman of the first rank, and of the highest reputation in that kingdom for his birth and great qualifications, both natural and acquired, and for the extraordinary honors and marks of favor which the king conferred upon him, and which were his most dangerous temptation. For when his prince declared war against the Christian religion,* this courtier had not the courage to renounce his royal master and benefactor's friendship; and, rather than forfeit his favor, abandoned the worship of the true God, which he before professed. His mother and wife were extremely afflicted at his fall, which they ceased not every day bitterly to deplore before God, and earnestly to

* The death of Sapor II, in 380, put an end to the great persecution in Persia, which had raged forty years; and the church there enjoyed a kind of peace under the following reigns of Artaxerxes II, for four years, Sapor III, five years, Varanes or Vararanes IV, eleven years, and Isdegerdes I, twenty-one years. This last prince was particularly favorable to the Christians, and in the government of his empire often paid great deference to the councils of St. Maruthas of Mesopotamia, and Abdas, bishop of the royal city (as Theodoret and Theophanes mention), till, toward the close of his reign, Abdas the bishop, by an indiscreet and unjustifiable zeal, set fire to a pagan temple; and, because he refused to rebuild it at the expense of the Christians (which would have been positively to concur to idolatry and superstition), he gave occasion not only to his own death, but also to a cruel persecution begun by Isdegerdes, and carried on by his son and successor Vararanes V, from the first year of his reign, in 421, to 427, when, being defeated by the troops of Theodosius the Younger, he was compelled to restore peace to the church of Persia, as Barebræus, commonly called Albu-pharagius, and other Syrian writers relate; which account agrees with Theodoret and Cyril, the author of the life of St. Euthymius, contemporary and neighboring Greek historians. Stephen Assemani assures us, that he saw in the East several valuable Acts of martyrs who suffered in the persecution of Vararanes V, but could only procure those of St. Mahorsapor and of St. James Intercisus

recommend his unhappy soul to the divine mercy. Upon the death of king Isdegerdes, they wrote to him the following letter: "We were informed long ago that, for the sake of the king's favor and for worldly riches, you have forsaken the love of the immortal God. Think where that king now lies, on whose favor you set so high a value. Unhappy man! behold he is fallen to dust, which is the fate of all mortals; nor can you any longer hope to receive the least succor from him, much less to be protected by him from eternal torments. And know that if you persevere in your crimes, you yourself, by the divine justice, will fall under that punishment, together with the king your friend. As for our parts, we will have no more commerce with you." James was strongly affected by reading this letter, and began to reflect with himself what just reproaches his apostasy would deserve at the last day from the mouth of the great Judge. He appeared no more at court, shunned the company of those who would have endeavored to seduce him, and renounced honors, pomp, and pleasures, the fatal lure which had occasioned his ruin. We see every day pretended penitents forget the danger they have just been rescued from, lay their hands again upon the hole of the aspic which stung them before, and unadvisedly put their foot into the snare out of which they had just escaped. The very beasts which have been once taken in a gin, if they have broken it and recovered their liberty, by bare instinct never venture themselves again in that place. Infinitely more will every man who governs himself by reason or religion, or who sincerely abhors sin above all evils, fly all the approaches of his mortal enemy. This was the disposition of our true penitent; nor did he stick, in the bitterness of his grief for his crime, openly to condemn himself. His words were soon carried to the new king, who immediately sent for him. The saint boldly confessed himself a Christian. Vararanes, with indignation and fury, reproached him with ingratitude, enumerating the many high favors and honors he had received from his royal father. St. James calmly said: "Where is he at present? What is now become of him?" These words exceedingly exasperated the tyrant, who threatened that his punishment should not be a speedy death, but lingering torments. St. James said: "Any kind of death is no more than a sleep. *May my soul die the death of the just.*"¹ "Death," said the tyrant, "is not a sleep; it is a terror to lords and kings." The martyr answered: "It indeed terrifies kings, and all others who contemn God; because *the hope of the wicked shall perish.*"² The king took him up at these words, and sharply said: "Do you then call us wicked men, O idle race, who neither worship God, nor the sun, moon,

fire, or water, the illustrious offspring of the gods?" "I accuse you not," replied St. James, "but I say that you give the incommunicable name of God to creatures."

The king, whose wrath was more and more kindled, called together his ministers, and the judges of his empire, in order to deliberate what new cruel death could be invented for the chastisement of so notorious an offender. After a long consultation, the council came to a resolution, that, unless the pretended criminal renounced Christ, he should be hung on the rack, and his limbs cut off one after another, joint by joint. The sentence was no sooner made public but the whole city flocked to see this uncommon execution, and the Christians, falling prostrate on the ground, poured forth their prayers to God for the martyr's perseverance, who had been carried out from the court without delay to the place of execution. When he was arrived there, he begged a moment's respite, and, turning his face toward the East, fell on his knees, and, lifting up his eyes to heaven, prayed with great fervor. After waiting some time, the executioners approached the intrepid servant of Christ, and displayed their naked scimitars and other frightful weapons and instruments before his eyes; then they took hold of his hand, and violently stretched out his arm; and in that posture explained to him the cruel death he was just going to suffer, and pressed him to avert so terrible a punishment by obeying the king. His birth, and the high rank which he had held in the empire, the flower of his age, and the comeliness and majesty of his person, moved the whole multitude of spectators to tears at the sight. The heathens conjured him with the most passionate and moving expressions and gestures to dissemble his religion only for the present time, saying he might immediately return to it again. The martyr answered them: "This death, which appeared to them to wear so dreadful a face, was very little for the purchase of eternal life." Then, turning to the executioners, he said: "Why stand ye idle looking on? Why begin ye not your work?" They therefore cut off his right thumb. Upon which he prayed thus, aloud: "O Saviour of Christians, receive a branch of the tree. It will putrify, but will bud again, and, as I am assured, will be clothed with glory." The judge, who had been appointed by the king to oversee the execution, burst into tears at this spectacle, and all the people that were present did the same, and many cried out to the martyr: "It is enough that you have lost thus much for the sake of religion. Suffer not your most tender body thus to be cut piecemeal and destroyed. You have riches; bestow part of them on the poor for the good of your soul; but die not in this manner." St. James answered: "The vine dies in winter, yet revives in spring; and shall not the body when cut down sprout up again?" When his first finger was cut

¹ Num. xxiii, 10.² Prov. x, 28.

off, he cried out: "*My heart hath rejoiced in the Lord; and my soul hath exulted in his salvation.*"¹ Receive, O Lord, another branch." Here the joy of his heart seemed sensibly to overcome the pain he suffered, and appeared visibly in his countenance. At the lopping off of every finger, he exulted and thanked God afresh. After the loss of the fingers of his right hand, and again after those of his left, he was conjured by the judges to conform, and save himself. To whom he meekly answered: "He is not worthy of God, who, after putting his hand to the plough, shall look back." The great toe of his right foot was next cut off, and followed by the rest; then the little toe of the left foot, and all the others after it. At the loss of each part, the martyr repeated the praises of God, exulting as at a subject of fresh joy. When his fingers and toes were lopped off, he cheerfully said to the executioners: "Now the boughs are gone, cut down the trunk. Do not pity me; for my heart hath rejoiced in the Lord, and my soul is lifted up to him who loveth the humble and the little ones." Then his right foot, after that his left foot, next the right, then the left hand were cut off. The right arm, and the left; then the right, and after that the left leg felt the knife. Whilst he lay weltering in his own blood, his thighs were torn from the hips. Lying a naked trunk, and having already lost half his body, he still continued to pray, and praise God with cheerfulness, till a guard, by severing his head from his body, completed his martyrdom. This was executed on the 27th of November, in the year of our Lord 421, the second of king Vararanes. The Christians offered a considerable sum of money for the martyr's relics, but were not allowed to redeem them. However, they afterward watched an opportunity, and carried them off by stealth. They found them in twenty-eight different pieces, and put them with the trunk into a chest or urn, together with the congealed blood, and that which had been received in linen cloths. But part of the blood had been sucked up by the sun, and its rays were so strongly dyed therewith as to tinge the sacred limbs of the martyr, upon which they darted, with a red color. The author of these Acts, who was an eye-witness, adds: "We all, suppliant, implored the aid of the blessed James." The faithful buried his remains in a place unknown to the heathens. The triumph of this illustrious penitent and martyr has, in all succeeding ages, been most renowned in the churches of the Persians, Syrians, Coptes, Greeks, and Latins. See his genuine Chaldaic Acts in Steph. Assemani, Acta Mart. Orient. t. 1, p. 237. The Greek translation copied by Metaphrastes, &c. has been interpolated. See likewise the learned Jos. Assemani, Bibl. Orient. p. 181 and 402. Also in Calendar. Univ. t. 5, p. 387; and Orsi. l. 27, n. 6, t. 12, p. 9.

¹ Ps. xv, 9.

ST. MAHARSAPOR, M.

THIS glorious martyr was a Persian prince of noble extraction, but far more distinguished by his virtue, and by his zeal for the Christian faith. On this account the persecution was no sooner raised by Isdegerdes, but Maharsapor was seized the first of all, together with Parsees and Sabutaca. The two latter, after divers tortures, finished their martyrdom by the order and sentence of a judge named Hormisdavarus, a man raised to that dignity from a slave, but still baser by his manners than by his birth. By this inhuman and vile magistrate Maharsapor was often examined, and put to the torture; after which he was left to languish three years in prison, in stench and hunger. This term being elapsed, the same judge again examined the champion of Christ, and, finding him steadfast and invincible in confessing Christ, he condemned him to be thrown into a dark pit, there to perish with hunger. Several days after this sentence had been executed, certain officers and soldiers opened the pit, and found the martyr's body without life indeed, but in light, and on his knees, as if he had been at prayer, in which posture the saint, triumphing by such a death over his enemies, had breathed out his pure soul. St. Maharsapor suffered in October, in the year of our Lord 421, the second of Vararanes V. See Stephen Evodius Assemani, Act. Mart. Orient, t. 1, p. 234.

SAINT VIRGIL BISHOP OF SALTZBURG, C.

ST. VIRGIL was born in Ireland, and distinguished at home for his learning and virtue. Travelling into France in the reign of king Pepin, he was courteously received by that prince, who kept him two years near his person, till the see of Juvave, since called Saltzburg, falling vacant, he recommended him to that bishopric, and wrote in his favor to Odilo, duke of Bavaria, his friend and brother-in-law. Virgil trembled at the prospect, and, for two years, commissioned Dobda, a bishop whom he had brought with him from Ireland, to perform the episcopal functions, reserving to himself only the office of preaching and instructing, till he was compelled by his colleagues to receive the episcopal consecration in 766. He rebuilt magnificently the abbey of St. Peter at Saltzburg, of which he had been himself for some time abbot, and he translated thither the body of St. Rupert, founder of that see. This church became afterward the cathedral. St. Virgil baptized at Saltzburg two successive dukes of Carinthia, Chetimar and Vetune, and sent thither fourteen preachers under the conduct of Modestus, a bishop who planted the faith in that country. Having settled the affairs of his own church, he made a visita-

tion of that of Carinthia, as far as the borders of the Huns, where the Drave falls into the Danube. Soon after his return home he was taken ill of a slow fever, and, after a fervent preparation, cheerfully departed to our Lord on the 27th of November, 784. Among the many saints who governed the see of Saltzburg, whose lives Canisius has collected, there is none to whom that church and its temporal principality are more indebted than to St. Virgil. See his life in Canisius, Lect. Ant.; Mabillon, Act. Ben. t. 4, p. 310; Ware's Writers of Ireland; Colgan, &c.

ST. SECUNDIN,

BISHOP OF DUNSEACHLIN, OR DUNSAGHLIN, IN MEATH, CALLED BY THE IRISH, SEACHNAL.

HE was nephew and disciple to St. Patrick, and died, 447. See Colgan; Ware; and the note on St. Ultan, 4th of Sept. p. 416.

NOVEMBER XXVIII.

ST. STEPHEN THE YOUNGER, M.

From his authentic Acts, carefully compiled forty-two years after his death by Stephen of Constantinople; also from Cedrenus and Theophanes. See Ceillier, t. 18, p. 521; and Jos. Assemani, in Calend. Univ. t. 5, p. 389.

A. D. 764.

ST. STEPHEN, surnamed the Younger, or of St. Auxentius's Mount, one of the most renowned martyrs in the persecution of the Iconoclasts, was born at Constantinople in 714, and dedicated to God by his parents before he came into the world. They were rich in temporal possessions, but much richer in virtue; and took special care to see their son provided with proper masters, and grounded in pious sentiments from his infancy. Thus he was instructed in the perfect knowledge of the Catholic Faith, and his tender breast was fortified by the love and practice of the duties of religion; by which antidotes he was afterward preserved from the poison of profane novelties. Leo the Isaurian, who was infamous for the sacriligious plunder of many churches, and for several other crimes, as Theophanes relates, to the vices of impiety and tyranny added that of heresy, being prevailed upon by the Jews, whom he had persecuted a little before, to oppose the respect paid by the faithful to holy images. The tyrant endeavored to establish his error by a cruel persecution, and the parents of our saint, with many others, left their country, that they might not be exposed to the danger of offending God by staying there. To dispose of their son in a way

suitable to his pious inclinations, and their own views in his education, they placed him when he was fifteen years old in the monastery of St. Auxentius, not far from Chalcedon, and the abbot admitted him in the year following to the monastic habit and profession. Our saint entered into all the penitential exercises of the community with incredible ardor, and his first employment was to fetch in the daily provisions for the monastery. The death of his father, which happened some time after, obliged him to make a journey to Constantinople, where he sold his whole fortune, and distributed the price among the poor. He had two sisters; one of whom was already a nun at Constantinople; the other he took with his mother into Bithynia, where he placed them in a monastery. Stephen made sacred studies and meditation on the holy scriptures, his principal employment, and the works of St. Chrysostom were his Commentary on the Divine Oracles. John the abbot dying, the saint, though but thirty years of age, was unanimously placed at the head of the monastery. This was only a number of small cells scattered up and down the mountain, one of the highest in that province; and the new abbot succeeded his predecessor in a very small cave on the summit, where he joined labor with prayer, copying books, and making nets; by which he gained his own subsistence, and increased the stock of his monastery for the relief of the poor. His only garment was a thin sheep-skin, and he wore an iron girdle round his loins. Great numbers renounced the world to serve God under his direction. And a young widow of great quality, who changed her name to that of Anne, became his spiritual daughter, and took the religious veil in a nunnery situate at the foot of his mountain. After some years, Stephen, out of a love of closer retirement, and a severer course of life, resigned his abbacy to one Marinus, built himself a remote cell, much narrower than his cave, so that it was impossible for him to lie or stand up in it at his ease, and shut himself up in this sepulchre in the forty-second year of his age.

Constantine Copronymus carried on for twenty years the war which his father Leo had begun against holy images. In 754, he caused a pretended council of three hundred and thirty-eight Iconoclast bishops to meet at Constantinople, and to condemn the use of holy images as a remnant of idolatry,¹ and in all parts of the empire persecuted the Catholics, to compel them to subscribe to this decree. His malice was chiefly levelled against the monks, from whom he apprehended the most resolute opposition. Being sensible of the influence of the example of our saint, and the weight which the reputation of his sanctity gave to his actions, he was particularly solicitous to engage his sub-

¹ Conc. t. 7, p. 401.

scription. Callistus, a patrician, was despatched to him on that errand, and used all the arts in his power to prevail with the saint to consent with the emperor's desire; but he was obliged to return full of confusion at a miscarriage where he had promised himself certain success. Constantine, incensed at St. Stephen's resolute answers, which the patrician reported to him, sent Callistus back with a party of soldiers with an order to drag him out of his cell. They found him so wasted with fasting, and his limbs so much weakened by the straitness of his cell, that they were obliged to carry him on their shoulders to the bottom of the mountain, and there they kept him under a strong guard. Witnesses were suborned to accuse the saint, and he was charged with having criminally conversed with the holy widow Anne. This lady protested he was innocent, and called him a holy man; and because she would not come into the emperor's measures, she was severely whipped, and then confined to a monastery at Constantinople, where she died soon after of the hard usage she suffered.

The emperor seeking a new occasion to put Stephen to death, persuaded one of his courtiers called George Syncretus to draw him into a snare. Constantine had forbid the monasteries to receive any novice to the habit. George, going to Mount St. Auxentius, fell on his knees to St. Stephen, and begged to receive the monastic habit. The saint knew him to belong to the court, because he was shaved, the emperor having forbid any at his court to wear beards. But the more St. Stephen urged the emperor's prohibition, the more earnestly the imposter pressed him to admit him to the habit, pretending that both his temporal safety from the persecutors, and his eternal salvation depended upon it. Soon after he had received the habit, he ran with it to the court, and the next day the emperor produced him in that garb in the amphitheatre before the people, who were assembled by his order for that purpose. The emperor inflamed them by a violent invective against the saint and the monastic order; then publicly tore his habit off his back, and the populace trampled upon it. The emperor immediately sent a body of armed men to St. Auxentius's Mount, who dispersed all the monks, and burnt down the monastery and church to the very foundation. They took St. Stephen from the place of his confinement there, and carried him to the seaside, striking him with clubs, taking him by the throat, tearing his legs in the thorns, and treating him with injurious language. In the port of Chalcedon they put him on board of a small vessel, and carried him to a monastery at Chrysopolis, a small town not very far from Constantinople, where Callistus and several Iconoclast bishops, with a secretary of state, and another officer, came to visit and examine him. They treated him first with civility, and afterward

with extreme harshness. He boldly asked them how they could call that a general council which was not approved by the pope of Rome, without whose participation the regulation of ecclesiastical affairs was forbid by a canon. Neither had the patriarchs of Alexandria, Antioch, or Jerusalem, approved of that assembly. He, with the liberty of a martyr, defended the honor due to holy images, insomuch that Callistus, when they returned to Constantinople, said to the emperor: "My lord, we are overcome; this man is very powerful in argument and learning; and despises death." The emperor, transported with rage, condemned the holy man to be carried into banishment into the island of Proconesus, in the Propontis. In that place he was joined by many of his monks, and his miracles increased the reputation of his sanctity, and multiplied the defenders of holy images. This circumstance mortified the tyrant, who, two years after, ordered him to be removed to a prison in Constantinople, and loaded with irons. Some days after, the saint was carried before the emperor, who asked him whether he believed that men trampled on Christ by trampling on his image. "God forbid," said the martyr. Then taking a piece of money in his hand, he asked what treatment he should deserve who should stamp upon that image of the emperor. The assembly cried out that he ought to be severely punished. "Is it then," said the saint, "so great a crime to insult the image of the emperor of the earth; and none to cast into the fire that of the king of heaven?" Some days after this examination, the emperor commanded that he should be beheaded, but recalled the sentence before the martyr arrived at the place of execution, resolving to reserve him for a more cruel death; and, after some deliberation, sent an order that he should be scourged to death in prison. They who undertook this barbarous execution left the work imperfect. The tyrant, understanding that he was yet alive, cried out: "Will no one rid me of this monk?" Whereupon certain courtiers stirred up a mob of impious wretches, who, running to the jail, seized the martyr, dragged him through the streets of the city, with his feet tied with cords, and many struck him with stones and staves, till one despatched him by dashing out his brains with a club. The rest continued their insults on his dead body till his limbs were torn asunder, and his brains and bowels left on the ground. Cedrenus places his martyrdom in the year 764, who seems to have been better informed than Theophanes, who mentions it in 757.

The martyrs, under their torments and the ignominy of a barbarous death, seem the most miserable of men to carnal eyes, but to those of faith nothing is more glorious, nothing more happy. What can be greater or more noble than for a man to love those who most unjustly hate and persecute him,

and only to wish and pray for their temporal and eternal happiness? To bear the loss of all that the world can enjoy, and to suffer all pains rather than to depart in the least tittle from his duty to God? What marks do we show of this heroic fortitude, of this complete victory over our passions, of this steady adherence to God and the cause of virtue? This heroic disposition of true virtue would appear in smaller trials, such as we daily meet with, if we inherited the spirit of our holy faith. Let us take a review of our own hearts, and of our conduct, and examine whether this meekness, this humility, this charity, and this fortitude appear to be the spirit by which our souls are governed? If not, it behooves us without loss of time to neglect nothing for attaining that grace by which our affections will be moulded into this heavenly frame, the great fruit of our divine religion.

SAINT JAMES OF LA MARCA OF ANCONA, C.

THE small town of Monbrandon, in the Marca of Ancona, the ancient Picenum, a province of the ecclesiastical state in Italy, gave birth to this saint. His parents, though of low condition, were very virtuous, and educated him in sentiments of true piety and religion. A neighboring priest taught him Latin, and he was young when he was sent to the university of Perugia, where his progress in learning soon qualified him to be chosen preceptor to a young gentleman of Florence. This student's father, who was a magistrate in that city, was much taken with the virtue and prudence of our saint, engaged him to accompany his son to Florence, and procured him a considerable post in that republic. St. James observed that in the hurry of worldly business men easily forget to converse sufficiently with God and themselves, and that, shutting themselves up in it, they become part of that vortex which hurries time and the world away without looking any further; also, that whilst we hear continually the discourse of men, we are apt insensibly to take in, and freight ourselves with the vices of men. Against these dangers, persons who live in the world, must use the antidote of conversing much with God. This James did by assiduous prayer and recollection, in which exercises he found such charms that he resolved to embrace a religious and penitential life. These were the dispositions of his soul when, travelling near Assisium, he went into the great church of the Portiuncula to pray, and being animated by the fervor of the holy religious men who there served God, and by the example of their blessed founder St. Francis, he determined to petition in that very place for the habit of the Order. The brethren received him with open arms, and he was sent to per-

form his novitiate in a small austere convent near Assisium, called, Of the Prisons. He began his spiritual war against the devil, the world, and the flesh, with assiduous prayer, and extraordinary fasts and watchings; and the fervor of his first beginnings was, by his fidelity in corresponding with divine grace, crowned with such constancy and perseverance as never to suffer any abatement. After the year of his probation was completed he returned to the Portiuncula, and, by his solemn vows, offered himself a holocaust to God. For forty years he never passed a day without taking the discipline; he always wore a rough hair-shirt, or an iron coat of mail armed with short sharp spikes; allowing himself only three hours for sleep, he spent the rest of the night in holy meditation and prayer; flesh-meat he never touched, and he ate so little that it seemed a miracle how he could live. He said mass every day with wonderful devotion. Out of a true spirit of humility and penance he was a great lover of poverty, and it was a subject of joy to him to see himself often destitute of the most necessary things. He copied for himself most of the few books he allowed himself the use of, and he always wore a mean threadbare habit. His purity during the course of his whole life was spotless; and he shunned as much as possible all conversation with persons of the other sex, and made this very short, when it was necessary for their spiritual direction; and he never looked any woman in the face. In the practice of obedience, he was so exact, that, once, having received an order to go abroad, when he had lifted up the cup near his mouth to drink, he set it down again, and went out immediately without drinking; for he was afraid to lose the merit of obedience by the least delay.

His zeal for the salvation of souls seemed to have no bounds, and for forty years together he never passed a single day without preaching the word of God either to the people or to the religious of his own Order. His exhortations were vehement and efficacious; by one sermon at Milan he converted thirty-six lewd women to a most fervent course of penance. Being chosen archbishop of that city, he fled, and being taken he prevailed by entreaties and persuasions to be allowed to pursue his call in the functions of a private religious missionary. He accompanied St. John Capistran in some of his missions in Germany, Bohemia, and Hungary, and was sent thrice by the popes Eugenius IV, Nicholas V, and Calixtus III into this last kingdom. He wrought several miracles at Venice, and at other places, and raised from dangerous sicknesses the duke of Calabria, and king of Naples. A question was at that time agitated with great warmth, particularly between the Franciscan and Dominican friars, whether the precious blood of Christ, which was separated from the body during his passion, remained always hypostatically

united to the Divine Word; and St. James was accused in the inquisition of having advanced the negative; but was dismissed with honor. The saint died of a most painful colic in the convent of the Holy Trinity of his Order, near Naples, on the 28th of November, in the year 1476, being ninety years old, of which he had spent seventy in a religious state. His body is enshrined in a rich chapel which bears his name in the church called our Lady's the New, at Naples. He was beatified by Urban VIII, and canonized in 1726, by Benedict XIII, who had been himself an eye-witness to a miracle performed in favor of a person that had recourse to his intercession. See his life by Mark of Lisbon, bishop of Porto; and in verse by Sanazar; also the life of Benedict XIII, by Tournon, t. 6.

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## NOVEMBER XXIX.

### ST. SATURNINUS, BISHOP OF TOULOUSE, M.

From his authentic Acts in Surius and Ruinart, quoted by St. Gregory of Tours, l. 1 Hist. c. 28. See Tillemont, t. 3, p. 297; Calmet, Hist. de Lorraine, l. 3, p. 130; Rivet, Hist. Littér. de la France, t. 1, p. 306.

A. D. 257.

ST. SATURNINUS went from Rome by the direction of pope Fabian, about the year 245, to preach the faith in Gaul, where St. Trophimus, the first bishop of Arles, had some time before gathered a plentiful harvest. In the year 250, when Decius and Gratus were consuls, St. Saturninus fixed his episcopal see at Toulouse. Fortunatus tells us<sup>1</sup> that he converted a great number of idolaters by his preaching and miracles. This is all the account we have of him till the time of his holy martyrdom. The author of his Acts, who wrote about fifty years after his death, relates that he assembled his flock in a small church; and that the capitol, which was the chief temple in the city, lay in the way between that church and the saint's habitation. In this temple oracles were given; but the devils were struck dumb by the presence of the saint as he passed that way. The priests spied him one day going by, and seized and dragged him into the temple, declaring that he should either appease the offended deities by offering sacrifice to them, or expiate the crime with his blood. Saturninus boldly replied: "I adore one only God, and to him I am ready to offer a sacrifice of praise. Your gods are devils, and are more delighted with

the sacrifice of your souls than with those of your bullocks. How can I fear them who, as you acknowledge, tremble before a Christian?" The infidels, incensed at this reply, abused the saint with all the rage that a mad zeal could inspire, and, after a great variety of indignities, tied his feet to a wild bull, which was brought thither to be sacrificed. The beast, being driven from the temple, ran violently down the hill, so that the martyr's skull was broken, and his brains dashed out. His happy soul was released from the body by death, and fled to the kingdom of peace and glory, and the bull continued to drag the sacred body, and the limbs and blood were scattered on every side, till the cord breaking, what remained of the trunk was left in the plain without the gates of the city. Two devout women laid the sacred remains on a bier, and hid them in a deep ditch, to secure them from any further insult, where they lay in a wooden coffin till the reign of Constantine the Great. Then Hilary, bishop of Toulouse, built a small chapel over this his holy predecessor's body. Sylvius, bishop of that city toward the close of the fourth century, began to build a magnificent church in honor of the martyr, which was finished and consecrated by his successor Exuperius, who with great pomp and piety translated the venerable relics into it. This precious treasure remains there to this day with due honor. The martyrdom of this saint probably happened in the reign of Valerian in 257.

Another ST. SATURNINUS is named on this day in the Roman Martyrology, who was beheaded for the faith at Rome with St. Sisinianus, in the reign of Dioclesian, in 304, and interred two miles from the city on the road to Nomentum.

In the spirit of the primitive apostles of nations we see what that of a true disciple of Christ ought to be. What was a Christian in those happy times of fervor? He was a man penetrated with the most lively sentiments of his own nothingness; yet courageous and magnanimous in his humility; disengaged from and raised above the world; crucified to his senses, and dead to himself; having no interest but that of Jesus Christ; mild, affable, patient, full of tenderness and charity for others, burning with zeal for religion, always ready to fly to the remotest parts of the globe to carry the light of the gospel to infidels, or to die with the martyrs in defence of the divine truth. Such a spirit and such a life, is something far greater and more astonishing than any signs or external miracles. What wonder if such men converted an infidel world, subdued the hearts of many immersed in vice, and wedded to the earth; and infused into others the spirit of that holy and divine religion which their lives and whole conduct preached more powerfully than their words?

<sup>1</sup> L. 2, c. 9.

## S. RADBOD, BISHOP OF UTRECHT, C.

THIS holy prelate was, by his father, of noble French extraction; and, by his mother, Radbod, the last king or prince of the Frisons was his great grandfather, whose name was given him by his mother. The first tincture of learning and piety he received under the tuition of Gunther, bishop of Cogn, his uncle by the mother; his education was completed in the courts of the emperors Charles the Bald, and his son Lewis the Stammerer, to which he repaired, not to aspire after honors, but to perfect himself in the sciences, which were taught there by the ablest masters. The hymns and office of St. Martin, an eclogue on St. Lebin, a hymn on St. Swibert, and some other pious poems which are extant, are monuments of his piety and application to polite literature, as it was then cultivated; but the sacred duties principally employed him. In a short chronicle which he compiled, he says upon the year 900: "I, Radbod, a sinner, have been assumed, though unworthy, into the company of the ministers of the church of Utrecht; with whom I pray that I may attain to eternal life." Before the end of that year he was unanimously chosen bishop of that church, but opposed his election, understanding how much more difficult and dangerous it is to command than to obey. The obstacles which his humility and apprehensions raised, being at length removed, he put on the monastic habit, his most holy predecessors having been monks, because the church of Utrecht had been founded by priests of the monastic Order. After he had received the episcopal consecration, he never tasted any flesh meat, often fasted two or three days together, and allowed himself only the coarsest and most insipid fare. His charity to the poor was excessive. By a persecution raised by obstinate sinners he was obliged to leave Utrecht; and died happily at Daventer, on the 29th of November in 918. See his life wrote by one in the same century in Mabillon, sæc. 5 Ben.; et Annal. Ben. t. 3, l. 40, § 26; Usuard; Molanus; Miræus; Becka, &c.

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 NOVEMBER XXX.

## ST. ANDREW, APOSTLE.

The Acts of this apostle's martyrdom, though rejected by Tillemont, &c. are maintained to be genuine by Nat. Alexander, Hist. t. 1, and by Mr. Woog, professor of history and antiquities at Leipsic, in learned dissertations published in 1748 and 1751. The authority of this piece being contested, little stress is laid upon it; and the following account is gathered from the sacred writings, and those of the fathers.

ST. ANDREW was a native of Bethsaida, a town in Galilee, upon the banks of the lake

of Genesareth. He was the son of Jonas or John, a fisherman of that town, and brother to Simon Peter, but whether elder or younger the holy scriptures have not acquainted us. They had afterward a house at Capharnaum, where Jesus lodged when he preached in that city. It is no small proof of the piety and good inclinations of St. Andrew, that when St. John Baptist began to preach penance in the desert, he was not content with going to hear him as others did, but became his disciple, passed much of his time in hearing his instructions, and studied punctually to practise all his lessons and copy his example; but he often returned home to his fishing trade. He was with his master when St. John Baptist seeing Jesus pass by the day after he had been baptized by him, said: *Behold the Lamb of God.*<sup>1</sup> Andrew, by the ardor and purity of his desires, and his fidelity in every religious practice, deserved to be so far enlightened as to comprehend this mysterious saying, and, without delay, he and another disciple of the Baptist went after Jesus, who drew them secretly by the invisible bands of his grace, and saw them with the eyes of his spirit before he beheld them with his corporal eyes. Turning back as he walked, and seeing them follow him, he said, *What seek ye?* They said, they desired to know where he dwelt; and he bade them come and see. There remained but two hours of that day, which they spent with him, and, according to several fathers, the whole night following. "O how happy a day, how happy a night did they pass!" cries out St. Austin.<sup>2</sup> "Who will tell us what things they then learned from the mouth of their Saviour. Let us build ourselves a dwelling for him in our hearts, to which he may come, and where he may converse with us." For this happiness is enjoyed by a soul which opens her affections to God, and receives the rays of his divine light in heavenly contemplation. The joy and comfort which St. Andrew felt in that conversation are not to be expressed by words. By it he clearly learned that Jesus was the Messiah and the Redeemer of the world, and resolved from that moment to follow him; he was the first of his disciples, and therefore is styled by the Greeks *the Protoclet*, or First Called.

Andrew, who loved affectionately his brother Simon, called afterward Peter, could not rest till he had imparted to him the infinite treasure which he had discovered, and brought him to Christ, that he might also know him. Simon was no sooner come to Jesus, but the Saviour of the world admitted him as a disciple, and gave him the name of Peter. The brothers tarried one day with him to hear his divine doctrine, and the next day returned home again. From this time

<sup>1</sup> John i, 36.

<sup>2</sup> S. Aug. Tr. 7 in Joan. n. 9, t. 3, p. 345.

they became Jesus's disciples, not constantly attending upon him, as they afterward did, but hearing him frequently, as their business would permit, and returning to their trade and family affairs again. Jesus, in order to prove the truth of his divine doctrine by his works, wrought his first miracle at the marriage at Cana in Galilee, and was pleased that these two brothers should be present at it with his holy mother. Jesus, going up to Jerusalem to celebrate the Passover, staid some days in Judæa, and baptized in the Jordan. Peter and Andrew, also baptized by his authority, and in his name. Our Saviour being come back into Lower Galilee in autumn, and meeting one day Peter and Andrew fishing in the lake, before the end of the same year, called them to a constant attendance upon the ministry of the gospel, saying that he would make them fishers of men. Whereupon, they immediately left their nets to follow him, and never went from him again. The year following, the Son of God formed the college of his apostles, in which our two brothers are named by the evangelists at the head of the rest. Not long after, Jesus, went down to Capharnaum, and lodged at the house of Peter and Andrew, and, at the request of them both, cured Peter's wife's mother of a fever, by taking her by the hand, and rebuking the fever, by which it left her. When Christ would not send away the multitude of five thousand persons who had followed him into the desert, till they were refreshed with some food, St. Philip said two hundred pennyworth of bread would not suffice. But Andrew seemed to express a stronger faith, saying, there was a boy who had five barley loaves and two small fishes, which, indeed, were nothing among so many; but Christ could, if he pleased, exert his power, seeing he was greater than Eliseus who, with twenty loaves, fed a hundred men.<sup>1</sup> When Christ was at Bethania, at the house of Lazarus, a little before his Sacred Passion, certain Greeks who came to worship God at the festival, addressed themselves to Philip, begging him to introduce them to Jesus. Philip did not undertake to do it alone, but spoke to St. Andrew; and they both together spoke to their divine master, and procured these strangers that happiness. This shows the great credit St. Andrew had with Christ; on which account St. Bede calls him the Introducer to Christ, and says he had this honor, because he brought St. Peter to him. Christ having foretold the destruction of the temple, Peter, John, James, and Andrew asked him privately when that should come to pass, that they might forewarn their brethren to escape the danger.

After Christ's resurrection and the descent of the Holy Ghost, St. Andrew preached the

gospel in Scythia, as Origen testifies;<sup>1</sup> Sophronius, who wrote soon after St. Jerom, and translated his catalogue of illustrious men, and some other works into Greek, adds Sogdiana and Colchis. Theodoret tells us<sup>2</sup> that he passed into Greece; St. Gregory Nazianzen mentions particularly Epirus,<sup>3</sup> and St. Jerom Achaia.<sup>4</sup> St. Paulinus says<sup>5</sup> this divine fisherman, preaching at Argos, put all the philosophers there to silence. St. Philastrius tells us<sup>6</sup> that he came out of Pontus into Greece, and that in his time people at Sinope were persuaded that they had his true picture, and the pulpit in which he had preached in that city. The Muscovites have long gloried that St. Andrew carried the gospel into their country as far as the mouth of the Borysthenes, and to the mountains where the city of Kiow now stands, and to the frontiers of Poland.<sup>7</sup> If the ancients mean European Scythia, when they speak of the theatre of his labors, this authority is favorable to the pretensions of the Muscovites. The Greeks<sup>8</sup> understand it of Scythia, beyond Sebastopolis in Colchis, and perhaps also of the European; for they say he planted the faith in Thrace, and particularly at Byzantium, afterward called Constantinople. But of this we meet with no traces in antiquity. Several Calendars commemorate the feast of the chair of St. Andrew at Patræ in Achaia. It is agreed that he laid down his life there for Christ. St. Paulinus says<sup>9</sup> that, having taken many people in the nets of Christ, he confirmed the faith which he had preached, by his blood at Patræ. St. Sophronius, St. Gaudentius, and St. Austin assure us that he was crucified; St. Peter Chrysologus says,<sup>10</sup> on a tree: Pseudo-Hippolytus adds, on an olive-tree. In the hymn of pope Damasus it is barely mentioned that he was crucified. When the apostle saw his cross at a distance, he is said to have cried out:<sup>11</sup> "Hail precious cross, that hast been consecrated by the body of my Lord, and adorned with his limbs as with rich jewels.—I come to thee exulting and glad; receive me with joy into thy arms. O good cross, that hast received beauty from our Lord's limbs! I have ardently loved thee; long have I desired and sought thee; now thou art found by me, and art made ready for my longing soul; receive me into thy arms, taking me from among men, and present me to my master; that he who redeemed me on thee, may receive me by thee." Upon these ardent breathings St. Benard writes:<sup>12</sup>

<sup>1</sup> Ap. Eus.

<sup>2</sup> In Ps. cxvi.

<sup>3</sup> Or. 35.

<sup>4</sup> S. Hier. ep. 148.

<sup>5</sup> S. Paulin. Car. 24.

<sup>6</sup> C. 88.

<sup>7</sup> See Sigism. Herbersteinus; also Culcinus, ad 30 November.

<sup>8</sup> In Synaxario et Menæis. <sup>9</sup> Carm. 24, 25.

<sup>10</sup> Serm. 133.

<sup>11</sup> See his Acts; S. Peter Damian; S. Bernard, &c.

<sup>12</sup> Serm. 2, de S. Andreâ, n. 3.

<sup>1</sup> 4 or 2 Kings iv, 43.



“When he saw at a distance the cross prepared for him, his countenance did not change, nor did his blood freeze in his veins, nor did his hair stand on end, nor did he lose his voice, nor did his body tremble, nor was his soul troubled, nor did his senses fail him, as it happens to human frailty; but the flame of charity, which burned in his breast, cast forth sparks through his mouth.” The saint goes on, showing that fervor and love will make penance and labor sweet, seeing it can sweeten death itself, and, by the unction of the Holy Ghost, make even its torments desirable. The body of St. Andrew was translated from Patræ to Constantinople in 357, together with those of St. Luke and St. Timothy, and deposited in the church of the apostles, which Constantine the Great had built a little before. St. Paulinus and St. Jerom mention miracles wrought on that occasion. The churches of Milan, Nola, Brescia, and some other places were, at the same time, enriched with small portions of these relics, as we are informed by St. Ambrose, St. Gaudentius, St. Paulinus, &c.

When the city of Constantinople was taken by the French, cardinal Peter of Capua brought the relics of St. Andrew thence into Italy in 1210, and deposited them in the cathedral of Amalphi, where they still remain.<sup>1</sup> Thomas the Despot, when the Turks had made themselves masters of Constantinople, going from Greece into Italy, and carrying with him the head of St. Andrew, presented it to pope Pius II, in the year 1461, who allotted him a monastery for his dwelling, with a competent revenue, as is related by George Phranza, the last of the Byzantine historians, who wrote in four books the history of the Greek emperors after the Latins had lost Constantinople, with a curious account of the siege and plunder of that city by the Turks, in which tragical scene he had a great share, being Protovestiarus, one of the chief officers in the emperor's court and army.<sup>2</sup> It is the common opinion that the cross of St. Andrew was in the form of the letter X, styled a cross decussate, composed of two pieces of timber crossing each other obliquely in the middle. That such crosses were sometimes used is certain;<sup>3</sup> yet no clear proofs are produced as to the form of St. Andrew's cross. It is mentioned in the records of the duchy of Burgundy that the cross of St. Andrew was brought out of Achaia, and placed in the nunnery of Weaune near Marseilles. It was thence removed into the abbey of St. Victor in Marseilles, before the year 1250, and is still shown there. A part thereof enclosed in a silver case gilt, was carried

to Brussels by Philip the Good, duke of Burgundy and Brabant, who, in honor of it, instituted the Knights of the Golden Fleece, who, for the badge of their Order, wear a figure of this cross, called St. Andrew's cross, or the cross of Burgundy.\* The Scots honor St. Andrew as principal patron of their country, and their historians tell us that a certain abbot called Regulus, brought thither from Patræ, in 369, or rather from Constantinople some years later, certain relics of this apostle which he reposed in a church he built in his honor, with a monastery called Abernethy, where now the city of St. Andrew's stands.<sup>1</sup> Usher proves that many pilgrims resorted to this church from foreign countries, and that the Scottish monks of that place were the first who were called Culdees.<sup>1</sup> Hungus, king of the Picts, soon after the year 800, in thanksgiving for a great victory which he had gained over the Northumbrians, gave to this church the tenth part of all the land of his dominions. Kenneth II, king of the Scots, having overcome the Picts, and entirely extinguished their kingdom in North Britain in 845, repaired and richly endowed the church of St. Regulus or Rueil, in which the arm of St. Andrew was reverently kept.† The Muscovites say he preached the faith among them, and honor him as the principal titular saint of their empire. Peter the Great instituted under his name the first and most noble Order of knighthood, or of the blue ribbon; leaving the project of a second Order of St. Alexander Newski, or of the red ribbon, to be carried into execution by his widow.

St. Andrew, by conversing with Christ, extinguished in his breast all earthly passions

<sup>1</sup> See Combefis, Notat. ad Hippolyt. p. 32, t. 1, ed. Fabricii.

\* See F. Honoré, sur la Chevalerie; and principally Mr. Woog, the learned Lutheran professor, who has subjoined to his edition of St. Andrew's Acts, an accurate account of the orders, and guilds of fraternities instituted in honor of St. Andrew.

† The city of St. Andrew's, situate in the county of Fife, rose from the abbey, and was in a very flourishing condition when the university was erected, in 1441, by bishop Henry Wardlow, and confirmed by the pope. This university was much augmented by James Kennedy, the succeeding bishop, who was regent of the kingdom during the minority of James III. The next bishop, called Patrick Graham, gained a sentence at Rome, declaring that the archbishop of York had no jurisdiction over the see of St. Andrew's, and likewise obtained that this latter should be erected into an archbishopric. See Sir James Balfour; also Mr. Robert Keith's catalogue of the several bishops of Scotland, at Edinburgh, 1755, p. 20. The abbot of St. Andrew's of canon-regulars, (who succeeded the Culdees in this place, and were a filiation of the abbey of Scone), in parliament had the precedence of all the abbots in Scotland. See Mr. Robert Keith's account of the religious houses in Scotland, p. 237. But the abbey of Scone, upon the river Tay, a mile above Perth, in which the kings were

<sup>1</sup> See Ughelli, Italia Sacra, t. 7.

<sup>2</sup> Georgius Phranza, Protovestiarus, in chronico, l. 3, c. 26, p. 122, in supplemento Hist. Byzant. Venetiis, 1723.

<sup>3</sup> See Gaspar. Sagittarius, c. 8, p. 85, et Gretser, De Cruce, l. 1. c. 2, Oper. t. 1.

and desires, and attained to the happiness of his pure divine love. We often say to ourselves that we also desire to purchase holy love, the most valuable of all treasures, and the summit of dignity and happiness. But these desires are fruitless and mere mockery, unless we earnestly set about the means. In the first place, we must be at the expense (if that can be called an expense, which is the first step to true liberty and happiness) of laying a deep foundation of humility, meekness, and self-denial. We must first with the apostle leave all things; that is to say, we must sincerely and in spirit forsake the world (though we live in it), and must also renounce and die to ourselves before we can be admitted to the familiar converse of our Redeemer and God, or before he receives us to his chaste spiritual embraces, and opens to us the treasure of his choicest graces. This preparation and disposition of soul, it must be our constant care always to improve; for, in the same proportion that the world and self-love are banished from our hearts, shall we advance in divine love. But this great virtue, the queen, the form, and the soul of all perfect virtue, is learned, exercised, and improved, by conversing much with God in holy meditation, reading, and assiduous fervent prayer and recollection; also by its external acts, in all manner of good works, especially those of fraternal charity and spiritual mercy.<sup>2</sup>

### ST. NARSES, BISHOP, AND COMPANIONS, MM.

IN the fourth year of the great persecution raised by Sapor II, were apprehended Narses, bishop of Schiahareadat (the capital of Beth-Germa, a province in the heart of Persia), and Joseph, his disciple, whilst the king

<sup>1</sup> See Fordun, Scoti-Chr. l. 2. c. 46; Usher, Antiq. c. 15, p. 345.

<sup>2</sup> On the panegyrist on St. Andrew, See Fabricius in Biblioth. Græcâ, t. 6, 54; and in Codice Apocrypho Novi Testamenti, p. 707.

crowned, and where the royal marble chair, now at Westminster, was kept; and Holy-Rood-House, dedicated in honor of the holy cross, both of this Order, were more famous. The regular canons were most flourishing, and succeeded in most of the houses of the Culdees in Scotland. The chief monasteries of the Benedictine Order in Scotland were Dunfemline, in Perthshire, begun by Malcolm III, surnamed Canmore, where several kings were buried, and the shrine of St. Margaret was kept, and Coldingham in the shire of Berwick, which monastery was refounded by king Edgar, for monks, the ancient nunnery having been destroyed by the Danes. See Keith, *ib.*

The institution of the Order of knighthood in honor of St. Andrew is ascribed by the Scots to king Achaus in the eighth century, which seemed in a manner obliterated, when king James VII, revived it. The collar is made up of thistles and rue, the one not being to be touched without hurt; and the other being an antidote against poison.

happened to be in that city. When they were brought before him, he said to Narses: "Your venerable grey hairs, and the comeliness and bloom of your pupil's youth, strongly incline me in your favor. Consult your own safety and advantage; receive the sacred rites of the sun, and I will confer on you most ample rewards and honors; for I am exceedingly taken with your persons." The blessed Narses answered: "Your flattery is very disagreeable to us, because ensnaring, and tending to draw us over to a treacherous world. Even you, who enjoy whatever the world can give, and who promise it to others, will find it fleeing from you like a dream, and falling away like the morning dew. As for my part, I am now above fourscore years old, and have served God from my infancy. I pray him, again and again, that I may be preserved from so grievous an evil, and may never betray the fidelity which I owe him, by adoring the sun, the work of his hands." The king angrily said: "If you obey not without more ado, you shall this instant be led to execution." Narses replied: "If you had power, O king, to put us to death seven times over, we should never yield to your desires." The king then pronounced sentence, and the martyrs were immediately put into the hands of the executioners. The king was there in a *manzal* or *chan*, that is, a resting place on his journey. The martyrs were led out of the tents, and followed by an incredible multitude of people. At the place of execution Narses cast his eyes round about him on the crowd, and Joseph said to him: "See how the people gaze at you. They are waiting that you dismiss them and go to your own home." The bishop embracing him replied: "You are most happy, my blessed Joseph, who have broken the snares of the world, and have entered with joy, the narrow path of the kingdom of heaven." Joseph presented his head first to the executioner, which was struck off. They suffered on the 10th day of the moon of November, in 343.

In the same Acts, the martyrdom of several others about the same time is recorded. John, bishop of Beth-Seleucia, was put to death in the castle of Beth-Hascita, by order of Ardascirus prince of Persia, probably a son of Sapor. Isaac, priest of the town Hulsar, was stoned to death without the walls of Beth-Seleucia, by the command of the president of Adargusnasaphus. Papa, priest of Herminum, was put to death in the castle of Gabal, by prince Ardascirus, when he was viceroy of Hadiabus. Uhanam, a young clergyman, was stoned to death by certain apostate gentewomen of Beth-Seleucia, by order of the same prince. Guhsclatazades, a eunuch in the palace of Ardascirus, refused to sacrifice to the sun; whereupon that prince commanded Vartranes, an apostate priest who had shrunk at his trial and renounced

his faith, to kill him with his own hand. The wretch advanced; but, at first sight of the holy martyr, trembled, and stopped short, not daring for a considerable time to give a thrust. The martyr said to him: "Do you who are a priest come to kill me? I certainly mistake when I call you a priest. Accomplish your design, but remember the apostasy and end of Judas." At last the impious Vartranes made a trembling push, and stabbed the holy eunuch. The martyrs whose names follow, were of the laity; Sannes, Mares, Timæus, and Zaron, sealed their faith with their blood in the province of the Huzites; Bahutha, a most noble lady of Beth-Seleucia, was put to death for the same by order of the president; Tecla and Danacla, virgins of the same city, suffered death soon after her, under the same judge; Tatona, Mama, Mazachia, and Anne, virgins and citizens of Beth-Seleucia, suffered martyrdom without the walls of the city of Burcatha; the virgins Abiatha, Hathes, and Mamlacha, of the province of Beth-Germa, were massacred by order of king Sapor, when he made a progress through that country. See their genuine Chaldaic Acts published by Steph. Assemani, Act. Mart. Orient. t. 1, p. 97

SS. SAPOR AND ISAAC, BB. MAHANES, ABRAHAM, AND SIMEON, MM.

IN the thirtieth year of Sapor II, the Magians accused the Christians to the king, with loud complaints, saying: "No longer are we able to worship the sun, nor the air, nor the water, nor the earth; for the Christians despise and insult them." Sapor, incensed by their discourse against the servants of God, laid aside his intended journey to Aspharesa, and published a severe edict commanding the Christians every where to be taken into custody. Mahanes, Abraham, and Simeon were the first who fell into the hands of his messengers. The next day the Magians laid a new information before the king, saying: "Sapor, bishop of Beth-Nictor, and Isaac, bishop of Beth-Seleucia, build churches, and seduce many."\* The king answered in great wrath: "It is my command that strict search be made to discover the criminals throughout my dominions, and that they be brought to their trial within three days." The king's horsemen immediately flew day and night in swift journeys over the kingdom, and brought up the prisoners, whom the magians had particularly accused; and they were thrown into the same prison with the aforesaid confessors. The day after the arrival of this new company of holy champions, Sapor, Isaac,

Mahanes, Abraham, and Simeon were presented to the king, who said to them: "Have not you heard that I derive my pedigree from the gods? yet I sacrifice to the sun, and pay divine honors to the moon. And who are you who resist my laws, and despise the sun and fire?" The martyrs with one voice answered: "We acknowledge one God, and Him alone we worship." Sapor said: "What God is better than Hormisdatus, or stronger than the angry Armanes? and who is ignorant that the sun is to be worshipped?"\* The holy bishop Sapor replied: "We con-

\* From these and other Acts of the Persian martyrs it is clear that, besides a good and evil principle, the ancient Persians of the magian sect worshipped the four elements, principally fire, as inferior deities, and that the account which Prideaux, Samuel Clark, and especially Ramsay, have given us of their religion, is defective, and in some essential points entirely false. The laborious Dr. Hyde, who has left a monument of his extensive reading, in his book, On the Religion of the Ancient Persians, shows in what manner Zoroaster purged the Persian superstition of the grosser part of its more ancient idolatry, teaching the unity and immensity of the supreme deity, and regarding fire (which before his time was most grossly worshipped) merely as a minister and instrument of God; but he still retained a more refined worship of it, especially of Mythras or Myhir, the celestial fire of the sun, and he continued to maintain the perennial fire, though he abolished many of the grosser rites which the Persians observed in the worship of it before his time. The Guebres in Persia, a poor and despicable race, are allowed to be descendants of the magians. And the same is granted with regard to the Parsees, that is the ancient Persians, who fled from the swords of the Mahometans into the neighboring country of India, where they still pretend to adhere to their old superstitions, though they live amidst the Indian idolaters, and are dispersed as far as the neighborhood of Surat and Bombay. Their chief moghs or magians, who have the direction of their sacred rites and records, are in India called Dustoors. Mr. Grose, in his voyage to the East Indies, printed at London in 1757, takes notice that the religion or reform of Zoroaster was too uncompounded to satisfy the gross conceptions of the vulgar, and the lucrative views of the Dustoors in succeeding ages after his death; so that it retained not long its original purity. The same author learned from these Parsees that all the books of Zoroaster were destroyed (whether by accident, or on purpose he could not be informed), and that the present capital law-book of this people, called the Zendavastaw, written in the Pehlavi, or old Persian language, was pretended to have been compiled by memory, by Erda-Viraph, one of the chief magians. An abstract or translation of this into the modern Persian, was made by the son of Melik-Shadi, a Dustoor, who lived about a hundred and fifty years ago, and entitled Saud Dir, that is, The Hundred Gates. Mr. Grose assures us that it appears from this abstract that Erda-Viraph greatly adulterated the original doctrine of Zoroaster by interpolations, additions, and foisting in many superstitions. Such as he doubts not, are their not daring to be an instant without their cushee or girdle; their not venturing to pray before the sacred fire without having their mouth covered with a small square flap of linen, lest they should pollute the sacred fire by breathing on it, &c. (See *ib.* p. 355). From this observation we infer that doctor Hyde and Beausobre, in their account of the ancient magians, lay too great stress upon the customs and tenets of their descendants

\* The word *Beth* in Chaldaic signifies a hill; both these cities being built on hills, and standing in Assyria.

ness one only God, who made all things, and Jesus Christ born of him." The king commanded that he should be beaten on the mouth; which order was executed with such cruelty, that all his teeth were knocked out. Then the tyrant ordered him to be beaten with clubs, till his whole body was bruised and his bones broken. After this he was loaded with chains. Isaac appeared next. The king reproached him bitterly for having presumed to build churches, but the martyr maintained the cause of Christ with inflexible constancy. By the king's command, several of the chief men of the city who had embraced the faith, and abandoned it for fear of torments, were sent for, and by threats engaged to carry off the servant of God, and stone him to death. At the news of his happy martyrdom, St. Sapor exulted with holy joy,

and expired himself two days after in prison of his wounds. The barbarous king, nevertheless, to be sure of his death, caused his head to be cut off, and brought to him. The other three were then called by him to the bar; and the tyrant, finding them no less invincible than those who were gone before them, caused the skin of Mahanes to be flayed from the top of his head to the navel; under which torment he expired. Abraham's eyes were bored out with a hot iron, in such a manner, that he died of his wounds two days after. Simeon was buried in the earth up to his breast, and shot to death with arrows. The Christians privately interred their bodies. The glorious triumph of these martyrs happened in the year 339. See their genuine Chaldean Acts in Steph. Evod. Assomani, Acta Mart. Orient. t. 1, p. 226.

## DECEMBER I.

### ST. ELIGIUS, BISHOP OF NOYON, C.

(CALLED IN FRENCH ELOY).

From his life compiled in two books by his intimate friend St. Owen, bishop of Rouen, thirteen years after his death, extant in Surius; D'Acheri, Spicileg. t. 5, p. 147; translated into French with his homilies, by M. Lévesque, at Paris, in octavo, in 1693. See Fleury, p. 37, 38, 39; Rivet, Hist. Littér. t. 3, p. 595; Ceillier, t. 17, p. 682; Gallia Christiana Nova, t. 9, p. 984.

A. D. 659.

THE name of Eligius, and those of his father Eucherius, and his mother Terrigia, show this saint to have been born not of French, but of Roman Gaulish extraction. He was born at Catelat, two leagues north of Limoges, about the year 588. His parents, who were very virtuous, and in good circumstances, brought him up from his infancy in the fear of God, and, seeing him industrious, placed him with a goldsmith named Abbo, who was a considerable person, master of the mint at Limoges, and a devout servant of God. Eligius was a youth of uncommon genius and address, and, by his extraordinary application, arrived at an eminent skill in his profession. The qualities of his mind, and his steady virtue and religion exceedingly enhanced his reputation, and endeared him to all who had the happiness of his acquaintance. His heart was full of sincerity, his whole conduct was under the regulation of an exact prudence, and his temper sweet and obliging; his discourse was agreeable, modest, and easy, and his attendance on religious duties most assiduous and edifying. He never failed assisting at the whole divine office in the church, and never lost an opportunity of attending to sermons or spiritual instructions. The oracles of the Holy Scriptures he carefully laid up in his memory, and made them the subject of his profound meditation, that they might sink deeply into his soul, and that he might apply them to his own use.

Eligius having some business which called him into France, that is, on this side the Loire, became known to Bobo, treasurer to Clotaire II, at Paris. This king, to whom Bobo had

recommended him, gave the saint an order to make him a magnificent chair of state, adorned with gold and precious stones. Out of the materials the king furnished him, he made two such chairs or thrones, instead of one. The king admired the skill and honesty of the workman, and, finding by his discourse that he was a man of great parts, and endowed with excellent understanding, gave him a great share in his confidence, took him into his household, and made him master of the mint. His name is still to be seen on several gold coins struck at Paris in the reigns of Dagobert I and his son Clovis II, as appears from Le Blanc's History of Coins.<sup>1</sup> His great credit at court hindered him not from attending his profession, and he was much delighted in making rich shrines for the relics of saints. The tombs of St. Martin at Tours, and of St. Dionysius near Paris were sumptuously and curiously adorned by him.<sup>2</sup> The shrines also of St. Quintin, SS. Crispin and Crispinian at Soissons, St. Lucian, St. Piat, St. Germanus of Paris, St. Severinus, St. Genevieve, &c., were made by our saint. These employments were no impediments to his exercises of piety. Even whilst he was at work he had some good book open before him, on which he frequently cast an eye to instruct himself at the same time in the law of God, and to kindle a fresh flame of devotion in his affections. On the walls round his chambers were also placed pious books, particularly those of the Holy Scriptures, which he read for a considerable time after his hour of prayer and singing psalms. The corruption of a court never infected his soul, or impaired his virtue; such was his diligence in fencing his heart against it by the most powerful antidotes. He had not been long there, when he formed a resolution of entering upon a more devout and austere way of living, took a strict view of his whole life, made a general confession of all the actions

<sup>1</sup> Le Blanc, Hist. des Monnoies, p. 50, 54, Fleury, l. 37, n. 38.

<sup>2</sup> Vita S. Eligij, c. 32; Du Chesne, Franc. Script. t. 1, p. 578, n. 20

of his youth to a priest,<sup>1</sup> and imposed upon himself a severe penance. At first, when he went to court, he conformed to the fashion, and was magnificently habited, sometimes wearing nothing but silk, though at that time it was not very common; and he had waistcoats embroidered with gold, and sashes and purses adorned with gold and precious stones. Yet, even then, he privately wore a hair-shirt; and after he had entered upon a stricter course of virtue, he gave all his ornaments to the poor, and became so negligent in his dress, that he often girded himself with a cord. The king, when he saw him in this habit would often give him his own clothes and sash; but the saint gave to the poor all that he received from the king's bounty. The liberality of his sovereign enabled him to bestow great sums in alms. If any stranger asked for his house, he was answered: "Go into such a street, and to that part of it where you see a crowd of poor people." Wherever he went, he was followed by a great number of them, and he himself, or one of his servants, distributed victuals and money to them. He daily fed a great number at his own house, whom he served himself, and he ate what they left. He gave them wine and flesh, though he touched neither himself; and sometimes he fasted two or three days together. Sometimes, when the usual hour was come, and the table laid, he had nothing to give his poor people, having distributed all before; but he always relied upon providence, which never failed to supply him, either by means of the king, or of some pious persons. He took care to bury the bodies of malefactors, and was particularly zealous to ransom captives. When he knew that a slave was to be sold in any place, he made haste thither, and sometimes ransomed fifty or a hundred at a time, especially Saxons, who were sold in great companies. After he had set them at liberty he gave them their choice, either to return to their own country, or to continue with him, or to enter into monasteries; of these last he took particular care. One of the Saxon slaves whom he brought up with him in the practice of piety, became so eminent for sanctity, that he is commemorated among the saints on the 7th of January under the name of St. Theau. Several of his domestics sung the canonical office with him day and night. Among these are named Bauderic, his freed-man; Tituan, who waited on him in his chamber, was of the nation of the Suevi, and arrived at the crown of martyrdom; Buchin, who had been a pagan, and was afterward abbot of Ferrieres; Andrew, Martin, and John, who, by his means, became clerks. Several relics of saints were fastened to the ceiling of his room, under which he prostrated himself upon a hair cloth to pray; then he began to read, which he often broke off, to lift up his eyes to heaven,

<sup>1</sup> Vita S. Elig. c. 7.

sighing and weeping bitterly; for he was remarkable for an extraordinary tenderness of heart, and easily melted into tears. If the king pressed him to come to him, sending one messenger after another, he would not go till he had finished his devotions. He never went out of doors without praying first, and making the sign of the cross; and the first thing he did, after he returned, was to pray. Discretion, mixed with simplicity, appeared in his countenance; he was tall, had a handsome head, and a ruddy complexion; his hair was naturally curled. By the innocence and regularity of his life he made his court to his prince without design, more successfully than others do by flattery and other low arts.

Clotaire dying in 628, his son and successor, Dagobert, entertained so just an idea of the saint's virtue and wisdom, that he frequently consulted him preferably to all his council about public affairs, and listened to his directions for his own private conduct. Eligius took every favorable opportunity to inspire him with sentiments of justice, clemency, and religion. The king was so far from being offended at the liberty which the saint took in his counsels and admonitions, that he treated him with the greater regard; which drew on him the envy and jealousy of the whole court, particularly of the vicious part of the nobility, who did all in their power to blast his character. But their calumnies were too weak to do him any prejudice, and served only to give his virtue a fresh lustre, and enhance Dagobert's veneration for him, who loaded him with favors; though it never was in his power to make him rich, because all that the saint received, was immediately employed in relieving the necessitous, or in raising charitable and religious foundations. The first of these was the abbey of Solignac, which he built two leagues from Limoges, on a piece of ground granted him by the king for that purpose. The saint richly endowed it, peopled it with monks from Luxeu, and made it subject to the inspection of the abbot of that monastery. This new community increased considerably in a little time, and consisted of a hundred and fifty persons, who worked at several trades, and lived in admirable regularity. Dagobert also gave our saint a handsome house at Paris, which he converted into a nunnery, and placed in it three hundred religious women under the direction of St. Aurea, whose name occurs in the Roman Martyrology on the 4th of October. This monastery has since been given to the Barnabites, and the estates which belonged to it are now annexed to the bishopric of Paris. When the saint had begun this building, he found that it exceeded the measure of the land which he had specified to his majesty by one foot; upon which, being struck with great grief and remorse, he immediately went to the king, and, throwing himself at his feet, begged his pardon with

many tears. Dagobert, surprised at his caution, to recompense his piety, doubled his former donation. When the saint was gone out, he said to his courtiers: "See how faithful and careful those who serve Christ are. My officers and governors stick not to rob me of whole estates; whereas Eligius trembles at the apprehension of having one inch of ground which is mine." It not being then allowed to bury within cities, the saint made a burial-place for these nuns without the walls, and built there a church in honor of St. Paul, which is now a large parish-church. The inhabitants of Brittany having provoked the king by making frequent inroads and plunders, he sent Eligius upon an embassy to them, who prevailed upon Judicaël, their prince, to go in person to Paris, and by his submissions appease the king's anger.\* Dagobert being desirous to employ the saint in his most important commissions, pressed him to take an oath of fidelity, as was usual on such occasions. Eligius, having a scruple lest this would be to swear without sufficient necessity, excused himself with an obstinacy which for some time displeased the king. Still the saint persisted in his resolution, for fear of incurring the danger of offending God, and repeated his excuses with many tears, as often as the king pressed him on that score. Dagobert at length perceiving that the only motive of his reluctance was an extreme tenderness of conscience, graciously assured him that his conscientious delicacy was a more secure pledge of his fidelity than the strongest oaths of others could have been.

The extraordinary piety, and prudent fear of offending God, which St. Eligius showed in all his actions, made so strong an impression on the mind of St. Owen when he was but twelve years old and lived in the court, that the fervent young nobleman resolved to walk in his steps, and, as he grew up, contracted so close a friendship with him that they seemed to have but one heart and one soul. Whilst they were laymen, and lived at court, they zealously labored to maintain the purity of the faith, and the unity of the church. St. Eligius procured a council to be held at Orleans against certain heretics, drove a company of impious persons out of Paris, and, with St. Owen, employed his endeavors effectually to root out simony, a vice which had grievously infected France ever since the unhappy reign of Brunehaut. St. Desiderius, who lived then in the court of Dagobert, and was afterward made bishop of Cahors, was joined in holy friendship with these two saints; also St. Sulpicius, afterward archbishop of Bourges; and these holy men, by their mutual example, were a spur to each other in the heroic practice of every virtue.

\* Lebeuf (*Hist. du Diocèse de Paris*, t. 11) observes, from this life of St. Eligius, that the king's palace was then at Gentilly, at that time the most agreeable spot near Paris, though it is now a watery and disagreeable village.

The whole kingdom was exceedingly edified by the sanctity of these zealous courtiers, and the bishops took a resolution to procure them to be called into the episcopal Order. The sees of Noyon and Tournay, which had been united ever since St. Medard, in 512, and then comprised Upper Picardy, and all the provinces that lie between that country and the mouth of the Rhine, became vacant by the death of St. Acarius, in 639, and Saint Eligius was required to take upon him that arduous charge, and soon after, St. Owen was chosen bishop of Rouen. King Clovis II, who had succeeded his father Dagobert, stood in need of such ministers; but the spiritual good of so many souls took place. St. Eligius trembled at the sight of the burden, and obtained a delay of two years to prepare himself, during which time he was ordained priest, and practised the clerical duties. St. Owen did the like, having retired for that purpose beyond the Loire. They agreed to meet and receive the episcopal consecration together at Rouen, which they did on Sunday before Rogation-week, in 640, or, according to some, in 646. The inhabitants of the district of Ghent and Courtray, which then depended on the diocese of Noyon, were still pagans, and so fierce and savage that they would not so much as hear the gospel preached to them. This was the chief reason of choosing so zealous a pastor for them as St. Eligius. From Rouen he only went back to court to take his last leave of it, and thence he repaired straight to Noyon.\*

Our saint in this new dignity increased his fasts and watchings with his labors, and showed the same humility, the same spirit of poverty, penance, and prayer as before; also the same charity toward the poor and the sick, whom he continued frequently to serve with his own hands, regularly entertaining twelve poor persons at his own table on certain days in the week. He always took particular delight to be in the company of the poor, and often left his clergy and others, to shut himself up with them, and he

\* Thirteen bishops sat at Augusta Veromandorum, or Virmandis, long since a village. St. Medard was consecrated the fourteenth bishop in 530, and, that city having been destroyed by barbarians, translated his see to Noyon in 531, and was also made bishop of Tournay in 532. Saint Acarius, a monk of Luxeu, made bishop of Noyon and Tournay about the year 621, is styled saint by Molanus and Miræus; on his death St. Eligius was promoted to that see. (*Gall. Chr. Nov.* t. 9, p. 981).

By a decree of Eugenius III, in 1146, the see of Tournay was again separated, and has had from that time its own bishops, who soon after were created counts, and ranked among the twelve peers of France who officiate at the king's coronation. Tournay and Lille had received the faith in part by the preaching of St. Piat, mentioned by St. Gregory of Tours; but few traces of it remained when St. Eligius, by his zealous labors, entirely banished idolatry out of that flourishing country, and founded at Tournay the famous abbey of St. Martin, which, in the twelfth century, adopted the rule of Saint Bennet.

often clothed them, washed their faces and hands, and shaved their heads with his own hands. His pastoral solicitude, zeal, and watchfulness were most admirable. The first year he employed entirely in reforming his clergy, and regulating the manners of his Christian flock. After this, he turned his thoughts to the conversion of the infidels among the Flemings about Antwerp, and the Frisons and Suevi, as far as the sea-shore, especially about Ghent and Courtray. St. Amandus, born of a Roman family near Nantes, being the son of Serenus and Aman-tia, and a monk, had been ordained by the Gallican prelates a bishop of nations, in 626, and had begun to plant the faith in the neighborhood of Ghent,\* under the direction of St. Acarius bishop of Noyon; and in 636 St. Omer was ordained bishop of the Morini. But a great part of Flanders was chiefly indebted to St. Eligius for the happiness of receiving the light of the gospel. He preached in the territories of Antwerp, Ghent, and Courtray. The inhabitants, who at first were as fierce as wild beasts, were ready every day to tear him to pieces; yet he persevered exhorting them, desiring nothing more than martyrdom. He instructed, with more than paternal tenderness, those who long refused to hear him, took care of their sick, comforted them in their afflictions, assisted them in their wants, and employed every means that the most tender and ingenious charity could suggest, to overcome their obstinacy. The barbarians were at length softened, and considering his disinterestedness, his goodness, meekness, and mortified abstemious manner of living, they began to admire, and even to desire to imitate him. Many were converted, and these induced others to hear the holy prelate's sermons, from which they went in bodies to destroy their temples and idols of their own accord; then returned to the holy prelate, and desired baptism. Eligius usually tried and instructed them for a whole year before he admitted them to the sacred laver of regeneration. By his discourse he raised the minds of the supine and slothful barbarians to an affection for heavenly things, and inspired them with a meek and peaceable temper; he taught them the means of rooting out of their hearts the love of pleasures and riches, and of perfectly subduing the evil habits of lying, enmity, hatred, and revenge, and ceased not to inculcate the precept of fraternal charity. In his exhortations he joined prayers and tears with reprehensions and threats; for his sweetness and mildness had no mixture of weakness, and his apostolic vigor and severity had nothing in it of bitterness or

harshness. Every year at Easter he baptized great numbers both of old and young, whom he had brought to the knowledge of the true God in the space of the twelve preceding months, to whom he had long before given the habit of catechumens, and who had long exercised themselves in suitable practices of fervent devotion and penance. The prudence and zeal of our holy pastor were not less remarkable in bringing sinners after baptism to sincere penance. Many, like patients who in a fit of raving fall on the physicians that come to cure them, rose up against their holy bishop, because he refused to suffer them to live according to their passions and fancy. But Eligius considered that a charitable physician or tender father abandons not a sick patient who, in the violence of his fever, forgets the respect and obedience that is due to him, feared no dangers in the discharge of his pastoral duty, and in maintaining the indispensable laws of penance, and the rules of ecclesiastical discipline. Many sinners ran to receive penance by confessing their sins, and the holy bishop was very earnest in the care of their conversion. He exhorted all to frequent the churches, give alms, set their slaves at liberty, and practise all sorts of good works; and he engaged several of both sexes to embrace a monastic life. Once, not far from Noyon, he preached, on the feast of St. Peter, against dancing, which the people made a frequent occasion of many sins. Many murmured hereat, and even threatened the holy prelate; but he preached the next festival on the same subject with greater vehemence than ever. Hereupon, the incorrigible sinners openly threatened his life. The servants of the lord of the place went about stirring up the whole country against him; for such men, where they are not restrained by their master's authority, easily become lawless, and are the bane of a whole parish. The bishop at length found himself obliged to cut off these sons of Belial from the communion of the faithful, and to deliver them over to Satan, for the remedy of their souls. Fifty of them were afflicted by God, and made visible spectacles of his judgments; but, upon their repentance, were cured by the saint. St. Owen mentions many blind, lame, and sick persons, who received the benefit of their health, and use of their limbs, by the prayers of St. Eligius.

Among other prophecies, his prediction of the division of the French monarchy amongst the three sons of Clovis II, and its reunion under Theodoric, the youngest of them, was recorded by St. Owen, before its entire accomplishment.<sup>1</sup> This author informs us<sup>2</sup> that our saint assembled the people every day, and instructed them with indefatigable zeal; and he gives us an abstract of several of his discourses united in one; by which it appears

\* The Chronicle of the abbey of Blandinium or St. Peter's at Ghent, says that St. Amand enlarged the buildings and augmented the revenues of that monastery, built St. Martin's church at Courtray, and the churches of Bruges, Aldenburg, Rodenburg, and Oostburg. (See Sanders, l. 4 Gandavensium rerum, p. 289).

<sup>1</sup> Vita S. Elig. l. 2, c. 31; Fleury, l. 40, n. 9.

<sup>2</sup> Ib. l. 2, c. 14.



that his style was plain, simple, and without many ornaments, but tender and pathetic; and that he often borrowed whole passages from the sermons of St. Cæsarius, as was customary in France at that time. He often explained the obligation of the solemn vows or promises which Christians make at their baptism, exhorting the faithful to have them always before their eyes, and to be no less careful to practise, than to believe what they profess under the most sacred engagements. He insisted much on the obligation of alms-deeds, recommended the invocation of saints, and instructed the faithful to beware of superstitious practices then in vogue; among which he reckons the observation of unlucky days, the solemnizing of New-year's day with drinking and diversions, and the like. He strongly recommended prayer, the partaking of the body and blood of Christ, extreme-unction in time of sickness, and the sign of the cross to be always worn on our forehead, the efficacy of which sign he set forth. The seventeen homilies, which bear his name in the library of the fathers, cannot be his work; for the author had been a monk before he was bishop.<sup>1</sup> The charter of St. Eligius for the foundation of the abbey of Solignac is still extant.<sup>2</sup> The saint having governed his flock nineteen years and a half, was favored with a foresight of his death, and, a little before he was seized with his last sickness, foretold it to his disciples. Seeing them weep, he said: "Grieve not, my children; but rather congratulate with me. I have longed for this time, and, sighing under the miseries of this world, have wished for a releasement." Falling ill of a fever, he prayed almost without interruption; and, on the sixth day, convened his disciples, and made them a pathetic exhortation to a virtuous life. They bursting all together into tears, he was not able to refrain from weeping with them; and, on his knees, he commended them all to God, praying him not to abandon them, and to give them a holy pastor. After this, he continued his private prayers for several hours; then, reciting the canticle *Nunc dimittis*, &c. and fervently commending his soul into the hands of his Redeemer, he happily expired at one o'clock the next morning, on the 1st of December in 659, or in 665, if he was consecrated bishop in 646, being seventy years and some months old. Upon the news of his sickness, queen Bathildes set out from Paris with her children, the lords of her court, and a numerous train; but arrived only the morning after his death. She bathed the corpse with a flood of tears, and caused all preparations to be made for carrying it to her monastery at Chelles. Others were very desirous that it should be conveyed to Paris; but the people of Noyon so strenuously opposed it,

that the precious remains of their holy pastor were left with them, and the greatest part is kept at Noyon to this day. His body was deposited in the church of St. Lupus of Troyes, out of the walls, soon after called St. Eligius's, as St. Owen testifies. This monastery of St. Eligius is now of the Benedictine Order of the reformed congregation of Saint Maur. The relics of the saint were afterward translated into the cathedral. Several other churches lay claim to small portions. St. Owen relates many miracles which followed his death, and informs us that the holy abbess St. Aurea, who was swept off by a pestilence, with a hundred and sixty of her nuns, in 666, was advertised of her last hour some time before it, by a comfortable vision of St. Eligius. Queen Bathildes soon after, laying aside all ornaments of state, gave them all to the poor, except her gold bracelets, of which she caused a cross to be made, which she placed at the head of St. Eligius's monument. She also ordered a sort of canopy called *Repa*, to be made of gold and silver, and set it over his tomb. The noblemen of her court, imitating her example, offered abundance of gold and precious stones to adorn the same; and, as it shone very bright, it was covered in Lent with a linen cloth bordered with silk. A certain liquor which dropped from this linen cloth, cured various distempers.<sup>1</sup> Fleury takes notice from this circumstance, that it was the custom at that time to cover, on penitential days, whatever looked bright or shining in churches.

St. Eligius learned to be a saint, living in the world and in a court. But for this he studied neither to be of the world, nor to be withdrawn by the world from a constant application to religious duties. To attend to them, he sometimes excused himself even from waiting upon his prince, when called upon by him; nor would he remain in his service upon other conditions. In the world, conversation is a devoir of civility, charity, and friendship; but first it must be sincere, not formality and mere compliment, which is frequently the case. Men who are idolaters of themselves, are incapable of true charity towards others, jealousy, envy and resentment, being on every occasion easily kindled in their hearts. Hence, their protestations of friendship are often a base hypocrisy, and a traffic of mutual deceit, a disposition diametrically opposite to that of charity and simplicity. Secondly, conversation with men, must not take up a considerable part of our time, nor be a source of vain amusement or unprofitable fooleries. Toward those who would overwhelm us with idle visits, we are allowed, and, when necessary, ought to show some coolness, in order to break off a frivolous and fruitless commerce. Worldly discourse usually tends to promote vanity, pride, sen-

<sup>1</sup> Bibl. Patr. t. 12, p. 300; Ceillier, p. 586; Rivet, p. 598.

<sup>2</sup> Mabill. Act. Ben t. 2, p. 1091, 1092.

<sup>1</sup> S. Audoen. Vit. S. Eligii, c. 40; See Du Cange, in Glossar. v. *Repa*.

suality, and other passions. Men in general are not capable of being spoken to in the language of solid truth. Therefore, we ought to speak it often to ourselves by holy meditation and reading: and the oftener our circumstances oblige us to listen to the language of the world, so much the more diligent are we bound to be in attending to the voice of truth. It is only the blindness and spirit of vanity that reigns in the world, which has brought any other dialect but that of truth into fashion. St. Eligius and many other saints found leisure, even in courts, to converse mostly with heaven and themselves. Who then can plead any excuse?



## DECEMBER II.

### ST. BIBIANA, V. M.

Abridged from her Acts, which are disfigured by interpolations. See Anast. in Simplicio; Baron. Annot. in Martyr. Rom.; Bosius et Aringhi, Roma Subterr. l. 3, c. 37.

A. D. 363.

WE are informed by Ammianus Marcellinus, a pagan historian of that age, and an officer in the court of Julian the Apostate, that this emperor made Apronianus governor of Rome in the year 363, who, while he was on the way to that city, had the misfortune to lose an eye. This accident he superstitiously imputed to the power of magic, through the malice of some who excelled in that art; and, in this foolish persuasion, to gratify his spleen and superstition, he resolved to punish and exterminate the magicians; in which accusation, Christians were involved above all others, on account of many wonderful miracles which were wrought in the primitive ages. Under this magistrate St. Bibiana received the crown of martyrdom. This holy virgin was a native of Rome, and daughter to Flavian, a Roman knight, and his wife Dafrosa, who were both zealous Christians. Flavian was apprehended, deprived of a considerable post which he held in the city, burned in the face with a hot iron, and banished to Acquapendente, then called Aquæ Taurinæ, where he died of his wounds a few days after. Dafrosa, by an order of Apronianus, who had thus treated her husband for his constancy in his faith, was, on the same account, confined to her house for some time; and, at length, carried out of the gates of the city, and beheaded. Bibiana and her sister Demetria, after the death of their holy parents, were stripped of all they had in the world, and suffered much from poverty for five months, but spent that time in their own house in fasting and prayer. Apronianus had flattered himself that hunger and want

would bring them to a compliance; but seeing himself mistaken, summoned them to appear before him. Demetria, having made a generous confession of her faith, fell down and expired at the foot of the tribunal, in the presence of the judge. Apronianus gave orders that Bibiana should be put into the hands of a wicked woman named Rufina, who was extremely artful, and undertook to bring her to another way of thinking. That agent of hell employed all the allurements she could invent, which were afterward succeeded by blows; but Bibiana, making prayer her shield, remained invincible. Apronianus, enraged at the courage and perseverance of a tender virgin, at length passed sentence of death upon her, and ordered her to be tied to a pillar, and whipped with scourges loaded with leaden plummets till she expired. The saint underwent this punishment cheerfully, and died in the hands of the executioners. Her body was left in the open air, that it might be a prey to beasts; but, having lain exposed two days, was buried in the night, near the palace of Licinius, by a holy priest called John. Peace being soon after restored to the church, a chapel was erected over her tomb; and a hundred years after, in 465, pope Simplicius built there a fair church, as Anastasius mentions in his life. This church was called Olympina, from a pious lady of that name who defrayed the expenses. It was repaired by Honorius III, but, being fallen to decay, was afterward united to St. Mary Major, till it was sumptuously rebuilt by Urban VIII, in 1628, who placed in it the relics of SS. Bibiana, Demetria, and Dafrosa, which were discovered in that place which has been sometimes called St. Bibiana's cemetery.

The only affair which a Christian has in this world, and in which consists all his happiness and joy, is to seek God, to attain to the perfect possession of his grace and love, and in all things most perfectly to do his will. By this disposition of heart he is raised above all created things, and united to the eternal and unchangeable object of his felicity. He receives the good things of this world with gratitude to the Giver, but always with indifference; leaves them with joy, if God requires that sacrifice at his hands; and, in his abundance, fears not so much the flight of what he possesses as the infection of his own heart, or lest his affections be entangled by them. Such attachments are secretly and imperceptibly contracted, yet are ties by which the soul is held captive, and enslaved to the world. Only assiduous prayer and meditation on heavenly things, habitual self-denial, humble distrust and watchfulness, and abundant almsdeeds proportioned to a person's circumstances, can preserve a soul from this dangerous snare amidst worldly affluence. To these means is that powerful grace annexed. This disengagement of the heart, how sincere soever, usually acquires

a great increase and perfection by the actual sacrifice of earthly goods, made with heroic sentiments of faith and divine love, when God calls for it. Such an offering is richly compensated by the most abundant spiritual graces and comforts at present, and an immense weight of eternal glory in the next life.

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### DECEMBER III.

#### ST. FRANCIS XAVIER, C.

##### APOSTLE OF THE INDIES.

His life was written in Latin by F. Turselin, in six books, first printed at Rome in 1594. The same author translated into Latin, and published in 1596, the saint's letters in four books. The life of this saint was also composed by F. Orlandino in the history of the Society; in Italian by F. Bartoli; also by F. Maffei; in Portuguese by Luzena; in Spanish by F. Garcia. See F. Nieberberg's illustrious men; the modern histories of India, especially that of Jarrío; Solia's history of Japan, Lewis de Gusman's Spanish history of the Missions to the East-Indies, China, and Japan; Ferdinand Mendez Pinto's Travels, in Portuguese. From these and other sources is the life of St. Francis Xavier elegantly compiled in French by the judicious and eloquent F. Bouhours, published in English by Dryden in 1688. See also Maffei, *Histor. Indicar.* l. 15; F. Ribadeneira, F. Charlevoix, *Hist. du Japon*; Lafiteau, *Découvertes et Conquêtes des Indes Orientales par les Portugais.*

A. D. 1552.

A CHARGE to go and preach to all nations was given by Christ to his apostles. This commission the pastors of the church have faithfully executed down to this present time; and in every age have men been raised by God, and filled with his Holy Spirit for the discharge of this important function, who, being sent by the authority of Christ and in his name by those who have succeeded the apostles in the government of his church, have brought new nations to the fold of Christ for the advancement of the divine honor, and filling up the number of the saints. This conversion of nations according to the divine commission is the prerogative of the Catholic church, in which it has never had any rival. Among those who in the sixteenth century labored most successfully in this great work, the most illustrious was St. Francis Xavier, the Thaumaturgus of these later ages, whom Urban VIII justly styled the apostle of the Indies. This great saint was born in Navarre, at the castle of Xavier, eight leagues from Pampelona, in 1506. His mother was heiress of the two illustrious houses of Azpilcueta and Xavier, and his father, Don John de Jasso, was one of the chief counselors of state to John III (d'Albret), king of Navarre. Among their numerous family of

children, of which Francis was the youngest, those that were elder bore the surname of Azpilcueta, the younger that of Xavier. Francis was instructed in the Latin tongue, under domestic masters, and grounded in religious principles in the bosom of his pious parents. From his infancy he was of a complying, winning humor, and discovered a good genius and a great propensity to learning, to which of his own motion he turned himself, whilst all his brothers embraced the profession of arms. His inclination determined his parents to send him to Paris in the eighteenth year of his age; where he entered the college of St. Barbara, and commencing a course of scholastic philosophy, with incessant pains and incredible ardor, surmounted the first difficulties of the crabbed and subtle questions with which the entrance of logic was paved. His faculties were hereby opened, and his penetration and judgment exceedingly improved; and the applause which he received agreeably flattered his vanity, which passion he was not aware of, persuading himself, that to raise his fortune in the world was a commendable pursuit. Having studied philosophy two years, he proceeded master of arts, then taught philosophy at Beauvais college, though he still lived in that of St. Barbara.

St. Ignatius came to Paris in 1528 with a view to finish his studies, and after some time entered himself pensioner in the college of St. Barbara. This holy man had conceived a desire of forming a society wholly devoted to the salvation of souls; and, being taken with the qualifications of Peter Faber, called in French Le Fevre, a Savoyard, and Francis Xavier, who had been school-fellows, and still lived in the same college, endeavored to gain their concurrence in this holy project. Faber, who was not enamored of the world, resigned himself without opposition. But Francis, whose head was full of ambitious thoughts, made a long and vigorous resistance, and bantered and rallied Ignatius on all occasions ridiculing the meanness and poverty in which he lived as a degenerate lowness of soul. Ignatius repaid his contempt with meekness and kindness, and continued to repeat sometimes to him: *What will it profit a man to gain the whole world, and lose his own soul.* This made no impression on one who was dazzled with vain glory, and, under pretences, joined false maxims of worldly decency in his idea of Christian virtue. Ignatius assaulting him on the weaker side often congratulated with him for his talents and learning, applauded his lectures, and made it his business to procure him scholars; also on a certain occasion when he was in necessity, he furnished him with money. Francis, having a generous soul, was moved with gratitude, and considered that Ignatius was of great birth, and that only the fear of God had inspired him with the choice of the life which he led. He be-

gan therefore to look on Ignatius with other eyes, and to hearken to his discourses. At that time certain emissaries of the Lutherans secretly scattered their errors among the students at Paris, in so dexterous a manner as to make them appear plausible, and Xavier, who was naturally curious, took pleasure in nearing these novelties, till Ignatius put him upon his guard. Some time after this, having one day found Xavier more than ordinarily attentive, he repeated to him these words more forcibly than ever: *What will it profit a man to gain the whole world, and lose his own soul?* and remonstrated that so noble a soul ought not to confine itself to the vain honors of this world, that celestial glory was the only object for his ambition, and that it was against reason not to prefer that which is eternally to last before what vanishes like a dream. Xavier then began to see into the emptiness of earthly greatness, and to find himself powerfully touched with the love of heavenly things. Yet it was not without many serious thoughts and grievous struggles that his soul was overcome by the power of those eternal truths, and he took a resolution of squaring his life entirely by the most perfect maxims of the gospel. For this purpose, he gave himself up to the conduct of Ignatius; and the direction of so enlightened a guide made the paths of perfection easy to him. From his new master he learned that the first step in his conversion was to subdue his predominant passion, and that vain-glory was his most dangerous enemy. His main endeavors, therefore, were bent from that time to humble himself, and confound his pride. And, well knowing that the interior victory over our own heart and its passions, is not to be gained without mortifying the flesh, and bringing the senses into subjection, he undertook this conquest by hair cloth, fasting, and other austerities.

When the time of the vacancy was come, in 1535, he performed St. Ignatius's spiritual exercises, in which, such was his fervor, that he passed four days without taking any nourishment, and his mind was taken up day and night in the contemplation of heavenly things. By these meditations, which sunk deep into his soul, he was wholly changed into another man, in his desires, affections, and views; so that afterward he did not know himself, and the humility of the cross appeared to him more amiable than all the glories of this world. In the most profound sentiments of compunction, he made a general confession, and formed a design of glorifying God by all possible means, and of employing his whole life for the salvation of souls. The course of philosophy which he read, and which had lasted three years and a half, according to the custom of those times, being completed, by the counsel of Ignatius, he entered on the study of divinity. In 1534, on the feast of the Assumption of our Lady, St. Ignatius and his six companions, of whom

Francis was one, made a vow at Montmartre to visit the Holy Land, and unite their labors for the conversion of the infidels; or, if this should be found not practicable, to cast themselves at the feet of the pope, and offer their services wherever he thought fit to employ them. Three others afterward joined these six, and, having ended their studies the year following, these nine companions departed from Paris upon the 15th of November, in 1536, to go to Venice, where St. Ignatius had agreed to meet them from Spain. They travelled all through Germany on foot, loaded with their writings, in the midst of winter, which, that year, was very sharp and cold. Xavier, to overcome his passions, and punish himself for the vanity he had formerly taken in leaping (for he was very active, and had been fond of such corporeal exercises), in the fervency of his soul, had tied his arms and thighs with little cords, which, by his travelling, swelled his thighs, and sunk so deep into the flesh as to be hardly visible. The saint bore the pain with incredible patience, till he fainted on the road; and, not being able to go any farther, was obliged to discover the reason. His companions carried him to the next town, where the surgeon declared that no incision could be safely made deep enough, and that the evil was incurable. In this melancholy situation, Faber, Laynez, and the rest spent that night in prayer; and the next morning Xavier found the cords broken out of the flesh. The holy company joined in actions of thanksgiving to the Almighty, and cheerfully pursued their journey, in which Xavier served the rest on all occasions, being always beforehand with them in the duties of charity. They arrived at Venice on the 8th of January, 1537, and were much comforted to meet there St. Ignatius, by whose direction they divided themselves to serve the poor in two hospitals in that city, whilst they waited for an opportunity to embark for Palestine.

Xavier, who was placed in the hospital of the incurables, employed the day in dressing the sores of the sick, in making their beds, and serving them in meaner offices, and passed whole nights in watching by them. It was his delight chiefly to attend those who were sick of contagious distempers, or infected with loathsome ulcers. Amongst these, one had an ulcer which was horrible to the sight, and the noisomeness of the stench was yet more insupportable. Every one shunned him, and Xavier found a great repugnance in himself when he first approached him. But, reflecting that the occasion of making a great sacrifice was too precious to be lost, he embraced the sick person, applied his mouth to the ulcer, and sucked out the purulent matter. At the same moment his repugnance vanished; and, by this signal victory over himself, he obtained the grace that, from that time, no ulcers, how filthy and fetid soever, caused in him any loathing, but rather

a sweet devotion ; of so great importance it is to us once to have thoroughly overcome ourselves, and overthrown the proud giant of sensuality, or vanity ; whilst remiss acts, performed with sloth, unwillingness, and a false delicacy, rather fortify than vanquish the enemy. And it is more the resolution of the will than the action itself that subdues him. Two months had passed away in these exercises of charity, when St. Ignatius, who stayed behind alone at Venice, sent his companions to Rome, to ask the blessing of his Holiness Paul III for their intended voyage. The pope granted those among them, who were not in holy orders, a license to receive them at the hands of any Catholic bishop. Upon their return to Venice, Xavier was ordained priest upon St. John Baptist's day, in 1537, and they all made vows of chastity and poverty before the pope's nuncio. Xavier retired to a village, about four miles from Padua, where, to prepare himself for saying his first mass, he spent forty days in a poor, ruined, abandoned cottage, exposed to all the injuries of the weather, lay on the ground, fasted rigorously, and subsisted on what scraps of bread he begged from door to door. St. Ignatius having caused all his company to resort to Vicenza, Xavier, after this retreat, repaired thither, and said there his first mass with tears flowing in such abundance that his audience could not refrain from mixing their own with his. By order of St. Ignatius, he applied himself to the exercises of charity and devotion at Bologna, to the great edification of that city. The house in which he there dwelt as a poor man, was afterward given to the society, and converted into an oratory of great devotion.

In Lent, in 1538, our saint was called by St. Ignatius to Rome, where the fathers assembled together to deliberate about the foundation of their Order, and their consultations were accompanied with fervent prayers, tears, watchings and penitential austerities, which they practised with a most ardent desire of pleasing our Lord alone, and of seeking in all things his greater glory and the good of souls. After waiting a whole year to find an opportunity of passing into Palestine, and finding the execution of that design impracticable, on account of the war between the Venetians and the Turks, St. Ignatius and his company offered themselves to his Holiness, to be employed as he should judge most expedient in the service of their neighbor. The pope accepted their offer, and ordered them to preach and instruct in Rome till he should otherwise employ them. St. Francis exercised his functions in the church of St. Laurence, in Damaso, in which he appeared so active, that no one distinguished himself by a more ardent charity, or a more edifying zeal. Govea, a Portuguese, formerly president of the college of St. Barbara at Paris, happened to be then at Rome, whither John III, king of Portugal, had sent him on some

important business. He had formerly known Ignatius, Xavier, and Faber at Paris, and been a great admirer of their virtue ; and he became more so at Rome, insomuch, that he wrote to his master, that men so learned, humble, charitable, inflamed with zeal, indefatigable in labor, lovers of the cross, and who aimed at nothing but the honor of God, were fit to be sent to plant the faith in the East Indies. The king wrote thereupon to Don Pedro Mascaregnas, his ambassador at Rome, and ordered him to obtain six of these apostolic men for this mission. St. Ignatius could grant him only two, and pitched upon Simon Rodriguez, a Portuguese, and Nicholas Bobadilla, a Spaniard. The former went immediately by sea to Lisbon ; Bobadilla, who waited to accompany the ambassador, fell sick, and, by an overruling supernatural direction, Francis Xavier was substituted in his room, on the day before the ambassador began his journey. Our saint received this order with joy, and when he went to ask the benediction of Paul III, there shone, through a profound humility, such a magnanimity of soul, that his Holiness took from thence a certain presage of the wonderful events which followed. The saint left Rome with the ambassador on the 15th of March, 1540, and, on the road, found perpetual occasions for the most heroic actions of humility, mortification, charity, zeal, and piety, and was always ready to serve his fellow-travellers in the meanest offices, as if he had been every body's servant. The journey was performed all the way by land, over the Alps and Pyreneans, and took up more than three months. At Pampelona, the ambassador pressed the saint to go to the castle of Xavier, which was but a little distant from the road, to take leave of his mother, who was yet living, and of his other friends, whom he would probably never more see in this world. But the saint would by no means turn out of the road, saying, that he deferred the sight of his relations till he should visit them in heaven ; that this transient view would be accompanied with melancholy and sadness, the products of last farewells ; whereas, their meeting in heaven would be for eternity, and without the least alloy of sorrow. This wonderful disengagement from the world exceedingly affected Mascaregnas, who, by the saintly example and instructions of the holy man, was converted to a new course of life.

They arrived at Lisbon about the end of June, and Francis went immediately to F. Rodriguez, who was lodged in an hospital, in order to attend and instruct the sick. They made this place their ordinary abode, but catechised and instructed in most parts of the town, and were taken up all Sundays and holydays in hearing confessions at court ; for the king and a great number of the courtiers were engaged by their discourses to confess and communicate every week, which they

chose to do at their hands. F. Rodriguez was retained by the king at Lisbon; and St. Francis was obliged to stay there eight months, while the fleet was getting ready to sail in spring. Dr. Martin d'Azpilcueta, commonly called the doctor of Navarre, who was uncle to Xavier by the mother's side, was then chief professor of divinity at Coimbra, and wrote several letters to our saint, but could not engage him to go to Coimbra. St. Francis, when he left Rome, put a memorial into the hands of F. Laynez, in which he declared that he approved the rules which should be drawn up by Ignatius, and consecrated himself to God, by the vows of poverty, chastity, and obedience, in the society of Jesus, when it should be confirmed as a religious Order by the apostolic see. At Lisbon, before he went on board, the king delivered to him four briefs from the pope; in two of which his Holiness constituted Xavier apostolic nuncio, with ample power and authority; in the third, he recommended him to David, emperor of Ethiopia; and, in the fourth, to other princes in the East. No importunities of the king or his officers could prevail on the saint to accept of any provisions or necessaries, except a few books for the use of converts. Nor would he consent to have a servant, saying, that as long as he had the use of his two hands, he never would take one. When he was told that it would be unbecoming to see an apostolic legate dressing his own victuals, and washing his own linen on the deck, he said he could give no scandal so long as he did no ill. The saint had two companions to the Indies, F. Paul de Camarino, an Italian Jesuit, and Francis Mansilla, a Portuguese, who was not yet in priest's orders. F. Simon Rodriguez bore them company to the fleet; and then it was that St. Francis, embracing him, said, that at Rome, in the hospital, he once beheld, whether sleeping or waking he knew not, all that he was to suffer for the glory of Jesus Christ; and that he thence conceived so great a delight in sufferings, that he cried out aloud: "Yet more, O Lord, yet more;" which words this F. Rodriguez, who was then in the same chamber, heard, and had often pressed him to explain the meaning of. This the saint did upon his taking leave, adding: "I hope the divine goodness will grant me in India what he has foreshown to me in Italy."

The saint set sail on the 7th of April, in the year 1541, the thirty-sixth of his age, on board the admiral's vessel, which carried Don Martin Alfonso de Sousa, general-governor of the Indies, who went with five ships to take possession of his government. The admiral's vessel contained at least a thousand persons, whom Francis considered as committed to his care. He catechized the sailors, preached every Sunday before the main-mast, took care of the sick, converted his cabin into an infirmary, lay on the deck,

and lived on charity during the whole voyage, though the governor was very urgent with him to eat at his table, or accept of a regular supply of food from his kitchen; but he always answered that he was a poor religious man, and that, having made a vow of poverty, he was resolved to keep it. He, indeed, received the dishes which the governor sent him from his table; but divided the meat among those who had most need. He composed differences, quelled murmuring, checked swearing and gaming, and took the utmost care to remove all disorders. Bad actions he reprov'd with so much authority that nobody resisted him, and with so much sweetness and tender love that no one was offended at him. The insufferable colds of Cape Verd, the heats of Guinea, the stench of the fresh waters, and the putrefaction of their flesh provisions under the line, produced pestilential fevers and violent scurvies. After five months of perpetual navigation, and, doubling the Cape of Good Hope, they arrived at Mozambique, on the eastern coast of Africa, about the end of August, and there they wintered. The inhabitants are mostly Mahometans, and trade with the Arabs and Ethiopians; but the Portuguese have settlements among them. The air is very unwholesome, and Xavier himself fell sick there, but was almost recovered when the admiral again put to sea in a fresh vessel which made better sail, on the 15th of March, in 1542. In three days they arrived at Melinda, a town of the Saracens, in Africa, where one of the principal inhabitants complained to Xavier that so little sense of religion was left among them, that, of seventeen mosques which they had, fourteen were quite forsaken, and the three that remained were little frequented. Leaving this place, after a few days' sail they touched at the isle of Socotora, over-against the strait of Mecca. Thence, crossing the sea of Arabia and India, they landed at Goa on the 6th of May, in 1542, in the thirteenth month since their setting out from Lisbon.

After St. Francis was landed, he went immediately to the hospital, and there took his lodging; but would not enter upon his missionary functions till he had paid his respects to the bishop of Goa,\* whose name was John

\* The Portuguese, in 1418, under the direction of prince Henry, fifth son to John I, king of Portugal, began the discovery of Madeira, and several other islands which lie on the western coast of Africa, and made some small settlements in Guinea. Eummanuel the Great, who succeeded his father, John II, in the throne in 1495, and died in 1521, nominated Vasco de Gama his admiral, to find a passage to the East Indies by sea, with which no commerce was then open but through Egypt or Persia. By his encouragement, Americus Vesputius discovered Brazil in America, in 1497, where Columbo had first fallen upon Guanahani, one of the Lucay islands, in 1492. Gama doubled the Cape of Good Hope in 1498, discovered the coast of Mozambique, and the city of Melinda, upon the coast of Zaquebar in Africa, and thence sailed to Calicut in the East Indies. He made an alliance with the king of Calicut, who afterward became a

d'Albuquerque, and who was a most virtuous prelate. The saint presented to him the briefs of Paul III, declared that he pretended not to use them without his approbation,

Christian. Gama made farther discoveries, and great acquisitions and conquests. In 1507, Almeyda was appointed the first Portuguese viceroy in those parts. Alfonso d'Albuquerque, his most successful and prudent general, succeeded him in 1509, and governed the Indies till his death in 1515. Having taken Goa in 1510, he enlarged and fortified it, and made it the Portuguese capital in the Indies. John III, surnamed the Pious, succeeded his father Emmanuel in the throne of Portugal, in 1521, and inherited all his virtues, especially his piety and zeal for religion; but was a stranger to many injustices committed by several of his governors and generals in the Indies. The first missionaries or chaplains who attended the Portuguese in the Indies were Franciscans, with a bishop, who was an apostolic vicar. The governor Alfonso d'Albuquerque procured an episcopal see to be erected at Goa, and John d'Albuquerque, a Franciscan, was the first bishop. The see of Goa was afterward raised to the metropolitanical dignity, when other bishoprics were erected in those parts; viz. those of Cochin and Malacca, in 1592, that of Meliapor, in 1607, &c. A zealous officer in the army, named Antony Galvan, founded a seminary in the Molucca islands, which was a model of another soon after erected at Goa, in 1540.

The old Christians of St. Thomas, or of Malabar, in those parts were chiefly Nestorians, obeyed the patriarch of Babylon, and used the Syriac language in their liturgy. They inhabited a hundred and forty villages, had a hundred and twenty-seven churches, and amounted to the number of about twenty-two thousand souls. Vincent Gouvea, a Franciscan, who went to the Indies with John d'Albuquerque, first bishop of Goa, had many conferences with the Christians of St. Thomas, and many of them came over to the Catholic communion; others continued obstinate, and, since the Dutch are masters of Cochin, live under their protection. (See Gouvea, *Jornada do arçobispo de Goa*, &c., p. 6; Raulinus, *Hist. Malabar.*; Jos. Assemani, *Diss. de Syris Nestorianis*; *Lettres Edifiantes*. *Recu.* 1, l. 12, p. 383; Serri's *Relation to the Congr. de Propaganda*). The Malabar rites, which some have been desirous to connive at, out of condescension to certain Gentiles on the coast of Malabar, consisted in the omission of some of the ceremonies of baptism; the deferring baptism of infants; women keeping the tally, on which was an image of an idol called Pyllajar, and using a cord of a hundred and eight strings; the refusing to afford certain less essential spiritual succors to the Parei (a despicable servile rank of men) at their own houses; Christian musicians playing in the temples of idols, or at their feasts; forbidding women the use of the sacraments under certain infirmities, &c. Which connivance and toleration was condemned by cardinal Turnon, under Clement XI, by Benedict XIII, in 1727, Clement XII, in 1739, and most severely by Benedict XIV, in 1744, who yet allow particular priests to be deputed to attend the Parei alone, and others to serve the nobility.

The infidels on this coast were in our apostle's time partly Mahometans, partly Indian sects, and partly a remnant of the Persian idolaters. The Pattan Arabs, who were Mahometans conquered Indostan, but, many years after, were vanquished by Gingischan, a Tartar, about the year 1200. That prince professed the religion which is followed by the great ones and the learned men of China, worshipping Tien as the sovereign being; but his posterity embraced the established Mahometanism of the country. One of these made great conquests in Persia, took Bagdat, and slew Motazen, the last

and, casting himself at his feet, begged his blessing. The bishop was struck with the venerable air of sanctity that appeared in his countenance and deportment, raised him up,

Saracen caliph or vicar of Mahomet, in whom that religious dignity was extinguished. Tamerlane, a Mahometan Tartar, extended his conquests towards India in 1402, and one of his sons, with an army of Mogul Tartars, conquered Indostan in 1420; whence the name of Mogul. These took up the Mahometan religion. One of these Moguls, descendants of Tamerlane, named Aureng-zeb, who died in 1707, conquered Decan, Visapour, Golcond, and almost all the peninsula on this side the Ganges. (See Bernier's *History of Aureng-zeb*, and Catrou's *Histoire du Mogol*). Since Kouli Khan, the Persian, almost ruined the Mogul by his conquests, the original Indians, called Marattas, have shook off the yoke of the Great Mogul.

The Marattas are so called from the title of Mar-Rajah, which is given to the king of the most powerful tribe among them. The kings of smaller tribes are called Rajahs. Among this people the Mahometan remains of the Pattan-Arabs, &c, live unmolested; but chiefly occupy the mountains and fastnesses into which they retired from the conquerors. The same is the condition of the Parsees in these parts, or those Persians who left their country upon the coming of the Arabs, and some of them still retain in India the Magian religion, though much adulterated.

The Marattas are the original Indian inhabitants, and are all of the Gentoos religion; so called from *Gentio*, the Portuguese name for Gentiles or idolaters. Most of these Indian Gentiles believe a transmigration of souls; which doctrine Pythagoras is supposed to have learned from them. Their idols are of various kinds. Their Bramins are thought to be the successors of the Brachmans; they are called Butts, from their idols, of which that is the name. They touch no animal food; are very healthy, but not strong bodied; their taste and other senses are much quicker than in men who eat much flesh. Several Indian tribes live almost altogether on rice and vegetables. The wisdom of the Bramins is famed; their skill admirable in secret remedies of many diseases. They have many fine moral precepts; but adopt many monstrous absurdities, as the thousand forms under which the god Wistnow is pretended to have appeared (their pagods or idols being in as many fantastical shapes), the wars of the god Ram, the virtues of the cow Camdoga, &c. It is a mistake that the Bramins are the gymnosophists of the ancients; these are the Gioghi, who still pray almost naked, torture themselves, out of vanity and superstition, and wander in forests, pretending to assiduous contemplation. (See Grose's *Travels*). Some of the Gentoos in Hither India worship cows, and annex sanctity to whatever comes from that animal, purify themselves with its urine, burn its excrements into a powder, with which they sprinkle their foreheads and breasts, and besmear their houses with its dung. It is said they would sooner kill their parents or children than a cow. The Banians feed birds, insects, serpents, and other living creatures with the utmost care, tenderness and superstition. In this variety of whimsical religions, we cannot but deplore the blindness of the human understanding, destitute of the light of divine faith, whilst we remark in them not the cure, but the bent and gratification of the most violent and subtle passions, and, at the same time, so strong an inborn sentiment of religion that the mind of men rather embraces the most absurd and false religion than none at all. (See Lâfiteau's *Hist. des Conquêtes des Portugais dans les Indes*, &c., in two volumes 4to, a work which falls much short of the author's reputation). The truly Ciceronian Latin History of India by the bishop Jerom Oss-

kissed the briefs, and promised to support him by his episcopal authority; which he failed not to do. To call down the blessing of heaven on his labors, St. Francis consecrated most of the night to prayer. The situation in which religion then was in those parts, was such as called forth his zeal and his tears. Among the Portuguese, revenge, ambition, avarice, usury, and debauchery, seemed to have extinguished in many the sentiments of their holy religion; the sacraments were neglected; there were not four preachers in all the Indies, nor any priests without the walls of Goa. The bishop's exhortations and threats were despised, and no dam was sufficient to stem such a deluge. The infidels resembled rather beasts than men, and the few who were come over to the faith, not being supported by competent instructions, nor edified by example, relapsed into their ancient manners and superstitions.—Such was the deplorable situation of those countries when St. Francis Xavier appeared among them as a new star to enlighten so many infidel nations. So powerful was the word of God in his mouth, and such the fruit of his zeal, that in the space of ten years he established the empire of Jesus Christ in a new world. Nothing more sensibly afflicted him, at his arrival at Goa, than the scandalous deportment of the Christians, who lived in direct opposition to the gospel which they professed, and, by their manners, alienated the infidels from the faith; he therefore thought it would be best to open his mission with them. In order to compass a general reformation, he began by instructing them in the principles of religion, and forming the youth to the practice of sincere piety. Having spent the morning in assisting and comforting the distressed in the hospitals and prisons, he walked through all the streets of Goa, with a bell in his hand, summoning all masters, for the love of God, to send their children and slaves to catechism. The little children gathered together in crowds about him, and he led them to the church, and taught them the creed and practices of devotion, and impressed on their tender minds strong sentiments of piety and religion. By the modesty and devotion of the youth, the whole town began to change its face, and the most abandoned sinners began to blush at vice. After some time, the saint preached in public, and made his visits to private houses; and the sweetness of his behavior and words, and his charitable concern for the souls of his neighbors were irresistible. Sinners were struck with the horror of their crimes, and, throwing themselves at his feet, confessed them with bitter compunction of heart; and

the fruits of penitence which accompanied their tears, were certain proofs of the sincerity of their conversions. Usurious bonds were cancelled, restitution was made of unjust gains, slaves who had been unjustly acquired were set at liberty, concubines dismissed, or lawfully married, and families were well regulated.

The reformation of the whole city of Goa was accomplished in half a year, when the saint was informed, that, on the coast of La Pescaria, or the Pearl Fishery, which is extended from Cape Comorin to the isle Manar, on the eastern side of the peninsula, there were certain people called Paravas, that is, Fishers, who some time ago, in order to please the Portuguese who had succored them against the Moors, had caused themselves to be baptized, but, for want of instructions, retained their superstitions and vices. Xavier had by this time got a little acquaintance with the Malabar language, which is spoke on that coast, and, taking with him two young ecclesiastics who understood it competently well, embarked in October, in 1542, and sailed to Cape Comorin, which faces the isle of Ceylon, and is about six hundred miles from Goa. Here, St. Francis went into a village full of idolaters, and preached Jesus Christ to them; but the inhabitants told him they could not change their religion without the leave of their lord. Their obstinacy, however, yielded to the force of miracles by which God was pleased to manifest his truth to them. A woman who had been three days in the pains of childbirth, without being eased by any remedies or prayers of the Brachmans, was immediately delivered, and recovered upon being instructed in the faith, and baptized by St. Francis, as he himself relates in a letter to St. Ignatius.<sup>1</sup> Upon this miracle, not only that family, but most of the chief persons of the country, listened to his doctrine, and heartily embraced the faith, having obtained the leave of their prince. The servant of God proceeded to the Pearl Coast, set himself first to instruct and confirm those who had been formerly baptized; and, to succeed in his undertaking he was at some pains to make himself more perfectly master of the Malabar tongue. Then he preached to those Paravas to whom the name of Christ was till that time unknown; and so great were the multitudes which he baptized, that sometimes, by the bare fatigue of administering that sacrament, he was scarce able to move his arm, according to the account which he gave to his brethren in Europe. To make the children comprehend and retain the catechism, he taught them to recite with him some little prayer upon each question or article. Every lesson or instruction he began with the Our Father, and ended with the Hail Mary. Diseases seem to have been never so frequent

110, that of the Jesuit Maffei, almost equal to the former in elegance of style, in point of facts are little more than abstracts of the accurate Portuguese history of John de Barros on the same subject. (See also the Portuguese Asia, in four tomes, by Manuel de Faria y Sousa)

<sup>1</sup> S. Fr. Xavier, l. 1, ep. 4, p. 51



on that coast as at that time; which happened as if it had been to drive the most obstinate, in spite of their reluctance, into the folds of the church; for the people had almost all recourse to St. Francis for their cure, or that of some friend; and great numbers recovered their health, either by being baptized, or by invoking the name of Jesus. The saint frequently sent some young neophyte with his crucifix, beads, or reliquary to touch the sick, after having recited with them the Lord's Prayer, Creed, and Commandments; and the sick, by declaring unfeignedly that they believed in Christ, and desired to be baptized, recovered their health. This great number of miracles, and the admirable innocence, zeal, and sanctity of the preacher, recommended him to the veneration of the Bramins themselves, who were the philosophers, divines, and priests of the idolaters. These, nevertheless, upon motives of interest, opposed his doctrine; and neither his conferences nor his miracles could gain them. The process of the saint's canonization makes mention of four dead persons, to whom God restored life at this time, by the ministry of his servant. The first was a catechist who had been stung by a serpent of that kind whose stings are always mortal. The second was a child who was drowned in a pit. The third and fourth a young man and maid whom a pestilential fever had carried off. Incredible were the labors of the saint. His food was the same with that of the poorest people, rice and water. His sleep was but three hours a-night at most, and that in a fisher's cabin on the ground; for he soon made way with a mattress and coverlet which the governor had sent him from Goa. The remainder of the night he passed with God or with his neighbor. In the midst of the hurry of his external employments, he ceased not to converse interiorly with God, who bestowed on him such an excess of interior spiritual delights, that he was often obliged to desire the divine goodness to moderate them, as he testified in a letter to Saint Ignatius, and his brethren at Rome, though written in general terms, and in the third person. "I am accustomed," says he,<sup>1</sup> "often to hear one laboring in this vineyard, cry out to God; O my Lord, give me not so much joy and comfort in this life; or, if by an excess of mercy, thou wilt heap it upon me, take me to thyself, and make me partaker of thy glory. For he who has once in his interior feeling tasted thy sweetness, must necessarily find life too bitter so long as he is deprived of the sight of Thee."

He had labored about fifteen months in the conversion of the Paravas, when, toward the close of the year 1543, he was obliged to return to Goa to procure assistants. The seminary of the faith which had been founded there for the education of young Indians, was com-

mitted to his care, and put into the hands of the society. The saint enlarged it, and made prudent regulations for the government and direction of the youth; and, from this time, it was called the seminary of St. Paul. The following year he returned to the Paravas with a supply of evangelical laborers, as well Indians as Europeans, whom he stationed in different towns; and some he carried with him into the kingdom of Travancor, where, as he testifies in one of his letters, he baptized ten thousand Indians with his own hand in one month; and sometimes a whole village received the sacrament of regeneration in one day. When the holy man first penetrated into the inland provinces of the Indians, being wholly ignorant of the language of the people, he could only baptize children, and serve the sick, who, by signs, could signify what they wanted, as he wrote to F. Mansilla. Whilst he exercised his zeal in Travancor, God first communicated to him the gift of tongues, according to the relation of a young Portuguese of Coimbra, named Vaz, who attended him in many of his journeys. He spoke very well the language of those barbarians without having learned it, and had no need of an interpreter when he instructed them. He sometimes preached to five or six thousand persons together, in some spacious plain. The saint narrowly escaped the snares which were sometimes laid by Bramins and others to take away his life; and, when the Badages, a tribe of savages and public robbers, having plundered many other places, made inroads into Travancor, he marched up to the enemy, with a crucifix in his hand, at the head of a small troop of fervent Christians, and, with a commanding air, bade them, in the name of the living God, not to pass further, but to return the way they came. His words cast such a terror into the minds of the leaders who were at the head of the barbarians, that they stood some time confounded, and without motion; then retired in disorder, and quitted the country. This action procured St. Francis the protection of the king of Travancor, and the surname of the Great Father. As the saint was preaching one day at Coulon, a village in Travancor, near Cape Comorin, perceiving that few were converted by his discourse, he made a short prayer that God would honor the blood and name of his beloved Son, by softening the hearts of the most obdurate. Then he bade some of the people open the grave of a man who was buried the day before, near the place where he preached; and the body was beginning to putrify with a noisome scent, which he desired the by-standers to observe. Then falling on his knees, after a short prayer, he commanded the dead man in the name of the living God to arise. At these words, the dead man arose, and appeared not only living, but vigorous, and in perfect health. All who were present were so struck with this evidence, that throwing themselves at the saint's

<sup>1</sup> Ep. 5, p. 80, Societati Romanæ.

feet, they demanded baptism. The holy man also raised to life, on the same cost, a young man who was a Christian, whose corpse he met as it was carried to the grave. To preserve the memory of this wonderful action, the parents of the deceased, who were present, erected a great cross on the place where the miracle was wrought. These miracles made so great impressions on the people, that the whole kingdom of Travancor was subjected to Christ in a few months, except the king and some of his courtiers.

The reputation of the miracles of St. Francis reached the isle of Manar, which sent deputies to St. Francis, entreating him to visit their country. The saint could not at that time leave Travancor, but sent a zealous missionary, by whom many were instructed and baptized. The king of Jafanatan, in the northern part of the neighboring beautiful and pleasant isle of Ceylon, hearing of this progress of the faith, fell upon Manar with an army, and slew six or seven hundred Christians, who, when asked the question, boldly confessed Christ. This tyrant was afterward slain by the Portuguese, when they invaded Ceylon. The saint, after he had made a journey to Cochin, upon business, visited Manar, and settled there a numerous church; in a journey of devotion, which he took to Meliapor, to implore the intercession of the apostle St. Thomas, he converted many dissolute livers in that place. Afterward, intending to pass to the island of Macassar, he sailed to Malacca, a famous mart in the peninsula beyond the Ganges, to which all the Indies, and also the Arabs, Persians, Chinese, and Japonians, resorted for trade. The saint arrived here on the 25th of September, 1545, and, by the irresistible force of his zeal and miracles, reformed the debauched manners of the Christians, and converted many Pagans and Mahometans. This town had been lately possessed by a tribe of the latter sect, who had wrested it from the king of Siam; but Albuquerque had conquered it in 1511. St. Francis, finding no opportunity of sailing to Macassar, passed the isles of Bonda, which are some of the spice islands. Landing in the island of Amboina, he baptized great part of the inhabitants. Having preached in other islands, he made a considerable stay in the Moluccas, and, though the inhabitants were an untractable people, he brought great numbers to the truth. Thence he passed to the Isle del Moro, the inhabitants of which he gained to Christ. In this mission he suffered much; but from it wrote to St. Ignatius: "The dangers to which I am exposed, and the pains I take for the interest of God alone, are the inexhaustible springs of spiritual joys; inasmuch that these islands, bare of all worldly necessities, are the places in the world for a man to lose his sight with the excess of weeping; but they are tears of joy. I remember not ever to have tasted such interior

delights; and these consolations of the soul are so pure, so exquisite, and so constant, that they take from me all sense of my corporal sufferings." The saint, returning towards Goa, visited the islands on the road where he had preached, and arrived at Malacca in 1447. In the beginning of the year 1548 he landed in Ceylon, where he converted great numbers, with two kings.

At Malacca, a Japanese, named Angeroo, addressed himself to the saint. Kaempfer tells us that he had killed a man in his own country, and, to save his life, made his escape in a Portuguese ship. All agree that he was rich, and of a noble extraction, and about thirty-five years of age; and, that being disturbed in mind, with remorse and terrors of conscience, he was advised by certain Christians to have recourse to the holy St. Francis for comfort. The saint poured the mildest balm into his wounded heart, and gave him assurances that he should find repose of mind, but must first seek God in his true religion. The Japanese was charmed with his discourses, and, as he had by that time acquired some knowledge of the Portuguese language, was instructed in the faith, and engaged by St. Francis to embark with his attendants and to go to Goa, whither he himself was directing his course, but taking a round. In the straits of Ceylon, the ship which carried the saint was overtaken with a most dreadful tempest, insomuch, that the sailors threw all their merchandise overboard, and the pilot, not being able to hold the rudder, abandoned the vessel to the fury of the waves. For three days and three nights, the mariners had nothing but death before their eyes. St. Francis, after hearing the confessions of all on board, fell on his knees before his crucifix, and continued there, wholly taken up and lost to all things but to God. The ship at last struck against the sands of Ceylon, and the mariners gave themselves for lost, when Xavier, coming out of his cabin, took the line and plummet, as if it had been to fathom the sea, and, letting them down to the bottom of the water, pronounced these words: "Great God, Father, Son, and Holy Ghost, have mercy on us." At the same moment, the vessel stopped, and the wind ceased. After which, they pursued their voyage, and happily arrived at Cochin, on the 21st of January, 1548. Writing from that place to the fathers at Rome, he tells them, that in the height of the tempest he had taken them, and all devout persons on earth, for his intercessors with God, had invoked all the saints and angels, going through all their orders, and desired particularly for his protectress and patroness, the most holy Mother of God, and Queen of Heaven. He adds: "Having reposed all my hope in the infinite merits of our Lord and Saviour, Jesus Christ, being encompassed with this protection, I enjoyed a greater satisfaction in the midst of this raging tempest, than when I

was wholly delivered from the danger. In very truth, being as I am, the worst of all men, I am ashamed to have shed so many tears of joy, through an excess of heavenly pleasure, when I was just upon the point of perishing. Inasmuch, that I humbly prayed our Lord, that he would not free me from the danger of my shipwreck, unless it were to reserve me for greater dangers, to his own glory, and for his service. God has often shown me, by an inward discovery, from how many perils and sufferings he has delivered me by the prayers and sacrifices of those of the society."

The saint, leaving Cochin, visited the villages of the coast of the pearl fishery, and was much edified with the fervor of the converts; he made some stay at Manapar, near Cape Comorin, passed over to the isle of Ceylon (where he converted the king of Caude), and arrived at Goa on the 20th of March, 1548. There he instructed Angeroo and many others, and took a resolution to go to Japan. In the mean time, he applied himself more than ever to the exercises of an interior life, as it were to recover new strength; for it is the custom of all apostolical men, by the communications which they have with God, to refresh themselves, and repair their interior spirit amidst the pains which they take with their neighbor. During this retirement, in the garden of St. Paul's college, sometimes walking, at other times in a little hermitage which was there set up, he cried out: "It is enough, my Lord; it is enough." And he sometimes opened his cassock before his breast, declaring he was not able to support the abundance of heavenly consolations. At the same time, he signified that he rather prayed that God would reserve those pleasures for another time, and here would not spare to inflict on him any pains or sufferings in this present world. These interior employments did not hinder him from the labors of his ministerial vocation, nor from succoring the distressed in the hospitals and in the prisons. On the contrary, the more lively and ardent the love of God was in him, the more desirous he was to bring it forth, and kindle it in others. This charity caused him often to relinquish the delights of holy solitude. F. Gaspar Barzia and four other Jesuits arrived at that time at Goa from Europe, whom the saint stationed, and then set out for Malacca, intending to proceed to Japan. After a short stay at Malacca, he went on board a Chinese vessel, and arrived at Cangoxima, in the kingdom of Saxuma, in Japan, on the 15th of August, 1549, having with him Angeroo, who had been baptized with two of his domestics at Goa, and was called Paul of the holy faith.\*

The language of the Japanese seems, in the judgment of Kaempfer, to be a primitive or original tongue; for it has no affinity with other oriental languages, though certain Chi-

or Origin of the sun. From the Chinese name *Ge-puanque*, that is, kingdom of the rising sun, Europeans have formed the word Japan. There are two other large islands, the one called Saikokf or Bungo, the other Takosy or Sikokf. The city of Meaco in Nippon is the ancient capital of the empire; the Dairi still resides there in a sumptuous palace, and in it flourish the best manufactures and artisans in cloths, staining linen, varnishing, printing, working in gold, copper, steel, &c. Kaempfer, in 1691, reckoned in Meaco three thousand eight hundred and ninety-three tira, or temples of new or strange divinities; two thousand one hundred and seventeen mia, or temples of the original ancient divinities of Japan; one hundred and thirty-seven palaces, eighty-seven bridges, thirteen thousand eight hundred and seventy-nine houses, fifty-two thousand one hundred and sixty-nine bonzas or religious persons, and four hundred and seventy-seven thousand five hundred and fifty-seven lay persons, besides the officers of the Dairi, and a great number of strangers, these never being comprised in the Artama or yearly registry. Jeddo, in the same isle Nippon, is now grown far the largest city in the empire, and is the residence of the Cubo or secular emperor; but very irregularly built. The cities of Ozacca in Nippon, and Nangasaki in Saikokf are the chief places of trade. The empire of Japan is not much inferior to that of China in riches, fruitfulness in some parts, stateliness of buildings, and the culture of arts and sciences. Yet the Japanese seem to acknowledge a superiority in the Chinese; though Charlevoix attributes to the Japanese more sincerity, liveliness of genius, delicacy of sentiment, and taste in magnificence. Japan was discovered by three Portuguese thrown on the coast of Saikokf by a storm, in 1542, and that nation soon set on foot a flourishing trade thither, and made a settlement at Nangasaki, in the principality of Omura, and during almost a century carried thence immense treasures before they were banished, in 1639. Since which the very ambassadors which the Portuguese sent to the Cubo in 1640 were beheaded by his order. The Dutch began to trade to Japan in 1609, and in 1611 established a factory at Firando, which, in 1641, was removed to Nangasaki; but was soon after confined to the little island of Desima. Once a-year the director of this factory is conducted to Jeddo, when he carries an annual present to the Cubo. The Japanese are extremely superstitious, haughty, and shamelessly abandoned to all kind of incontinence, although their wives are very faithful, and strictly guarded. Their spirit of revenge, jealousy, and pride, is insupportable; yet their veracity, fidelity, and constancy in suffering, are astonishing. Population would soon overstock their land, if wars, cruelty, and the most frequent practice of suicide, from a false principle of honor and a cool contempt of death, did not sweep off great numbers. Poor parents expose and murder their infant children, and see them expire without changing their countenance. Their principal food is rice, which, in Japan, is the best in the world. They add roots and pulse, but seldom eat any flesh, to which many have an abhorrence. Milk they detest, calling it a kind of white blood. They drink tea at meals, and use a strong liquor extracted from rice fermented. They are excessively ceremonious, and sit on the ground leaning backward on their heels, and cross-legged. The Japanese distinguish three dynasties of their monarchs; the two first fabulous, of the Chamis or gods of heavenly extraction, and of demi-gods. The third dynasty is allowed real, and begins in Syn-mu, whom Charlevoix places six hundred years before

\* The empire of Japan, the most eastern part of Asia, consists of a cluster of islands, the largest and principal of which is called the Japanese Nippon, which in their language signifies the East

nese terms are adopted in it. St. Francis learned certain elements of it from his convert during his voyage, and staid forty days at Cangoxima, lodging at Paul's house, whose wife, daughter and other relations he in the mean time converted and baptized. The same language is used all over the empire, but the words are differently accented when addressed to courtiers or persons of rank, and when to merchants and soldiers, and again differently to the vulgar. During these forty days, St. Francis, by unwearied application, made such progress in it as to translate into Japonian the apostles' creed, and an exposition of it which he had composed, and which

Christ. This emperor was styled Dairi. The family of Syn-mu, said to be the most ancient sovereign house in the world, after having enjoyed both the throne and the sovereign priesthood, was reduced to the latter; it still confirms and installs the Cubo at every succession. Konjei, the sixty-sixth Dairi, in 1142, seeing his empire disturbed with civil wars, created Joritomo general of all his armies, who usurped the sovereign civil authority, yet acknowledging a nominal dependence, which his successors also did for the space of four centuries. The Jacatas or governors of provinces, had before that time assumed the subordinate sovereignty in their districts, and their successors reigned as so many petty kings. This was the situation of Japan when Saint Francis preached there. But in 1585, Fidejos, the twenty-ninth Seogon, or general, rebelled against Ookimatz, the hundred and seventh Dairi, shook off all dependence in civil affairs, took the title of Taikosama, or great lord, and compelled the Dairi to confer on him that of Quambuku, or Quambacundono, *i. e.* regent. But the ordinary title of Taikosama and his successors is Cubo, or Cubosama, Cubo being the ancient title of the general of the militia. Taikosama abolished all the Jacatas or subordinate kings, from which time the Cubos are absolute monarchs of all Japan. The very title of Jacatas is extinct; hereditary governors of provinces are now styled Daimio or lords; those of smaller districts, Siomio; and these compose the two first ranks of the nobility; the Tonosama are governors of imperial cities. Since the revolution completed by Taikosama, the Dairi or Mikaddo, who is the descendant of Ookimatz, is only the ecclesiastical emperor and high-priest of the religion of Sintos, enjoys the chief authority in all religious matters, and is treated with great honor even by the Cubo, served with a kind of adoration, and always carried about, not being suffered ever to touch the ground lest he should be defiled by it. For his expenses and pleasures he enjoys the revenues of Meaco and its territory, and has a very numerous court, all of ecclesiastics; but in it, says Kaempfer, there reigns a splendid indigence.

There are in Japan twelve religious sects of idolaters. The two principal are those of the Sintoists or Camis, and the Budsoists. The first is the reigning religion: its professors worship seven gods called Chamis, and five demi-gods, both of whom they pretend to have reigned in Japan several millions of years, and to compose the first and second dynasties of their kings. Their temples are very rich, filled with ornaments of gold, silver, and brass, and lofty pillars of cedar. Tensio-Dai-Dsin is the chief Chamis, the father and founder of their nation; his temple of Ixo or Isje, in the province of that name, is famous for pilgrimages, from which only the Dairi is exempt. The Jammabus are religious persons of austere lives, but addicted to unnatural lust, who are also soldiers for the protection of their gods. Kaempfer will have the apostle of this religion in Japan, who is

he got by heart in this language, and then began to preach; but was first introduced by Paul to the king of Saxuma, whose residence was six leagues from Cangoxima. Meeting with a most gracious and honorable reception, he obtained the king's leave to preach the faith to his subjects; of which he made so good use that he converted a great number. Kaempfer pretends that he never spoke the language perfectly; but Charlevoix, from the original authors of his life, assures us that he spoke it even with elegance and propriety. The gift of tongues was a transient favor. He distributed copies of his exposition of the creed among his converts.\* New

called Koosi, to have been Confucius, which cannot be, and he confesses in another place that Confucius left China. The Sintoists admit numberless other gods; allow a state of happiness after death, in a region above the heavens, but think little of another life; and, as foxes are most pernicious in that country, they believe their souls to be the devils. The second religion is called of Budso, (from Buhda, one of the names which their Bramins give Zaca), or of Fotogues (from Fotoge, a general name of any god). This is professed by those who adore Zaca, an ancient Indian legislator. Amida is the chief god of this sect, as he is of the Indians, who imagine him to have been Wistnow in his ninth apparition in a human shape. This sect is of Indian extraction. The Budsoists adore Zaca or Siako, who first established the worship of Amida, and many other gods; they believe the transmigration of souls from brutes into human bodies, and an everlasting heaven and hell for very good and bad human souls after death; never kill any living creature or eat flesh; have pilgrimages, idols, temples, and various kinds of religious persons and anachorists, very austere in their manner of living, though extremely addicted to debauchery. Charlevoix relates that the Budsoists often murder themselves in honor of their god Amida, hoping he will receive their souls; some drown themselves in the sea, others wall themselves up in caverns to perish with hunger, and others throw themselves headlong into burning volcanoes, after which they are often themselves honored as gods. The religion of the Sintoists was also very numerous in Japan; in this no divinities are acknowledged but Tien, or the heaven, which they pretend to have been created with the earth by In and Io; they extol suicide as the most heroic act of virtue; practise certain religious ceremonies, but have neither temples nor idols. This religion is derived from that of the learned in China; it is sunk extremely since the persecution of the Christians in Japan, the Sintoists having placed an image of some god of the country in their houses, that they might not be Christians. Certain sects in Japan worship the sun, moon, apes, and other beasts, men deified, and fantastical idols. Some, as in China, follow the religion of the Lamas of Thibet in Great Tartary, who worship the Great Lama, a living man whom they imagine to be immortal, the Lamas substituting one who resembles the former, when he dies. The name of Bonza (the original of which is not known) was given by the Portuguese to the priests and religious of many different denominations of all idolatrous sects in China and Japan, and sometimes to the Talopians of Siam, &c. (See F. Charlevoix, *His. du Japon*, in nine volumes; Kaempfer, physician to the Dutch factory there, in his *History of Japan*, in folio; and *Histoire Moderne pour servir de suite à l'Histoire Ancienne de Rollin*, Paris, in 1752, t. 2; Abbé Roubaud, *Hist. Gén. de l'Asie, de l'Afrique, et de l'Amérique*, t. 1, p. 8, &c.).

\* The Japanese write or print, like the Chinese,

miracles confirmed his doctrine. By his blessing, a child's body, which was swelled and deformed, was made straight and beautiful; and by his prayers, a leper was healed, and a pagan young maid of quality, that had been dead a whole day, was raised to life.

After a year spent at Cangoxima, with his usual success, the saint, in 1550, went to Firando, the capital of another petty kingdom; for the king of Saxuma, incensed at the Portuguese, because they had abandoned his port to carry on their trade chiefly at Firando, had withdrawn the license he had granted the Christians. The converts, however, persevered steady, and declared they were ready to suffer banishment or death, rather than deny Christ; and St. Francis recommended them to Paul, and left in their hands an ample exposition of the creed, and the Life of our Saviour, translated entire from the gospels, which he had caused to be printed in Japanese characters. He took with him his two companions, who were Jesuits, and carried on his back, according to his custom, all the necessary utensils for the sacrifice of

from the top to the bottom of the page, and from the right hand to the left. The ancient Japonian letters were so shapeless that this people has abolished them, and makes use of the Chinese alphabet; but the letters are very differently accented and pronounced in Japan. It is pretended by many that the art of printing was practised in China, Japan, and the Eastern Tartary many ages ago, and they have books so old, printed by words cut in boards of entire pages. But this is not properly the art of printing. Engraving letters on boards is at least as old as Homer, and is proved by Fournier to have been in use through every succeeding age. In the thirteenth century, both cuts or images and letters were printed, by being cut in wood, on which, afterward, a thick ink was laid. M. Schoepflin makes the mobility of the types to be an essential part of printing; consequently neither the Chinese nor John Coster of Haerlem were printers, since they only used boards in which words were cut; the Dutch, who ascribe the invention of the typographic art to this Coster (whose true name was Laurence Jansson), produce no other proofs than books without date, printed by whole pages engraved or cut in wood. The ingenious Fournier advances that the mobility of the types is not sufficient, unless they are cast in metal; for St. Jerom speaks of moveable types made of box and ivory. Upon this principle he calls, not John Guttemberg of Mentz, but Peter Schoëffer, the first inventor of the typographic art. Trithemius, in his chronicle, says, that John of Guttemberg, a gentleman who was a native of Mentz, but settled at Strasburg, laid out a great deal of money in this discovery, without making any progress, till he took John Fust or Faust into partnership. Faust, afterward, made Peter Schoëffer his partner, about the year 1457, and gave him his daughter in marriage. The first book that was printed came out of their press by their joint labors, in 1459; this was *Durandi Rationale Divinorum Officiorum*. About the year 1462 this art was propagated in France, Italy, England, &c. The letters which the first printers used were very beautiful, and represented with great exactness the letters which were then used in writing. (See Lambecius, *Bibl. Vidob.* l. 2, p. 989; Chevalier, *Orig. de l'Imprim.*; La Caille, *Hist. de l'Imprim.*; Ames, *Hist. of Printing*; and especially the excellent dissertations of M. Schoepflin, *Mém. de l'Acad. des Inscript.* vol. 17; and M. Fournier. *Diss. sur l'Origine de*

mass. The saint, in his way to Firando, preached in the fortress of Ekandono, the prince of which was a vassal to the king of Saxuma. The prince's steward embraced the faith with several others, and to his care Xavier recommended the rest at his departure; and he assembled them daily in his apartments to recite with them the litany and prayers, and, on Sundays, read to them the Christian doctrine; and so edifying was the behavior of these Christians, that many others desired to join them, after the departure of their apostle; and the king of Saxuma, moved by their edifying conduct, became again the protector of our holy religion. At Firando, Xavier baptized more infidels in twenty days than he had done at Cangoxima in a whole year. These converts he left under the care of one of the Jesuits that accompanied him, and set out for Meaco with one Jesuit, and two Japonian Christians. They went by sea to Facatã, and from thence embarked for Amaguchi, the capital of the kingdom of Naugato, famous for the richest silver mines in Japan. Our saint preached here in public, and before the king and his

*l'Art de Graver en Bois*, Paris, 1758). As the sources of the largest rivers often escape observation, because small and inconsiderable, so is the first original of arts, like that of empires and nations, obscure. The greatest discoveries are usually owing to hints given by others whose names are forgot. The system of universal gravitation was a key to that of attraction, and was itself struck out from former progressive discoveries made of the laws of motion or nature. From logarithms, the step was not large to fluxions; and former progressive rules of numbers opened the way to lord Napier's discovery of logarithmic tables. The art of printing (as well as most other arts) is still in a very imperfect state in China; the improvements of that nation have been falsely exaggerated by some moderns, and it is apparent that this people, though more cultivated than the neighboring nations, falls, in general, far short of the more polished countries on this side of the globe. We indeed, justly admire the liveliness and beauty of their azure, and other colors in painting; but this invention must have been the mere result of observation and experience, as our artists have never been able to give them any taste for proportions and regularity in their drawings instanced in that stupidity and slowness of genius which those Chinese, who, with their emperor's leave, travelled into Europe, have betrayed on all occasions. The colors used by our own ancestors, even in ages wherein genius seems to have been least cultivated, were far superior to ours, as appears in their painted glass, and in the beautiful painted figures with which the magnificent ancient copy of Froissart, in the king's library at Paris, and part in the British Museum at London, is embellished in every part of each volume, represented with admirable beauty the exploits, dresses, and manners of that age; also in Lydgate's *Life of St. Edmund*, in the copy presented to Henry VI, and several prayer-books, &c. on vellum. The finest gold, and the choicest sky-blue metallic particles of the hardest oriental lapis-lazuli, &c. were not then spared, which are now thought too expensive for such purposes. Yet every one will allow that this gives no advantage of genius to the monks, to whom we are indebted for those curious works. In like manner, the Chinese may raise admiration with the beauty of their colors, but cannot therefore claim the merit of genius.

court; but the gospel, at that time, took no root in this debauched city, the number which the saint gained there being inconsiderable, though a single soul is, indeed, a great acquisition.

Xavier, having made above a month's abode at Amanguchi, and gathered small fruit of his labors, except affronts, continued his journey toward Meaco, with his three companions. It was toward the end of December, and the four servants of God suffered much on the road from heavy rains, great drifts of snow, pinching cold, torrents, and hideous mountains and forests; and they travelled barefoot. In passing through towns and villages, Xavier was accustomed to read some part of his catechism to the people, and to preach. Not finding a proper word in the Japonian language to express the Sovereign Deity, and fearing lest the idolaters should confound God with some of their idols, he told them, that having never had any knowledge of the true infinite God, they were not able to express his name, but that the Portuguese called him Deos; and this word he repeated with so much action, and such a tone of voice, that he made even the pagans sensible what veneration is due to that sacred name. In two several towns he narrowly escaped being stoned for speaking against the gods of the country. He arrived at Meaco with his companions in February, 1551. The Dairi, Cubosama, and Saso (or high priest) then kept their court there; but the saint could not procure an audience even of the Saso without paying for that honor a hundred thousand Caixes, which amounts to six hundred French crowns, a sum which he had not to give. A civil war, kindled against the Cubosama, filled the city with such tumults and alarms, that Xavier saw it to be impossible to do any good there at that time, and after a fortnight's stay, returned to Amanguchi. Perceiving that he was rejected at court upon the account of his mean appearance, he bought a rich suit, and hired two or three servants, and, in this equipage, waited on the king, to whom he made a present of a little striking-clock, and some other things. Thus he obtained his protection, and preached with such fruit, that he baptized three thousand persons in that city, with whom he left two Jesuits, who were his companions, to give the finishing to their instruction. At Amanguchi, God restored to St. Francis the gift of tongues; for he preached often to the Chinese merchants, who traded there, in their mother-tongue, which he had never learned. Sanctity, meekness, and humility are often more powerful in a preacher than the evidence of miracles. By the heroic example of these virtues, the apostles converted the world; and, by the like, did our saint soften the hearts of many hardened infidels. F. Fernandez, one of his two companions, was a proof of this at Amanguchi. As he was

preaching one day to a mob who made a sport of him, one of the rabble, hawking up a great quantity of nasty phlegm, spit it full upon his face. The father, without speaking a word, or making the least sign of emotion or concern, took his handkerchief, wiped his face, and continued his discourse. At such an heroic example of meekness, the scorn of the audience was turned into admiration, and the most learned doctor of the city, who happened to be present, said to himself, that a law which taught such virtue, inspired men with such unshaken courage, and gave them so perfect a victory over themselves, could not be but from God; and as soon as the sermon was ended, he confessed that the preacher's virtue had convinced him, and that he desired baptism, which he received, some days after, with great solemnity. This illustrious conversion was followed by many others.

St. Francis, recommending the new Christians here to two fathers whom he left behind, left Amanguchi, toward the middle of September, in 1551, and, with two Japonian Christians, who had suffered with joy the confiscation of their goods for changing their religion, travelled on foot to Fuceo, the residence of the king of Bungo, who was very desirous to see him, and gave him a most gracious reception. Here the saint publicly confuted the Bonzas, who, upon motives of interest, every where strenuously opposed his preaching, though, even among them, some were converted. The saint's public sermons and private conversations had their due effect among the people, and vast multitudes desired to be instructed and baptized. Among others, the king himself was convinced of the truth, and renounced those impurities which are abhorred by nature; but remained still wedded to some sensual pleasures; on which account he could not be admitted to the sacrament of regeneration, till, after some succeeding years, having made more serious reflections on the admonitions of the saint, he reformed his life altogether, and was baptized.\* Our saint took leave of

\* The divine seed sown by St. Francis Xavier in Japan increased so much that when the persecution was raised, there were reckoned in that empire four hundred thousand Christians. Paul, the first-fruits, or rather the father of this church, died happily, and in great sentiments of piety and holy spiritual joy, in 1557. The prince of Omura was baptized in 1562. That prince and the two kings of Bungo and Arima, who had received baptism, sent ambassadors of obedience, who were their own near relations, to pope Gregory XIII, in 1582. They were conducted in their voyage by F. Valegnani, a Jesuit, and received with great honor in the principal cities of Portugal, Spain, and Italy, through which they passed, and especially at Rome. The faith flourished daily more and more in Japan; and, in 1596, there were in that empire two hundred and fifty churches, three seminaries, a novitiate of the Jesuits, and several Franciscans. The Cubo, or emperor Nabunanga, at least out of hatred to the Bonzas, was very favorable to the missionaries, and his prime minister Vatadono, viceroy of Meaco

this king, and embarked to return to India, on the 20th of November, 1551, having continued in Japan two years and four months. To cultivate this growing mission, he sent thither three Jesuits, who were shortly followed by others. It had been often objected to him that the learned and wise men in China had not embraced the faith of Christ. This circumstance first inspired him with an earnest desire that the name of Christ might be glorified in that flourishing empire; and, full of a zealous project of undertaking that great enterprise, he left Japan. In this voyage, the ship in which he sailed was rescued from imminent danger of shipwreck in a storm by his prayers; and a shallop, in which were fifteen persons belonging to the ship, from which it had been separated by the same tempest, was saved by the same means, according to his confident and repeated prediction, the passengers and mariners in it seeming all the way to have seen Xavier sitting at the helm steering it. Many other clear predictions of the saint are recorded. At Malacca he was received with the greatest joy that can be imagined, and he immedi-

ately set himself to contrive how he might compass his intended journey to China. The greatest difficulty was, that besides the ill understanding which was betwixt China and Portugal; it was forbidden to strangers on pain of death, or of perpetual imprisonment, to set foot in that kingdom. Even some Portuguese merchants who had stolen thither for the benefit of trade, having been discovered, some of them had lost their heads, others had been put in irons, and cast into dungeons, there to rot for the remainder of their lives. To remove this obstacle, St. Francis discoursed with the old governor of Malacca, Don Pedro de Sylva, and with the new one, Don Alvarez d'Atayda, and it was agreed that an embassy might be sent in the name of the king of Portugal to China to settle a commerce, with which the saint might with safety land in that kingdom. In the mean time the saint set out for Goa. Arriving at Cochin on the 24th of January, in 1552, he there met the king of the Maldives fleeing from rebellious subjects whom F. Heredia had instructed in the faith, and St. Francis baptized him.

was the declared protector of the Christian religion. When the conversion of all Japan was looked upon as at hand, this undertaking was entirely overturned. Nabunanga was cut off by a violent death, and Taikosama usurped first the regency for the son of Nabunanga, and afterward the empire, by contriving to have that heir put to death. Partly by policy, and partly by force, he subdued all Japan, and extinguished the Jacatas or petty kings. For some time he was favorable to the Christians, till, by various accidents, he was excited to jealousy at their numbers and progress. In 1586, he, by an edict, forbade any Japanese to embrace the faith, and shortly after caused many Christians to be crucified; in the year 1590, no fewer than twenty thousand were put to death for the faith. In 1597, the twenty-six martyrs suffered, whom Urban VIII, thirty years after, declared such. (On their death and miracles see Charlevoix, l. 10. c. 4, p. 330; and this work, Febr. 5). Taikosama died in 1598; and Ijedas (to whom he left the regency and care of his young Fidejori, a prince fond of the Christians) having murdered the heir his pupil, and usurped the throne, continued the persecution, and in 1615 banished all the missionaries, forbidding entrance for the time to come under pain of death. The year following Fide-Tadda, his son, succeeded him in the throne, and put great numbers of Christians to barbarous deaths. Xogun or Toxogunsama, to whom he resigned the crown, or at least the regency, in 1622, carried his cruelty against the Christians to the last excess, and put incredible numbers to the most barbarous deaths. In 1636 the Dutch accused to this emperor Moro and other Japanese Christians of a conspiracy with the Portuguese against the state, which Kaempfer (b. 4, c. 5), pretends to have been real, but Charlevoix endeavors to prove counterfeit (t. 2, p. 406). This charge exceedingly enraged their persecutors. The Christians in numberless crowds had suffered martyrdom with the most heroic patience and constancy; but many of those who remained in the kingdom of Arima, by an unjustifiable conduct, very opposite to that of the primitive Christians, broke into rebellion, and with an army of forty thousand men took some strong places; but being at length forced, all died fighting desperately in the field, in 1638. After this, Toxogunsama continued the persecution with such fury, that at his death

in 1650, very few had escaped his fury; and his successor, Jietznako, who pursued the same course, seems to have discovered very few to put to death. The researches have been so rigorous, that in some provinces all the inhabitants have been sometimes compelled to trample on a crucifix. Only the Dutch are allowed to trade there under the most severe restrictions; but their factory is confined to the isle of Desima, *i. e.* isle of De, which is one long street, before the harbor, and joined by a bridge to the city of Nangasaki on the western coast of the island Ximo. This city was subject to Sumitanda, prince of Omura, one of the first sovereigns in Japan who embraced the faith, which he established alone throughout all his dominions, situate in the kingdom of Arima. That king was himself baptized with a considerable part of his subjects. After several Christian kings, king John, otherwise Protasius, suffered martyrdom; his son Michael apostatized to preserve the crown, and became a persecutor. The rebellion of 1638 totally extinguished the faith in this kingdom and in the rest of Japan. Nangasaki in the time of the Portuguese was all Christians, and counted sixty thousand inhabitants; now about eight thousand only, and these Japanese idolaters. It is the only town in Japan which any strangers are now allowed to approach; and they are here watched as if prisoners. By an inviolable edict of the emperor, all other nations except the Dutch are forbid these dominions, and all their natives are commanded to remain in their own country. The missionaries who have attempted to find admittance, seem never to have succeeded. The last that is known, was M. Sidotti, a Sicilian priest, who, in 1709, found means to land in Japan; but what became of him after this was never known in Europe. (See Charlevoix, Dr. Kaempfer, and Hist. Moderne, tom. 2, des Japonois. Also Hist. Provinci. Phillipin. Dominicanor.; Jac. Lafonus, Annal. Dominican.; F. Sardimo, Jesuit. Catalogus Regularium et Sæcularium qui in Japoniâ et sub quatuor tyrannis sublatisunt. Also, the History of the Martyrs who in Japan suffered cruel and intolerable torments and death for the Roman Catholic religion, in Dutch, by Rier Guyesherts (who was an eye-witness to several, living at Nangasaki in 1622), printed at the end of Caron's description of Japan. See also relations of this persecution, published by several Jesuits, Dominicans, Franciscans, &c.).

ately set himself to contrive how he might compass his intended journey to China. The greatest difficulty was, that besides the ill understanding which was betwixt China and Portugal; it was forbidden to strangers on pain of death, or of perpetual imprisonment, to set foot in that kingdom. Even some Portuguese merchants who had stolen thither for the benefit of trade, having been discovered, some of them had lost their heads, others had been put in irons, and cast into dungeons, there to rot for the remainder of their lives. To remove this obstacle, St. Francis discoursed with the old governor of Malacca, Don Pedro de Sylva, and with the new one, Don Alvarez d'Atayda, and it was agreed that an embassy might be sent in the name of the king of Portugal to China to settle a commerce, with which the saint might with safety land in that kingdom. In the mean time the saint set out for Goa. Arriving at Cochin on the 24th of January, in 1552, he there met the king of the Maldives fleeing from rebellious subjects whom F. Heredia had instructed in the faith, and St. Francis baptized him.

The exiled prince married a Portuguese lady, and lived a private life till the day of his death; happy in this, that the loss of his crown procured him the gift of faith and the grace of baptism. Xavier reached Goa in the beginning of February, and, having paid a visit to the hospitals, went to the college of St. Paul, where he cured a dying man. The missionaries whom he had dispersed before his departure, had spread the gospel on every side. F. Gaspar Barzia had converted almost the whole city and island of Ormuz. Christianity flourished exceedingly on the coast of the pearl fishery, and had made great progress at Cochin, Coulan, Bazain, Meliapor, in the Moluccas, the isles of Moro, &c.\* The king of Tanor, whose dominions lay on the coast of Malabar, had been baptized at Goa. The king of Trichenamalo, one of the sovereigns of Ceylon, also embraced the faith. The progress of the faith in many other places, was such as gave the greatest subject of joy to the holy man. But F. Antonio Gomez, a great preacher and scholar, whom the saint had appointed rector at Goa, had made such changes and innova-

\* The Dutch, in the reign of Philip III and IV of Spain and Portugal, and John IV of Portugal (duke of Braganza), wrested from the Portuguese Malacca, and most of their settlements in Java and the other isles of the Sonde, the Moluccas, Cochin, Meliapor, &c. Since which time Christianity is exceedingly declined in those parts, as Cerri, Salmon, &c., complain. The society for the propagation of the gospel, set on foot by the English, is not likely to gain over any nation, unless men can be found who count as nothing the drudgery of learning the languages of savages, and of conforming to many customs very contrary to our European manners; moreover they must lead most austere lives, and be ready cheerfully to suffer every hardship and denial; fearless of dangers and of martyrdom, as Mr. Salmon frequently remarks in his *Modern History*, wherein he complains of the strange neglect of the English, Danes, and Hollanders in this particular (t. 3, p. 58, on Daman, and p. 196, on Madras), as Gordon has done before him. Among the conditions Salmon required in missionaries sent to infidel countries, he ought to have mentioned, in the first place, that they must be persons who, by habits of self-denial and patience, are dead to themselves, disinterested, men of prayer, and altogether heavenly-minded. Such were the holy apostles of infidel nations, on whose labors the divine blessings were plentifully showered down. The Danish missionaries furnish us with pompous relations of their endeavors and success at Tranquebar and other places. (See their letters in the *History of the Propagation of the Gospel in the East*, part 2 and 3). Yet the authors of the *Bibliothèque Angloise* observe that preachers who travel in state, and are carried in litters, take not the method of those who hitherto converted nations. As to a small number who in some of the European settlements may be induced to become Christians, it is to be feared that motives of interest, or the influence of legislative or civil authority often render the sincerity of such conversions suspected; and the want of instruction in many such converts, and their supine behavior, often give reason to fear the curse which Christ pronounced against some proselytes of the Pharisees. It is hoped, however, there is more exaggeration than truth in what the Protestant author of the late third Letter from North America, in 1758,

tions, even in the domestic discipline of the society, that the saint was obliged to dismiss him from the Order. Xavier appointed F. Barzia, a person of eminent piety, rector of Goa and vice-provincial, sent new preachers into all the missions on this side the Ganges, and obtained of the viceroy, Don Alphonso de Norogna, a commission for his good friend, James Pereyra, to go on an embassy to China. Having settled all affairs at Goa, he made the most tender and ardent exhortations to his religious brethren, then leaving F. Barzia vice-provincial, set sail on the 14th of April in 1552, and, landing at Malacca, found the town afflicted with a most contagious pestilential fever. This he had foretold before he arrived; and no sooner was he come on shore, but, running from street to street, he carried the poor that lay languishing up and down, to the hospitals, and attended them with his companions. At that time he restored to life a young man named Francis Ciavos, who afterward took the habit of the society. When the mortality had almost ceased, the saint treated about the embassy to China\* with the governor of

tells us: "An Indian proselyte, who had been admitted to a participation of the Christian mysteries, being asked what he thought of the holy rite, had nothing to answer, but that he should have liked it better had they given him rum. And I must say (with sorrow) that I have never myself remarked an Indian to have a better inducement to Protestantism than his passion for spirituous liquors; the initiation into our first sacrament being made an affair of jollity, wherein the adult infant largely partakes." This remark is meant not as a reproach to any, but as a caution to all. It must be acknowledged that great injustices have been sometimes committed by several Spanish and Portuguese governors or generals in the Indies, and that avarice and ambition were the inducement to many adventurers, who, by despising the Maldives, and other barren rocks or sands, showed they went in quest of gold and spices. A corruption of manners likewise crept into their settlements, and preachers themselves have been sometimes dupes of a wordly spirit. It were infinitely to be wished that none who have the happiness to profess the gospel, were rebellious to the light, and a scandal to their holy religion. Yet the degeneracy of those that fall, cannot weaken the grounds of the Christian faith, nor reflect dishonor on those who live by its maxims. And it is most certain that holy ministers of the gospel have never been wanting, who, inheriting the spirit of the apostles, have succeeded them in their labors. Many such were raised by God among those who planted the faith in so many new discovered nations. Many have propagated it not only in the neighborhood of all the new settlements of the Spaniards, Portuguese, &c. but also in many very remote barbarous countries, as in Tonquin, Cochinchina, some parts of the dominions of the Mogul, even at Delli itself. (See F. Catrou, *Hist. de l'Empire du Mogol*, &c.). If some received the faith without imbibing its maxims and spirit, examples even of heroic sanctity are not wanting, whether among these converts or missionaries, as the lives of a considerable number authentically written, sufficiently evince.

\* The religious sects in China are, first, that of Confucius, in the original language Cum-fu-cu, or Cong-fou-tse. This is professed by the emperor, princes, and all the men of learning. In every town is an oratory, in which the mandarins offer,



Malacca, on whom Don Alphonso de Norogna (the fifth viceroy and seventeenth governor of the Indies) had reposed the trust of that affair. Don Alvarez d'Atayda Gama

had lately succeeded his good brother Don Pedro de Sylva Gama in the government of Malacca. The officer, out of a pique to Pe-reyra, crossed the project of the embassy

on several festivals, wine, fruit, flowers, and rice set on a table amidst lights, with many profound bows, in honor of Confucius, singing verses in his praise. They bury the blood and hair of a hog which was killed the day before, and they burn part of its liver. The emperor makes this offering in a great temple. They have two feasts a-year in honor of Tien, or the heaven, which they worship. A sect of these called Jukiau are accused of atheism. Some missionaries have pretended that by Tien they mean the master of the heavens, not the material heaven, which is condemned by Benedict XIV. The third volume of Du Halde's Description of China, in which is inserted an apologetic account of some of these rites, is condemned by an order of Clement XII.

The sect of Lao-kiun is also very ancient. The author, a philosopher of that name, is said to have lived six hundred years before Christ. His famous book called Tautse is still in great veneration among his followers, who are extremely addicted to auguries and superstitious ceremonies; and their priests study to discover an art of making men immortal, of which many of them make wonderful boasts. Lao-kiun taught that the human soul perishes with the body, that God is material, and that there are many subaltern gods which they worship. His followers worship him, and many other men whom they have deified, and whose idols they keep in their temples. These princes and heroes deified they call Chang-ti, whence it is surprising that F. Du Halde should imagine that this word in the Chinese language signifies the Creator and absolute Master of the Universe, or conveys an idea which falls not much short of that of the true God.

The sect of Foe was introduced into China about the year of Christ 64. Foe was a philosopher who lived in the Indies long before the age of Pythagoras, and taught the transmission of souls. He left five precepts: 1. Never to kill any living creature; 2. Never to take the goods of another; 3. To refrain from impurity; 4. Never to lie; 5. Not to drink wine. The idol Foe is represented very large, and frequently in three frightful shapes placed in the same temple, the principal resembling a man with a monstrous belly, sitting cross-legged according to the custom of the Orientals. This is called the Idol of Immortality. The second is the Idol of Pleasures, twenty feet high. And the third is thirty feet high, wears a crown, and is called the Great King Kang. Besides these they have numberless little idols in pagods, in the highways, and all public places; and others called Jos, in every house. The name Pagod is given both to these little idols and their temples. The Bonzas of this sect are universally despised, and most mercenary, but practice painful ridiculous austerities for the sins of others as they pretend, some dragging heavy chains twenty or thirty feet long, others striking their head or breast with a stone, &c. They teach the deluded people that their sins and the punishment of the other life are redeemed by giving alms to their communities, and they sell to those that are dying passports for the other world. There are also in China adorers of the Great Lama, who resides at Barantola in Thibet, and is called the Eternal Father. (See Du Halde, p. 460).

The Chinese call their sacred books King, *i. e.* sublime doctrine; the principal of these are five: 1. Y-king, the oldest and most respected, attributed to Fo-hi, consists of hieroglyphic figures in lines, circles, polygons, &c. the key being lost, this book is unintelligible, and rendered still more puzzling and obscure by interpreters; 2. Chou-king, wrote by Confucius, contains the history of the

three first dynasties, true or false; 3. Che-king, which consists of poems without life or style, some moral, others impious and obscene—to excuse these, some think them supposititious, and the work of an interpolater; 4. Tchun-Tsicou, spring and autumn, is a history of twelve kings who reigned in Lou, now Quantong; 5. Li-ki treats of ceremonies, rites, and customs.

It is a popular opinion among the Chinese that their nation has subsisted above forty thousand years, and was governed by emperors four thousand years, in twenty-two dynasties from Yo, or Yao, comprising the present reigning Tartar family, besides eight emperors from Fo-hi to Yo. Martini, in his Chinese History, places Fo-hi immediately after the deluge. Shuckford and others imagine Fo-hi to have been Noah, or Sen, who, according to those authors, travelled to the utmost boundaries of the eastern continent of Asia. Du Halde, Le Compte, and other Jesuits who first gave us annals of the Chinese empire, carry its pretended antiquity as high, though upon other principles. The enthusiasm which seized the first discoverers of this remote country at the sight of the magnificence and policy of so vast an empire in the midst of nations sunk in barbarism, magnified every object in their ideas, and inclined them to receive with implicit credulity whatever the most ignorant of the natives could publish either to flatter their own vanity, or to raise the wonder of strangers. But when time and reflection had cooled their imagination, travellers began to judge of things more impartially.

The moral precepts of Confucius, like those of Zoroaster and many others, even in America itself, appear to have been derived from a patriarchal tradition, which was disfigured by a mixture of superstition, but not entirely effaced; by which the truth of divine revelation and the sacred history is confirmed. Of these, however, we have more pregnant proofs among the Assyrians, Phenicians, and Egyptians, as appears from the fragments of their historians collected by Josephus against Ap-pion, &c. from Sanconiatro, &c. See Cierc's notes on Grotius on the truth of the Christian religion. In this, therefore, nothing appears very singular.

It is affirmed by many that the Christian religion flourished anciently in China; some say it was planted there by St. Thomas the apostle. It is certain that the Nestorians in Asia extended Christianity in Georgia and other places near the Caspian sea soon after the year 778. (See Jos. Assemani, *Bibl. Orient.* vol. 4, p. 478, 481, 482). That Christianity flourished many years ago in several parts of Great Tartary near China, is manifest, though in the middle ages tainted with Nestorianism. (See Abulpharagius; Assemani, in *Bibl. Orient.* t. 3, part. 2, c. 9; Mosheim, *Hist. Tartar.* Eccl. c. 3, § 4, p. 129; Herbelot, *Bibl. Orient. passim*; Renaudot, not. in *Vet. Latin. Itiner.* in *Indiam*, n. 319). Some of those countries subject to the Muscovites, have again received the faith, overawed by their masters, says Salmon, who have lately erected bishoprics among them. (See *Nuncios Liter. Florent.* ad an. 1748). From Tartary some tell us the faith was propagated in China; Kircher thinks from the Indies (China illustr. part. 2, c. 7, p. 92). At least Arnobius (l. 2 adv. Gent. p. 50) mentions that the faith was settled in India, and amongst the Seræ, Medes, and Persians. And Ebedjesu says the metropolitans of the Chinese were constituted by the patriarch of the Chaldæans (ap. Jos. Assemani, *Bibl. Orient.* t. 3, part. 2, c. 9, p. 521, and part. 1, p. 346). As for the Christian monument found at Singanfu, commonly called Canton (on which Kircher and Muller have

and, when St. Francis urged the authority of the king, and the command of the viceroy, Alvarez flew into a rage, and treated him with the most injurious language. The saint ceased not for a whole month to solicit the governor, and at length threatened him with excommunication in case he persisted thus to oppose the propagation of the gospel. Upon this occasion the saint produced the briefs of Paul III, by which he was appointed apostolic nuncio; which, ought of humility, he had kept a profound secret during ten years that were expired since his coming to the Indies. The governor continued to laugh at the threats, so that the bishop's grand-vicar at length fulminated an excommunication against him in the name of Xavier, who, seeing this design utterly destroyed, determined to go on board of a Portuguese ship that was setting sail for the isle of Sancian, a small barren island near Macao, on the coast of China. This governor was afterward deposed for extortions and other crimes, by an order of the king, and sent in chains to Goa. St. Francis during this voyage wrought several miracles, and converted certain Mahometan passengers, and, on the twenty-third day after the ship's departure from Malacca, arrived at Sancian, where the Chinese permitted the Portuguese to come and buy their commodities. When the project of the embassy had failed, St. Francis had sent the three Jesuits he had taken for his companions, into Japan, and retained with him only a brother of the Society (who was a Chinese, and had taken the habit at Goa) and a young Indian. He

published dissertations), it is regarded as genuine by Kircher, Muller, Assemani, and Renaudot, but rejected by Horn, la Croze, &c. The travels of two Mahometans into China, in the ninth age (published by Renaudot in 1718), in which it is related that, in 877, the Christians, Jews and Mahometans were put to the sword by barbarians in China, are rejected as fabulous by la Croze Jablonski (Inst. Hist. p. 242, &c.), and that they are a forgery is well proved by F. de Premare, a Jesuit (Lett. Edif. t. 19, p. 520), and F. Parennine (Ib. t. 21, p. 158).

Whatever had happened in former ages, it is certain that when the Portuguese entered China in 1517, no footsteps of Christianity were found there. In 1556, certain Dominicans began to preach in China; but some were banished, others had little success. (See Ann. Dominic. p. 158; also Souza, part. 3, Hist. S. Domin. l. 3, c. 1; Le Quien, Oriens Christ. t. 3, p. 1453). And the Dominicans made no settlement in China before the year 1630. (See Navarret, Advart, and Gonzales, Hist. Prov. Philipp. Dominicanorum). The Jesuits, first F. Roger, a Neapolitan, then F. Ricci, entered China in 1580, and got leave to settle there in 1583. (See F. Schall, Narrat. de initio missionis Soc. Jesu, et de ortu Fidei in regno Chin.). The Christian religion made such progress, that in 1715, there were in China above three hundred churches, and three hundred thousand Christians. But the emperor Kang-hi, after having been long favorable to them, began to conceive some jealousy, and, in 1716, forbade the missionaries to build churches or make proselytes. This prince dying in 1722, his successor, Yong-tching, upon complaints made by the governor of Fokien, against the Christians, published most barbarous edicts, which in a great

hoped to find means with only two companions to land secretly in China. The merchants at Sancian endeavored to persuade him that his design was impracticable, all setting before his eyes the rigorous laws of the government of China, that all the ports were narrowly guarded by vigilant officers who were neither to be circumvented nor bribed; and that the least he could expect was scourging and perpetual imprisonment. The saint was not to be deterred; and answered all these and many other reasons, saying, that to be terrified by such difficulties from undertaking the work of God, would be incomparably worse than all the evils with which they threatened him. He therefore took his measures for the voyage of China, and first of all provided himself with a good interpreter; for the Chinese he had brought with him from Goa was wholly ignorant of the language which is spoken at the court, and had almost forgotten the common idiom of the vulgar. Then the saint hired a Chinese merchant called Capoceca, to land by night on some part of the coast where no houses were in view; for which service Xavier engaged to pay him two hundred pardos,\* and bound himself by oath that no torments should ever bring him to confess either the name or house of him who had set him on shore.

The Portuguese at Sancian, fearing this attempt might be revenged by the Chinese on them, endeavored to traverse the design. Whilst the voyage was deferred, Xavier fell sick, and, when the Portuguese vessels were

measure extirpated Christianity out of the empire. Amongst other scenes of inhumanity, he loaded with chains, and banished into Tartary, a prince of the blood, fourscore years old, and his whole numerous family, because they would not renounce the faith. They had been condemned to die; and their exile was but a more severe kind of death, seeing most of them died soon after in close dungeons, through hardships and want; and the rest were dispersed into other provinces, to end their days in prisons, fetters, and misery. In 1731, he banished all the missionaries to Macao, a small island in the province of Canton, in which the Portuguese were permitted to settle. Yong-tching died in 1736, and the missionaries hoped to be restored, but in vain; and, since the year 1733, the Christians are left in most parts of China without churches and without pastors, under severe persecutions. The preachers who remained behind were crowned with martyrdom. Only some Jesuits are still retained at court, but not suffered to act as missionaries, but merely as mandarins who preside over the mathematics, paintings, &c. in which offices they continue in hopes of finding circumstances at length more favorable to religion. Yet they often succor the Christians who still remain in the capital, and obtain a mitigation of persecutions in the several provinces. And, since the year 1753, the Jesuits in China are allowed some liberty to assist the Christians there. (See Hist. Moderne, contin. de Rollin, t. 1, part. 5, c. 2, p. 344; Modern Univ. Hist. in octavo, t. 8, l. 13, c. 1, sect. 6, p. 520; Lettres Edif. et Cur. de Missionnaires, vol. 27 and 28; this work, Feb. V; and chiefly Lettres Edifiantes, vol. 28, anno 1758).

\* Tavernier reckons the value of a pardo a twenty-seven sols, French money.

all gone except one, was reduced to extreme want of all necessaries. Also the Chinese interpreter whom he had hired, recalled his word. Yet the servant of God, who soon recovered of his illness, did not lose courage; and hearing that the king of Siam was preparing a magnificent embassy to the emperor of China, he resolved to use his best endeavors to obtain leave to accompany the ambassador of Siam. But God was pleased to accept his will in this good work, and took him to himself. A fever seized the saint a second time on the 20th of November, and at the same time he had a clear knowledge of the day and hour of his death, which he openly declared to a friend, who afterward made an authentic deposition of it by a solemn oath. From that moment he perceived in himself a strange disgust of all earthly things, and thought on nothing but that celestial country whither God was calling him. Being much weakened by his fever, he retired into the vessel which was the common hospital of the sick, that he might die in poverty. But the tossing of the ship giving him an extraordinary headach, and hindering him from applying himself to God as he desired, the day following he requested that he might be set on shore again; which was done. He was exposed on the sands to a piercing north wind; till George Alvarez, out of compassion, caused him to be carried into his cabin, which afforded a very poor shelter, being open on every side. The saint's distemper, accompanied with an acute pain in his side, and a great oppression, increased daily; he was twice blooded, but the unskilful surgeon both times pricked the tendon, by which accident the patient fell into swooning convulsions. His disease was attended with a horrible nausea, insomuch that he could take no nourishment. But his countenance was always serene, and his soul enjoyed a perpetual calm. Sometimes he lifted up his eyes to heaven, and at other times fixed them on his crucifix, entertaining divine conversations with his God, in which he shed abundance of tears. At last, on the 2d of December, which fell on Friday, having his eyes all bathed in tears, and fixed with great tenderness of soul upon his crucifix, he pronounced these words: *In thee, O Lord, I have hoped: I shall not be confounded for ever*; and, at the same instant, transported with celestial joy, which appeared upon his countenance, he sweetly gave up the ghost, in 1552. Though he was only forty-six years old, of which he had passed ten and a half in the Indies, his continual labors had made him grey betimes, and in the last year of his life he was grizzled almost to whiteness. His corpse was interred on Sunday, being laid, after the Chinese fashion, in a large chest, which was filled up with unslacked lime, to the end that the flesh being consumed, the bones might be carried to Goa. On the 17th of February, in 1553, the grave was opened, to see if the flesh was

consumed; but the lime being taken off the face, it was found ruddy and fresh colored, like that of a man who is in a sweet repose. The body was in like manner whole, and the natural moisture uncorrupted; and the flesh being a little cut in the thigh, near the knee, the blood was seen to run from the wound. The sacerdotal habits in which the saint was buried, were no way endamaged by the lime; and the holy corpse exhaled an odor so fragrant and delightful, that the most exquisite perfumes came nothing near it. The sacred remains were carried into the ship, and brought to Malacca on the 22d of March, where it was received with great honor. The pestilence which for some weeks had laid waste the town, on a sudden ceased. The body was interred in a damp church-yard, yet in August was found entire, fresh, and still exhaling a sweet odor, and, being honorably put into a ship, was translated to Goa, where it was received, and placed in the church of the college of St. Paul, on the 15th of March in 1554; upon which occasion several blind persons recovered their sight, and others, sick of palsies and other diseases, their health, and the use of their limbs. By order of king John III, a verbal process of the life and miracles of the man of God was made with the utmost accuracy at Goa, and in other parts of the Indies. Many miracles were wrought through his intercession, in several parts of the Indies and Europe, confessed by several Protestants,\* and Tavernier calls him the St. Paul and the true apostle of the Indies. St. Francis was beatified by Paul V, in 1554, and canonized by Gregory XV, in 1662. By an order of John V, king of Portugal, the archbishop of Goa, attended by the viceroy, the marquis of Castle Nuovo, in 1744, performed a visitation of the relics of St. Francis Xavier; at which time the body was found without the least bad smell, and seemed environed with a kind of shining brightness; and the face, hands, breast, and feet, had not suffered the least alteration, or symptom of corruption.<sup>1</sup> In 1747, the same

<sup>1</sup> Lettres Fdific. et Cur. des Mission. vol. 27, Pref. p. 24.

\* See his life by Bouhours, translated by Dryden, b. 6. Some have objected that F. Acosta, who published, in 1589, his book, *De Procurandâ Indorum Salute*, acknowledges (l. 2, c. 8) that the power of working miracles did not subsist among the missionaries. But he speaks of the missionaries in general compared with the apostles, who all wrought miracles, and in all places. For Acosta himself (c. 10, ib.) bears express testimony to the evidence and great number of stupendous miracles wrought by St. Francis Xavier; and mentions that some other preachers had performed miracles both in the East and West Indies. That the miracles of St. Francis were famous during his life, and immediately after his death, see Tursellin. l. 6, vit. S. Fr. c. 1; and the letter of king John III to Bareto, viceroy of the Indies, in 1556, in Acosta (l. *Rerum in Oriente Gestarum*, printed at Dillingen in 1571, and at Paris in 1572. See F. M——n, *Review of the Important Controversy concerning Miracles*, in the Appendix added by F. M——y, p. 448).

king obtained a brief of Benedict XIV, by which St. Francis Xavier is honored with the title of patron and protector of all the countries in the East Indies.

Holy zeal may properly be said to have formed the character of St. Francis Xavier. Consumed with an insatiable thirst of the salvation of souls, and of the dilatation of the honor and kingdom of Christ on earth, he ceased not with tears and prayers to conjure the Father of all men not to suffer those to perish whom he had created to his own divine image, made capable of knowing and loving him, and redeemed with the adorable blood of his Son; as is set forth in the excellent prayer of this saint, printed in many books of devotion. For this end the saint, like another St. Paul, made himself all to all, and looked upon all fatigues, sufferings, and dangers, as his pleasure and gain. In transports of zeal he invited and pressed others to labor in the conversion of infidels and sinners. In one of his letters to Europe, he wrote as follows:<sup>1</sup> "I have often thoughts to run over all the universities of Europe, and principally that of Paris, and to cry aloud to those who abound more in learning than in charity: Ah! how many souls are lost to heaven through your neglect! Many, without doubt, would be moved, would make a spiritual retreat, and give themselves the leisure for meditating on heavenly things. They would renounce their passions, and, trampling under foot all worldly vanities, would put themselves in a condition of following the motions of the divine will. Then they would say: Behold me in readiness, O Lord. How much more happily would these learned men then live! With how much more assurance would they die!—Millions of idolaters might be easily converted, if there were more preachers who would sincerely mind the interests of Jesus Christ, and not their own." But the saint required missionaries that are prudent, charitable, mild, perfectly disinterested, and of so great purity of manners that no occasions of sin weaken their constancy.<sup>2</sup> "In vain," says he, "would you commit this important employ to any, howsoever learned and otherwise qualified, unless they are laborious, mortified, and patient; unless they are ready to suffer willingly, and with joy, hunger, and thirst, and the severest persecutions."<sup>3</sup> This saint was himself a model of such preachers, formed upon the spirit of the apostles. So absolute a master he was of his passions, that he knew not what it was to have the least motion of choler and impatience, and in all events was perfectly resigned to the divine will; from whence proceeded an admirable tranquillity of soul, a perpetual cheerfulness, and equality of countenance. He rejoiced in afflictions and sufferings, and said

that one who had once experienced the sweetness of suffering for Christ, will ever after find it worse than death to live without a cross.<sup>1</sup> By humility the saint was always ready to follow the advice of others, and attributed all blessings to their prayers, which he most earnestly implored. Of himself he always sincerely spoke as of the basest and most unworthy of men, with the most perfect sentiments of distrust in himself. The union of his soul with God by holy prayer raised him above the world. In gulped in deep meditations, he was sometimes found suspended in the air, with beams of glory round his countenance, as many ocular witnesses deposed.<sup>2</sup>

#### ST. BIRINUS, FIRST BISHOP OF DORCHESTER, C.

BIRINUS, a priest of Rome, addressed himself to pope Honorius for leave to preach the gospel to the idolaters in Britain. The pope commended his zeal, and caused him to be ordained bishop. The apostolic missionary landed in the kingdom of the West-Saxons, and, with many others, baptized king Cynegils, who began to reign in 611, and filled the throne thirty-one years, being the sixth from Cerdic, who founded that kingdom in 519. Birinus fixed his see at Dercis, now at Dorchester, on the Thames, in Oxfordshire, upon the edge of Berkshire;\* he built and consecrated many churches, gained many souls to God, and, departing to him, was buried in the same city, about the year 650. His remains were translated to Winchester by bishop Hedda, and there laid in the church of SS. Peter and Paul. Of the painted windows in Dorchester church which have escaped the fury of the plunderers, Mr. Hearne, in his notes on William of Newborough, vol. 3, p. 773, makes this remark: "I know of no truly religious person but what is affected with what now remains of the historical painting in Dorchester windows, re-

<sup>1</sup> S. Fr. Xav. l. 1, ep. 1, p. 25.

<sup>2</sup> See his life by F. Bouhours, b. 6, p. 679.

\* The sees of Salisbury, Exeter, Wells, Litchfield, Worcester, and Hereford, were afterward formed out of this of Dorchester, which was soon transferred to Winchester. For Agilbert, a Frenchman, who succeeded St. Birinus, understood not sufficiently the English language; for which reason he returned to France in 660. Wina being appointed bishop of the West-Saxons, at Winchester, Eleutherius, and after him Hedda, in 676, succeeded in that see in the same place. King Oswy appointed, in 650, Dwina, bishop of Litchfield, for the midland English. In the same country of Mercia another bishopric was erected in 678, when Eadhead was made bishop of Sidnacester; this see was removed to Legecester, now Leicester, in 872, and soon after to Dorchester, which continued the see of the bishops of East Mercia and Lyndsey, till, in 1072, the bishop Remigius of Feschamp translated it to Lincoln. (See Godwin, *De Præsul. Angl. ed. nov.*; and *Le Neve*, p. 138).

<sup>1</sup> S. Fr. Xav. ep. 5, from Cochin, anno 1544, p. 67.

<sup>2</sup> Id. l. 2, ep. 9. See *Lett. Edif. et Curi. des Missions*, l. 7, p. 70.

<sup>3</sup> Id. l. 4, ep. 9.

lating to Birinus's voyage thither, and his converting the heathens." See on St. Birinus, Robert of Gloucester's Chronicle, p. 247; Bede, l. 3, c. 7; and Neve's *Fasti Anglicani*, p. 137, 283.

### ST. SOLA, HERMIT.

THIS saint was an Englishman, who, following St. Boniface into Germany, became his disciple, and the faithful imitator of his virtues, and was ordained priest by him. Called by the sacred impulse of the Holy Ghost into the desert, the more securely to find the narrow way that leads to life, by the advice of his experienced master, he retired into the wilderness of Solenhoven upon the banks of the river Altmona, near Ayschstat, where, in a little cell, remote from man, he passed his days with God, making penance and holy prayer his only business. After the martyrdom of St. Boniface, the holy brothers, Willibald the bishop, and Wunebald the priest, were his patrons, and often visited him to kindle in their souls the flame of his heavenly desires by his spiritual conversation. King Charles bestowed on him a considerable piece of land; but the saint transferred it on the abbey of Fulde. That prince took every occasion of testifying the highest esteem for his sanctity; but the man of God was dead to all human honors and applause, and showed by his conduct that the whole world is nothing to one who seeks God alone. He departed to our Lord on the 3rd of December, in 790. A chapel was built where his oratory had stood, and his body was taken up and enshrined by the authority of pope Gregory IV, about the year 830. See his life written by Ermenoldus, in 840, in Canisius, *Lectiones Antiqu.* t. 3; and Mabill. *Sæc.* 3, Ben.

### ST. LUCIUS, KING, C.

WE are informed by Bede<sup>1</sup> that, in the reign of Marcus Antoninus Verus, and Aurelius Commodus, a British king, named Lucius, sent a letter to pope Eleutherius, entreating that by his direction he might be made a Christian. This must have happened about the year 182. Lucius must have reigned in some part of Britain, which was subject to the Romans, as his name indicates. Tacitus,<sup>2</sup> mentions Prasutagus, king of the Icenii, in Norfolk, Suffolk, Cambridgeshire, and Huntingdonshire, who at his death made the emperor Nero his heir, hoping by that means his people would be secured from injuries; whereas the contrary fell out; for the country was plundered by centurions and slaves. The same historian mentions<sup>3</sup> that certain

cities were given to Codigunus, "according to the ancient and received custom of the Roman people, to make even kings the instruments of the slavery of nations," as he observes. That Lucius was a Christian king in Britain is proved by two medals mentioned by Usher,<sup>1</sup> and one by Bouterue. Bede tells us that by his embassy to Eleutherius he obtained the effect of his pious request, and that the Britons enjoyed the light of faith in peace till the reign of Dioclesian. Lucius therefore was the first Christian king in Europe; it no where appears in what part of Britain he reigned. The records of Glastenbury abbey, quoted by Malmesbury, and others, mentioned by Usher,<sup>2</sup> tell us that St. Eleutherius sent over to Britain SS. Fugatus and Damianus (rather Dumianus or Duvianus) who baptized king Lucius, and many others, and were buried at Glastenbury. In Somersetshire, in the deanery of Dunstor, there is a parish church which bears the name of St. Deruvian, as Stow testifies. This saint is called by the Welch, Duvian or Dwywan, says Usher. The Christian faith had reached Britain in the times of the apostles. St. Clement I, pope, affirms that St. Paul preached to the utmost bounds of the West. Gildas says<sup>3</sup> the first dawn of the evangelical light appeared in this island about the eighth year of Nero. Theodoret names the Britons as a nation in which St. Paul sowed the seeds of faith, and in another place says, that this apostle brought salvation to the islands that lie in the ocean. Three British bishops assisted at the council of Arles, in 314, namely, Eborius of York, Restitutus of London, and Adelfius, who is styled *De civitate Colonia Londinensium*, which bishop Usher takes to have been Colchester; but many more probably understand by it Lincoln, anciently called Lindum Colonia. Also certain British bishops subscribed the council of Nice against the Arians. The testimonies of St. Justin,<sup>4</sup> St. Irenæus,<sup>5</sup> Tertullian,<sup>6</sup> Eusebius,<sup>7</sup> St. Chrysostom,<sup>8</sup> and Theodoret,<sup>9</sup> demonstrate that Christianity had got footing in Britain very soon after Christ. We cannot, therefore, wonder that a prince should have embraced the faith in this island in the second century; nor do the objections which some have raised, deserve notice. Schelstrate, the learned prefect of the Vatican library, in his dissertation on the patriarchal authority, transcribes the following words from an ancient manuscript history of the

<sup>1</sup> *Antiq. Britan.* c. 3, p. 22; Guthrie, *Hist. of England*, b. 1.

<sup>2</sup> Usher, *ib.* c. 4, p. 29; Harpsfield, l. 1, c. 3.

<sup>3</sup> Gildas, § 6, t. 1; *Script. Hist. Brit.* ed. Gale, p. 3.

<sup>4</sup> St. Justin. *Dial.* p. 345.      <sup>5</sup> St. Iren. l. 1, c. 2.

<sup>6</sup> Tertul. l. cont. Judæos, c. 7.

<sup>7</sup> Eus. *Hist.* l. 2, c. 3.

<sup>8</sup> St. Chrys. *Hom.* 1, De *Laudibus Pauli*, t. 2, p. 477, ed. Montfauc.; et *Or. Quod Christus sit Deus*, t. 1, p. 575.

<sup>9</sup> Theodoret, *De curandis Græcor. affect.* l. 9, t. 4, p. 610. See also Origen, *Hom.* 6 in *Luc*

<sup>1</sup> *Hist.* l. 1, c. 4.      <sup>2</sup> Tacit. *Annal.* l. 14, c. 31.

<sup>3</sup> Vit. *Agricolæ*, c. 14.

kings of England, kept in the Vatican library: "Lucius sent a letter to pope Eleutherius that he might be made a Christian, and he obtained his request." The same learned author copies the following testimony from an ancient catalogue of the popes, written in the time of the emperor Justinian, as we are assured by the title, found in the library of Christina, queen of Sweden: "Eleutherius received a letter from Lucius, king of Britain, who desired to be made a Christian by his command."\*

We are told by most Bavarian and German historians that king Lucius, resigning his kingdom, preached the faith first in Noricum and Vindelicia, principally at Ausburg, and, being banished thence, in Rhætia, especially at Coire. But Bruschiuss confesses that it is uncertain who that Lucius was, who preached the faith in those parts, and founded the church of Coire, where he has been honored among the first apostles of that church from its infancy. Whilst he preached among the Grisons, storms raised by the infidels obliged him to fly into the desert, and there lie concealed in a place which is called to this day Sanct Lucis Steig, or the Hill of St. Lucius. He afterward retired into a cavern a mile distant, which retains the name of Sanct Lucis Lochlin. At length he is said to have fallen into the hands of the persecutors, and been condemned to death by the Roman lieutenant of the province, and beheaded in the fortress of Martiola toward the latter end of the second century. There stands an ancient monastery near Coire, which bears the name of St. Lucius, and his feast is kept in that diocess with great solemnity. Portions of his relics are preserved in the church of St. Francis, and in that of the Jesuits at Ausburg. See, on the conversion of the British king, Usher, *Antiq. Brit. c. 3*; Stillingfleet, *Orig. c. 11*; Selden, *Analect. Anglo-Britan. c. 6, t. 2, p. 895*; Alford, *Annal. Britan. ad an. 182*; Baron. *ad an. 183*;

\* Some moderns think the British Christian king Lucius only took his prænomen upon receiving the light of faith. The Welsh call him Lever Maur, that is, *Great Light*. As St. Eliau, who, about the year 450, founded the church of Llan Eliau in Anglesea, is called by them Cunnaid, that is *Brightness*. (See Rowland's *Mona Antiqua*, p. 143, 156). Some think Lucius was a descendant of Cogidunus, whom Claudius constituted king of the Dobuni (in Gloucestershire, &c.). Claudia seems to have been the daughter of this Cogidunus, and to have been so called in honor of Claudius. She was married to Pudens, a Roman senator, whilst he was in Britain. Both became Christians at Rome, as appears from St. Paul, an. 66. (See Tim. iv, 51, where he sends their greetings to Timothy). She was called Claudia Rufina, and celebrated by Martial (l. 4, Epigr. 13, and l. 11, Epigr. 54). She might prevail with Lucius, perhaps her nephew, to embrace the faith. It is remarkable that the two most celebrated ladies who became Christians at Rome, in the time of the apostles, were both Britons, Claudia and Pomponia Græcina, wife of Aulus Plautius. Carte fancies that Lucius reigned beyond the Picts' wall, was contemporary to Constantius Chlorus, and the same

Collier, *Hist. Eccl. Brit. t. 1*; Tillemont, t. 3 p. 62 and 615; Annotations in ed. Roman. Anastasij Bibl. t. 1, p. 15; et t. 3, p. 139; Guthrie, *Hist. of England, t. 1*. On Saint Lucius, who is honored as the first apostle of Noricum, Vindelicia, and Rhætia, that is, of Bavaria, the Grisons, and part of Austria, see F. Sprecher, *Palladis Rhæticae*, l. 2; F. Rader, *Bavaria Sancta*, t. 1, p. 14; and the *Breviary of Coire*.

## DECEMBER IV.

### ST. PETER CHRYSOLOGUS, C.

ARCHBISHOP OF RAVENNA.

From his works; Rubens, in his elegant *History of Ravenna*, l. 2; Ughelli, *Italia Sacra*, t. 2; *Descriptio Patenæ ejus, &c.* à Joan. Pastritio, in quarto, Romæ, 1706; Agnellus, a schismatic of Ravenna, in the ninth age, in his *Pontifical of Ravenna, or Lives of the Bishops*, published by Muratori, *Ital. Rerum Scriptores*, t. 2, p. 53, with notes, by which many mistakes of Rubens and Agnellus are corrected. See also Muratori, *Spicilegium Ravennat. Hist. t. 1, part. 2, p. 529*; and Ceillier, t. 14, p. 11.

A. D. 450.

ST. PETER was a native of Imola, anciently called Forum Cornelli, a town in the ecclesiastical state, near Ravenna. He was taught the sacred sciences, and ordained deacon by Cornelius, bishop of that city, of whom he always speaks with veneration, and the utmost gratitude.<sup>1</sup> He calls him his father, and tells us that in his whole conduct all virtues shone forth, and that by the bright lustre of his great actions he was known to the whole world. Under his prudent direction our saint was formed to perfect virtue from his youth by the exercises of an interior life, and understood that to command

<sup>1</sup> S. Peter Chrysol. Serm. 107 and 165.

person with Cenau, son of Coil, whom he supposes to have been father of St. Helen, and king of the Cumbri, extended from Lancashire to Dunbritton on the north side of the Clyde, in Scotland. In this system Lucius was brother-in-law to Constantius, uncle to Constantine the Great, and might build churches, create episcopal sees, and establish Christianity. This conjecture he founds upon these circumstances, that the British and Scottish writers make Lucius the son of Coil; that Coila, now spelt Kyle in Scotland, takes its name from a British prince, and the two British coins of Lucius bear with them the word *Luc*, the figure of the cross, which Spanheim the Younger pretends not to have been stamped upon any coin before Constantine's victory in 312. (See Fred. Spanheim, t. 3 *Miscellan. Append. De Traditis Conversionibus Lucij Regis, Julæ Mammeæ, et Philippi Imp. Disquisitio Tripartita*, p. 390, t. 2 op.; also Sam. Basnage, *Annal. ad an. 181, n. 3*; and Carte's *Hist. of England*, vol. 1, p. 137). But in this system the positive authority of Bede, &c. is set aside, and a complication of conjectures substituted in lieu of historical facts.

his passions and govern himself was true greatness, and the only means of learning to put on the spirit of Christ. For by the oracle of truth we are assured that to bear well an injury is something far more heroic than to vanquish nations, and when the noon-day light shall break in upon us, and dispel the darkness with which we are at present encompassed, we shall most clearly see that the least act of perfect meekness, humility, resignation, or patience, is of greater value than the gaining of millions of worlds. This is the most glorious triumph by which God is honored in us, and a soul enjoys interior peace, and his holy grace; all her affections being regulated by, and subjected to his will in all things. This domestic victory is something too great to be obtained without earnestness, and the difficulties which stand in the way are not to be vanquished or removed but by constant watchfulness and application. The more easily to accomplish this great and arduous work of subduing and regulating his passions and forming the spirit of Christ in his soul, he embraced a monastic state, and had served God in it with great fervor and simplicity for some time, when he was placed in the archiepiscopal see of Ravenna.\* The archbishop John dying about the year 430, the clergy of that church, with the people, chose a successor, and entreated the bishop of Imola to go at the head of their deputies to Rome to obtain the confirmation of pope Sixtus III. Cornelius took with him his deacon Peter, and the pope (who, according to the historian of Ravenna, had been commanded so to do by a vision the foregoing night) refused to ratify the election already made, and proposed Peter as the person designed by heaven for that post; in which, after some opposition, the deputies acquiesced.

Our saint, after receiving the episcopal consecration, was conducted to Ravenna, and there received, with extraordinary joy, by the emperor Valentinian III and his mother Galla Placidia, then residing in that city. The holy bishop extenuated his body by fasting, and offered his tears to God for the sins of his people, whom he never ceased to teach no less by example than by words. When he entered on his charge, he found large remains of pagan superstition in his diocese, and several abuses had crept in among the faithful in several parts; but the total extirpation of the former, and the reformation of the latter, were the fruit of the holy pastor's zealous labors. The town of Classis, situate

\* It is related by some moderns that St. Aderitus, the immediate successor of St. Apollinaris, and eleven other successive bishops of that see to St. Severus, also St. Peter II, or Chrysologus, were all miraculously chosen by a dove appearing over their heads. Muratori makes it a subject of inquiry whether this story did not take its rise from pictures in which the Holy Ghost was drawn under that emblem, to express that he had presided in their elections.

on the coast, was then the port of Ravenna, from which it was three miles distant; St. Peter built there a fountain near the great church; also St. Andrew's monastery. He employed an extensive charity and unwearied vigilance in favor of his flock, which he fed assiduously with the bread of life, the word of God. We have a hundred and seventy-six of his discourses still extant, collected by Felix, archbishop of Ravenna, in 708. They are all very short; for he was afraid of fatiguing the attention of his hearers.<sup>1</sup> He joins great elegance with extreme brevity. His style has nothing swelling or forced, though it is made up of short sentences or phrases, which have a natural connexion together; the words are very fit, simple, and natural, and the descriptions easy and clear. Yet his discourses are rather instructive than pathetic; and though the doctrine is explained in them at large, we meet with little that quickens or affects much. Neither can these discourses be regarded as models of true eloquence, though his reputation as a preacher ran so high as to procure him the surname of Chrysologus, which is as much as to say that his speeches were of gold, or excellent. He strongly recommends frequent communion, that the holy eucharist, which he usually calls the body of Christ, and in which he says we eat Christ himself, may be the daily bread of our souls.<sup>2</sup> He every where extols the excellency, and inculcates the obligation of almsdeeds, prayer, and fasting; the forty days' fast of Lent, he says, is not a human invention, but of divine authority.<sup>3</sup> Those whose health does not permit them to fast the whole forty days, he exhorts to redeem by abundant alms what they are not able to accomplish by fasting.<sup>4</sup> Among the remains of heathenish superstition, which he labored to extirpate, he reckons the riotous manner of celebrating the New-year's day; of which he says: "He who will divert himself with the devil, can never reign with Christ."<sup>5</sup> It appears that he often preached in the presence of the emperor and of the Catholic empress Placidia, mother of three children, Valentinian III, Placidia, and Eudocia.<sup>6</sup> He says that the episcopal see of Ravenna had been lately raised to the metropolitanical dignity by the pope, and by the favor of a Christian prince.<sup>7</sup> For though Ravenna had been long the metropolis of the Flaminian province or vicariat, the bishop continued suffragan to the archbishop of Milan, till about the time that Saint Peter Chrysologus was exalted to this dignity. Eutyches, the heresiarch, having been condemned by St. Flavian, addressed a circular letter to the most distinguished prelates in the church in his own justification. Our saint, in the answer which he sent him, told

<sup>1</sup> St. Pet. Chrys. Sermon. 36, 86, 120, 122.

<sup>2</sup> Sermon. 65, 67, 68, &c.

<sup>3</sup> Sermon. 12.

<sup>4</sup> Sermon. 156.

<sup>5</sup> Sermon. in Calendas.

<sup>6</sup> Sermon. 130.

<sup>7</sup> Sermon. 175.

him that he had read his letter with sorrow; for, if the peace of the church causes joy in heaven, divisions ought to beget sadness and grief; that the mystery of the incarnation, though inexplicable, is delivered to us by the divine law, and to be believed in the simplicity of faith. He therefore exhorted him to acquiesce, not to dispute, having before his eye the rocks upon which Origen, Nestorius, and others had split, by taking that method. In 448, our saint received St. Germanus of Auxerre with great honor at Ravenna, and, after his death, esteemed it no small happiness to inherit his cowl and hair-shirt. He did not long survive; for, in 452, when Attila approached Ravenna, John, St. Peter's successor, held his see, and went out to meet him. The saint being forewarned of his approaching death, returned to Imola, his own country, and there gave to the church of Saint Cassian a golden crown set with jewels, a gold cup, and a silver paten, preserved to this day with great reverence, and famed for miracles. Peter died at Imola, probably on the 2d of December, 450, and was buried there in St. Cassian's church. The greatest part of his relics are preserved there; but one arm is kept in a rich case at Ravenna.

Learning is recommended by reason, authority, and the example of the saints, and, next to virtue, is doubtless the greatest improvement of the human mind, and instrument of piety and religion. By it the nobleman is qualified for the superior rank he holds among men, is made capable of directing himself and others, is drawn off from sopping, debauchery, and idleness, possesses the art of filling most usefully and agreeably all his vacant hours, and acquires a relish for the pleasure of true rational knowledge, than which man can enjoy no greater or more noble, except those which piety and virtue infuse. By exercise and application the memory and other powers of the soul are perfected, the understanding is furnished with true ideas and a just way of thinking, and the judgment acquires true justice and taste. In a pastor of souls, and minister of religion, how essential the qualification of a consummate skill in sacred learning is, it is needless to show, the infinite obligations of that charge making it manifest to all men. How grievous, then, is the crime of those who are engaged in this state, yet idly throw away the time they owe to the study of the sacred writings, to holy meditation, and application to the science of morality and the pulpit?

#### ST. BARBARA, V. M.

THIS holy virgin and martyr is honored with particular devotion in the Latin, Greek, Muscovite, and Syriac calendars, but her history is obscured by a variety of false Acts. Baronius prefers those who tell us that she was

a scholar of Origen, and suffered martyrdom at Nicomedia, in the reign of Maximinus I, who raised the sixth general persecution after the murder of Alexander Severus, in 235. But Joseph Assémani shows the Acts which we have in Metaphrastes and Mombritius to be the most exact and sincere. By these we are informed that St. Barbara suffered at Heliopolis, in Egypt, in the reign of Galerius, about the year 306. This account agrees with the emperor Basil's Menology, and the Greek Synaxary. There stood an old monastery near Edessa, which bore her name.<sup>1</sup> See Jos. Assemani, in *Calend. Univ.* t. 5, p. 408.

#### SAINT ANNO, ARCHBISHOP OF COLOGN, C.

ANNO, a young nobleman, served in the army, but was very young when, by the exhortations of an uncle, a pious canon of Bamberg, he renounced all earthly pursuits, and dedicated himself to God in the ecclesiastical state at Bamberg. His improvement in virtue and learning was much spoke of at court, and the emperor, Henry III, or The Black, called him near his person, and some time after nominated him provost of Goslar in Lower Saxony, and, in 1056, archbishop of Cologn. The tears he abundantly shed during the whole ceremony of his consecration, were a proof of his sincere humility and devotion. The foot of the altar was his soul's delight, comfort, and refuge. The poor he sought out in their cottages, and carried to them, sometimes on his own shoulders, blankets and other necessaries. He fasted much, watched the greatest part of the night, subdued his body with hair-shirts, and preached to his flock with the assiduity and zeal of a St. Paul. He reformed all the monasteries of his diocess, and built two of Regular Canons at Cologn, and three of Benedictines in other parts. After the death of Henry III, Anno was chosen by the empress Agnes and the states, regent and prime minister during the minority of Henry IV. Flatterers and debauched companions poisoned the mind of the young prince, who, growing impatient at his remonstrances, at length removed him from the helm; but the extortions and injustices of those whom he employed, raised so loud a cry for recalling Anno, that, in 1072, the administration of affairs was again committed to him. He died on the 4th of December, in 1075. His name occurs in the Roman Martyrology. See his life written by Lambert, author of the Chronicle of Aschaffenburg; Fleury, b. 60; and Surius.

<sup>1</sup> Jos. Assemani, *Bibl. Orient.* t. 1, p. 63.



## ST. OSMUND, BISHOP, C.

OSMUND (sometimes written Osimund, Edimund, or Edmund) was count of Sées in Normandy, and came over with William the Conqueror, by whom he was created earl of Dorset. His life in the world was that of a saint in all the difficult states of a courtier, soldier, and magistrate. Brompton tells us that he was for some time lord high-chancellor of England. But the favor of his prince and the smiles of fortune had no charms to a heart which loved and valued only heavenly goods; and he who had long enjoyed the world as if he enjoyed it not, fled naked out of Egypt, carrying nothing of its desires or spirit with him into the sanctuary, and embracing an ecclesiastical state, he chose to become poor in the house of the Lord. His sanctity and great abilities were too well known for him to be allowed to enjoy long his beloved obscurity, and, in 1078, he was forced from his solitude, and consecrated bishop of Salisbury,\* where his predecessor Herman had just before fixed his see. Saint Osmund built the cathedral in honor of the Blessed Virgin, in 1087, placed therein thirty-six canons, and dedicated the same in 1092; and this fabric being burnt by lightning, he

\* This see was first erected at Shireburne, in the reign of Ina, king of the West-Saxons, who procured the bishopric of Winchester to be divided into two, and the counties of Dorset, Somerset, Wiltshire, Devon, and Cornwall, to be assigned to the bishopric of Shireburne, about the year 705. In 905 this was again divided, and Wiltshire and Somersetshire allotted to a new bishopric which was erected at Wilton, then the capital city. Bishop Herman, in 1050, united again the two sees of Shireburne and Wilton, and, a little before his death, in 1077, removed his residence from Wilton to Salisbury, two miles distant; from which time Wilton sunk so low as out of twelve churches to have only one. Old Salisbury was a good town ever since the time of the Romans, was famous for its strong castle, and stood on a hill a mile from the river Avon. Bishop Herman having removed hither his see, St. Osmund, his successor, erected there his cathedral and palace, of which no token is now standing, only a chapel of St. Mary. Want of water, and disputes with the earl of Salisbury, who had always a garrison in the castle, moved the bishops to build themselves a house at Harpham village, a mile off, upon the Avon; and the inhabitants following them thither, Old Salisbury was deserted, and New Salisbury was built in this agreeable situation. Its origin may be dated in 1219, when the cathedral, in honor of the Blessed Virgin, was begun by the learned bishop Richard Pouré. It was forty years in building, under three kings, Richard I, John, and Henry III; and was consecrated in 1258. If York and Lincoln cathedrals are more stately, this is the most regular Gothic building in the kingdom, in length four hundred and seventy-eight feet; in breadth, in the body, seventy-six feet, in the lower great cross-aisle, two hundred and ten feet, in the upper one, one hundred and fifty feet; in height to the vaulting, eighty feet; the fine spire so justly admired, is four hundred and ten feet high; the cloister is one hundred and sixty feet square. (See Leland's Itinerary, t. 3, p. 76, 81; Dr. Brown Willis, on Mitred Abbeys, t. 2; Le Neve's Fasti Anglicani, p. 256)

rebuilt it in 1099. Saint Osmund was very rigorous in the sacrament of penance, and extended his charity so far as often to attend criminals in person to the place of execution. In March 1095, in the assembly of Rockingham,<sup>1</sup> he was so far imposed upon, as to be drawn into the measures of those who, in complacency to the king, opposed St. Anselm; but soon opened his eyes, repented, begged the archbishop's absolution, and continued ever after his most steady friend. Being in every thing zealous for the beauty of God's house, he made many pious foundations, beautified several churches, and erected a noble library for the use of his church. Throughout his whole diocess he placed able and zealous pastors, and had about his person learned clergymen and monks. Many whom the Conqueror invited over from France, and advanced to the first dignities in the English church, both secular and regular, were for introducing the particular ecclesiastical rites and offices of the places from which they came; whence great confusion was occasioned in the abbey of Glastenbury, under Thurston, a Norman, from Caen, whom the king had nominated abbot there, and in other places. To remove this inconvenience, and to regulate so important a part of the divine service with the utmost decency, piety, and devotion, St. Osmund compiled the Use, or Breviary, Missal and Ritual, since called, of Sarum, for his church; wherein he ascertained all the rubrics which were before not sufficiently determinate, or where books were inconsistent with each other, as it often happened, while transcribers took the liberty of varying from their copies; he adjusted and settled the ceremonial of divine worship in points that were before left to the discretion of them that officiated, which created confusion and disagreement in the celebration of the divine office, though all churches agreed in the substance, and, as Mr. Johnson observes,<sup>2</sup> it was established here by our first converters to say the divine office in Latin, which continued till the reign of Edward VI. Several other English bishops made Uses or books of rubrics and rituals, which, in certain accidental points, differ from those of Sarum, though this latter was so much approved as to be adopted in most diocesses of this kingdom,\* till, in the

<sup>1</sup> Eadmer, Hist. Novor. l. 1, p. 40; et l. 2, p. 45; Conc. t. 10, p. 494.

<sup>2</sup> Johnson, Gen. Pref. to English Canons, p. 17.

\* This appears from the Constitutions of Henry Chicheley, archbishop of Canterbury, anno 1416, art. 2. And Ralph Higden testifies (ad an. 1077) "that Osmund drew up an Ordinal, which was received by almost all England, Ireland, and Wales." "This Ordinal," says Johnson (t. 2, ad an. 1416), "was a book by which all the differences are reduced to one certain form, both as to the text and rubrics, and what was before doubtful was ascertained." This author observes that this Ordinal is improperly called by some a new liturgy, which no bishop is allowed to frame. St. Osmund only adjusted the uncertainties, and supplied certain defects in the series, rubrics, and directions for choral

reign of queen Mary, so many of the clergy obtained particular licences of cardinal Pole to say the Roman Breviary,<sup>1</sup> that this became universally received.

St. Osmund wrote the life of St. Aldhelm, and disdained not, when he was bishop, to copy and bind books with his own hand. The saint, though zealous for the salvation of others, and for the public worship of God, was always solicitous, in the first place, for the sanctification of his own soul. Being perfectly dead to the world, he was totally a stranger to ambition and covetousness, and lived in continual war with the pleasures of the senses. His patience having been exercised, and his soul purified by a lingering sickness, he departed to God, whose glory alone he had sought on earth, on the night before the 4th of December, in 1099. He was buried in his cathedral; his venerable remains were afterward translated into the new cathedral, and, in 1457, were deposited in the chapel of our Lady in that church. His sumptuous shrine was destroyed in the reign of Henry VIII; his bones remain still interred in the same chapel, and are covered with a marble slab, on which is the inscription only of the year M, XCIX. He was solemnly canonized by Calixtus III, in 1456. See Malmesbur. De Pontif. Angl. l. 2, fol. 142; Godwin, De Præsulibus Angliæ, cum Annot. per D. Ricardum, t. 1, p. 337; Brompton. Chron. p. 976; Knyghton, l. 2, p. 1351; Waverleiensis Annales (inter Hist. Angl. 5, Oxoniæ, 1687) anno 1092; Wikes, Chronicon Sarisb. monasterij (ib.), an. 1092; Petrus Bles. ep. 133, not. p. 747; Florentius; Simeon Dunelm. Obituar. Sarum.; S. Anselm. l. 3, ep. 30; Tanner, in Bibl. Brit. p. 515; Chron. S. Crucis Edinburg. ap. Wharton, in Angliâ Sacrà, t. 1, p. 159; Alford, Annal. an. 1091, &c.; Hist. Littér. de la Fr. t. 8, p. 573.

### ST. MARUTHAS, B. C.

THIS holy prelate was an illustrious father of the Syriac church about the end of the fourth century, and bishop of Tagrit, in Mesopotamia, at that time subject to the Oriental empire, though near the borders of Persia. He compiled the Acts of the martyrs who suffered in that kingdom, during the forty years of Sapor's persecution, from 340 to 380, part of which valuable collection has been recovered and published by Stephen Assemani,

<sup>1</sup> See Legation. Card. Poli in Angliâ, MS. in Bibl. Coll. Angl. Duac. 5 vol. folio.

service; he should have added, in the accidental prayers. For his Ordinal contained a new ritual, missal, and breviary, or a complete regulation of the rules and ceremonies to be observed in them, and a prescription of the particular prayers which a bishop was allowed to prescribe for his diocese; before, this was reserved to the pope for the sake of greater uniformity.

in 1748. St. Maruthas wrote several hymns in praise of the martyrs, which, together with others of Saint Ephrem, are inserted in the Chaldaic divine office, and are sung by the Maronites, Jacobites, and Nestorians, who use that tongue in the church office. Saint Maruthas gathered the relics of many Persian martyrs, and distributed them over the Roman empire, that the people might every where receive the divine blessing by those sacred pledges. Isdegerdes having ascended the Persian throne, in 401, Saint Maruthas made a journey to Constantinople in 403, in order to induce Arcadius to use his interest with the new king in favor of the distressed Christians. But he found the court too much embroiled in carrying on an unjust persecution against St. Chrysostom. Maruthas hastened back into Mesopotamia. The year following he made a second journey to Constantinople, and Saint Chrysostom recommended him to the widow Olympias, entreating her to assist him, and promote what he himself had begun in favor of the church of Persia, for which he expressed an extraordinary zeal.<sup>1</sup> Theodosius the Younger, having succeeded his father in the empire, honored St. Maruthas with the commissions of two successive embassies to Isdegerdes, to settle a lasting peace between the two empires. The Persian monarch conceived the highest esteem for the saint, and by his prayers was cured of a violent headach, which his Magians had not been able to relieve, as Socrates relates.<sup>2</sup> This historian adds, that the king from that time usually called him *The friend of God*; and the Magians, fearing that the prince should be brought over by him to the Christian faith, had recourse to a wicked and base contrivance. They hid a man under the ground in the temple, who, when the king came to adore the perpetual fire, cried out: "Drive out of this holy place the king who impiously believes a priest of the Christians." Isdegerdes hereupon was going to dismiss the bishop; but Maruthas persuaded the king to go again to the sacred place, assuring him that by causing the floor to be opened, he would discover a wicked imposture. The king did so; and the issue was, that he commanded the Magians who attended the place to be decimated, and publicly gave Maruthas leave to erect churches wherever he pleased. The holy bishop rebuilt a considerable number in several parts of Persia, and in his second embassy thither made a long stay, and held two synods at Ctesiphon; in the latter, in 414, Arianism was condemned, and several regulations of discipline were made. St. Maruthas, in his old age, returned into Mesopotamia, and brought back with him many relics of martyrs, and enriched his own church with such a multitude, that the city of Tagrit was from that time called Martyropolis.

<sup>1</sup> S. Chrys. ep. 14.

<sup>2</sup> Socr. l. 7, c. 8

The principal work of this father is a Syro-Chaldaic Liturgy, which the Maronites, who employ that language in celebrating the divine office, still make use of on certain days. A manuscript copy of his Syriac commentary on the gospel of St. Matthew is preserved in the Vatican library; out of which Joseph Assemani has extracted many testimonies to prove the belief of the real presence of Christ's body in the eucharist.<sup>1</sup> A history of the council of Nice, with the canons, translated into Syriac, compiled by St. Maruthas, is mentioned by Ebedjesus; which, if every discovered, will be a most valuable treasure. This holy bishop died at his own see before the middle of the fifth century, and was there interred. During the incursions of the Persians and Arabs his body was conveyed into Egypt, where it still remains in an honorable monument in the monastery of our Lady, in the desert of Sceté, inhabited by Syrian monks. Stephen Assemani saw there a Syro-Chaldaic manuscript, containing a long history of the life of St. Maruthas, and several of his writings; but was not able to procure a copy. The Coptists in Egypt honor St. Maruthas on the 19th of February; the Syrians and Melchites on the 6th of that month; the Greeks and Latins on the 4th of December. See Jos. Assemani, in *Bibl. Orient.*; and Steph. Assemani, in *Acta Mart. Orient.* Also Socrates; Sozomen; Photius; Ceillier, t. 10, p. 466.

#### ST. SIRAN, OR SIGIRANNUS, ABBOT IN BERRY, C.

HE was a native of Berry, and of noble extraction; studied in his youth at Tours, and was afterward cupbearer to king Clotaire II. Whilst he lived at court he always wore a rough hair-shirt under his garments, and devoted the greatest part of his time to holy prayer. To give himself up wholly to this heavenly exercise, he took holy orders at Tours in 625, and served that church some time in quality of archdeacon. In 640 he made a penitential pilgrimage to Rome, and, after his return, founded two monasteries in the diocese of Bourges, the one called Meobec or Millepecus, and the other Lonrey, now St. Siran's, near Maisiers. This latter he governed with great sanctity till his death, which happened in 655. He is honored in France among the saints. See his life in Mabillon, *Act. Ben.*

#### ST. CLEMENT OF ALEXANDRIA,

FATHER OF THE CHURCH.

TITUS FLAVIUS CLEMENS was a native of Athens, began his studies in Greece, continued them in Italy, Asia Minor, Assyria,

and Palestine, and ended his days in Egypt; for an insatiable desire of knowledge made him compass almost the whole world to improve himself in human literature. He mentions five eminent masters he had, one in Greece of the Ionic sect,\* two in Calabria, and two more in the East. He was well skilled in the Platonic philosophy, but leaned more to the principles of the Stoics; and, without tying himself to any particular institute, chose freely what appeared most excellent wherever he found it. One of the masters whom he had in Palestine, was of Jewish extraction, and probably a Christian; but the last he met with, whom he preferred before all the others, was Pantænus, who taught the catechetical school at Alexandria. In this search of truth he discovered the errors of idolatry, and came to the light of faith; for when he was rich in all the opulence of profane learning, he saw, nevertheless, that there was another kind of knowledge of more importance to the happiness of man, which was to be learned only from religion. From that instant his thirst after knowledge took a different turn, and fixed upon theology, "aiming at nothing," as he says, "but a life perfected with all virtues." He tells us that some of those who immediately succeeded the apostles, and preserved the true tradition of the blessed doctrine from St. Peter, St. James, St. John, and St. Paul, "have lived down to our time, to shed into our hearts the seed which they had received of the apostles their predecessors."<sup>1</sup> Pantænus being sent by the bishop Demetrius into the Indies, in 189, Clement succeeded him in the great school of the Christian doctrine at Alexandria, in which he taught with great success, and, among other scholars of great eminence, had Origen and St. Alexander, afterward bishop of Jerusalem and martyr. His method of instructing consisted in teaching his scholars first what was good in the heathenish philosophy, and so leading them by degrees to Christianity; which they embraced more readily when they had relished many of its sublime maxims of morality derived from the light of nature, and scattered in the writings of the philosophers.<sup>2</sup> Clement was promoted to the priesthood about the beginning of the reign of Severus; for Eusebius gives him that title in the year 195. The persecution which that emperor raised against the church in 202, obliged him to abandon his employment. He went over to Cappadocia. Soon after, we meet with him at Jerusalem, where he preached with great constancy and success, as appears in a letter

<sup>1</sup> S. Clem. Alex. Strom. l. 1, p. 274; et ap. Eus. l. 5, c. 11.

<sup>2</sup> Strom. l. 1, p. 278.

\* The Ionic sect, founded by Thales, ended in Archelaus the master of Socrates; but this is only true of public schools of the sect; for many particular persons followed it much later.

<sup>1</sup> See Ceillier, t. 10, p. 467.

written by Alexander.<sup>1</sup> Thence he passed to Antioch, and wherever he came he confirmed and enlarged the flock of Christ. From Antioch he returned to Alexandria.

The ancients have left great eulogiums of the virtue and learning of St. Clement; but his greatest and standing eulogium are his writings, in which he communicated to others part of the treasure he had amassed. In his Exhortation (or advice) to the Gentiles, he laid open the absurdity of idolatry by giving an historical account of its mythology; through this work he has interspersed many curious discoveries he had made in his travels, by which he gave great force to his reasoning, and a surprising agreeableness to his work. His next composition is called *Stromata*, a word which signifies variegated hangings, or tapestry made up of great variety or mixture. It is a miscellany in eight books, without much order, which the author compares, not to a curious garden where the trees and plants are set in exact order, but to a thick shady mountain, where trees of all kinds grow promiscuously together. In this work (which he says he made to serve him as a collection in his old age, when his memory should fail him) he is thought to have shown too much of the philosopher, and to have expressed some things unwarily, which yet will generally admit a candid interpretation. The style is harsher than in his other works; yet there runs through it a surprising vein of materials and richness of sentiment, with a profusion of learning which seems prodigious; and many discourses on morality, metaphysics, various heresies, idolatry, and theology are joined together by a thread of reasoning. In the sixth book, he draws a character of the true Gnostic or good Christian. The principal strokes in his picture are, that the true Gnostic has the command over his passions, is exactly temperate, and allows his body no more than what is necessary; he loves God above all things, and creatures for God's sake and the relation they bear to him, and nothing is able to separate him from this love. He bears with patience all unfortunate accidents, makes it his business to learn all things which relate to God. He is never overcome with anger; and prays continually by charity that unites him to God, begging the remission of his sins, and grace not to sin any more, but to do good. In the seventh book he goes on describing the virtues of his Gnostic; and says he employs himself entirely in honoring God, in loving him, in understanding, hearing, and imitating his Word which was made man for our salvation; that he is gentle, courteous, affable, patient, charitable, sincere, faithful, and temperate; that he despises the good things of this world, and is ready to suffer every thing for Jesus Christ; that he does nothing out of ostentation, fear,

or desire of being rewarded, but acts out of pure love to the goodness and justice of God; lastly, that he is entirely holy and divine. The Gnostic prayeth in all places, but this he does in secret, in the bottom of his heart; whether he be in public places, or in conversation, or at work. He praiseth God continually, not only in the morning when he riseth, and at noon day, but when he is walking, resting, or dressing, he is always glorifying God like the seraphim mentioned by Isaias. St. Clement distinguishes the true from the false Gnostics, or heretics in his time, who disturbed the church by abominable novelties and pretences to an imaginary perfection. The errors and extravagancies, into which many fall, concerning perfection, demonstrate that this subject is to be handled with extreme delicacy. St. Clement, to guard against the dangers of false mystics, lays down the nature and extent of each theological virtue, and particularly the purity of the love of God. He judiciously marks out the bounds between resignation and indifference, and treats on Activity, Transformation, and Union, so as to hold the form of sound words, and to shun obscurity, the language of the deceiver, and the illusions of fanaticism. St. Clement's short treatise entitled, *Who is the rich man that shall be saved?* is an exposition of the words of Christ to the young rich man (*Mark x*), showing that, in order to be saved, it is not necessary for a person absolutely to quit his riches, provided he make a good use of them. Here the author discourses of the love of God and our neighbor, and of repentance; to prove the efficacy of which, he relates the famous history of the young robber, reclaimed by St. John.

The Pedagogue of St. Clement, in three books, is an excellent abridgment of Christian morality, and shows in what manner all good Christians lived in those early ages. In the first book, the author shows that Christ is the pedagogue, conductor and pastor of men, and all stand in need of instruction; for a Christian's whole life ought to be a continued series of virtuous actions. In the second book, rules are laid down for the regulation of certain particular duties, especially relating to abstinence, mortification, modesty, humility, silence, prayer, alms, and chastity, both in the state of marriage and in that of virginity. He prescribes plain food, barely as conducing to health and strength; but one meal a day, in the evening; or at the most only two, that is, besides the great meal, a breakfast of dry bread without drinking. He proves the moderate use of wine to be lawful, against the Encratitæ, but forbids it young persons, and will have it only drunk at the evening meal, and then very sparingly.—Luxury in furniture and apparel he condemns and inveighs against, better than Juvenal or any ancient satyrist had ever done before him. Sleep he orders to be moderate,

<sup>1</sup> Eus. l. 6, c. 3.

and never allows it in the day; he requires the night to be begun by repeating the divine praises, and that we rise several times in the night to pray, and get up in the morning before day. Against the licentiousness of the pagans he shows that all impurities are sins against reason. In the third book, he speaks of modesty, &c., and shows that none but Christians are truly rich, their treasure being frugality. He concludes by exhorting men to hearken to the saving precepts of Christ, to whom he addresses a prayer, praising Him with the Father and the Holy Ghost, and returning Him thanks for making him a member of the church. In this work many excellent rules are laid down for conducting souls to true perfection; but in a translation it would be necessary that certain expressions should be made agreeable to the manners of our times.\*

St. Clement's style in his *Pedagogue*, and especially in his exhortation to the Gentiles, is florid, elegant, and sublime, as Photius observes; but the diction is not Attic or perfectly pure. Great erudition is displayed in all his writings, especially in his *Exhortation to the Gentiles*. St. Jerom calls him, "the most learned of our authors."<sup>1</sup> And Theodoret says,<sup>2</sup> "That holy man surpassed all others in the extent of his learning." St. Alexander of Jerusalem and other ancients exceedingly commend the sanctity of his life. The late pious French author of the *Bibliothèque portative des Pères de l'Eglise* observes that Clement is one of the great masters of an interior life among the ancient fathers of the church, and that his principal maxims are that the Gnostic or spiritual Christian ought to pray at all times, and in all places, both in the secret of his heart, and often by singing psalms and hymns to the Lord; that he must have crucified all inordinate desires, and must hold his passions in perfect subjection, and that though he be united by charity to his beloved, he pray assiduously for the pardon of his sins, and for the grace not to sin. St. Clement died at Alexandria, before the end of the reign of Caracalla, who was slain in 217. His name had a place in the *Martyrology of Usuard*, which was long used in most churches in Gaul, but never in the Roman. Pope Benedict XIV, in his learned dissertation addressed, in the form of a brief, to the

<sup>1</sup> Catal. et Ep. ad Magn.

<sup>2</sup> Hæret. Fab. l. 1, c. 8.

\* Photius (cod. 109) gives an abstract of several errors found in a book of this father called *Hypotyposes*. A fragment of this work is extant, entitled, *An extract of the oriental doctrine of Theodotus* (of Palestine). Photius says the heretics had corrupted this writing. Saint Clement also copied sometimes the sentiments of philosophers and others, which he never approved or adopted. This charge, however, has weakened his authority in points of doctrine; though it is certain that he lived and died in the communion of the church, and condemned all heresies which she condemned.

king of Portugal, prefixed to the edition of the *Roman Martyrology*, made in 1749, excellently shows that there is not sufficient reason for ever inserting his name in the *Roman Martyrology*. The authority of certain private calendars, and the custom of sacred biographers suffices for giving his life in this place. See Tillemont, t. 3; Ceillier, t. 2; and John Potter, then bishop of Oxford, afterward archbishop of Canterbury, in the accurate edition of the works of St. Clement of Alexandria, which he published with notes, at Oxford, in 1715, t. 1, p. 1; t. 2, p. 10, 40, et seq.

## DECEMBER V.

### ST. SABAS, ABBOT.

From his life excellently written by Cyril, monk of Palestine, in 557, author of the life of St. John the Silent, of that of St. Euthymius, and of this of St. Sabas, which is correctly published by Bollandus, 20 January, and in Greek by Cotelarius, *Monum. Gr.* t. 3, p. 220, 574. These Acts in *Metaphrastes* are adulterated by certain counterfeit additions. See *Assemani*, t. 5, p. 410.

A. D. 532.

ST. SABAS, one of the most renowned patriarchs of the monks of Palestine, was born at Mutalasca, in Cappadocia, not far from Cæsarea, the capital, in 439. The name of his father was John, that of his mother, Sophia; both were pious, and of illustrious families. The father was an officer in the army, and, being obliged to go to Alexandria in Egypt, took his wife with him, and recommended his son Sabas, with the care of his estate, to Hermias, the brother of his wife. This uncle's wife used the child so harshly that, three years after, he went to an uncle called Gregory, brother to his father, hoping there to live in peace. Gregory having the care of the child, demanded also the administration of his estate, whence great lawsuits and animosities arose between the two uncles. Sabas, who was of a mild disposition, took great offence at these discords about so contemptible a thing as earthly riches, and, the grace of God working powerfully in his heart, he resolved to renounce for ever what was a source of so great evils among men. He retired to a monastery called Flavinia, three miles from Mutalasca, and the abbot received him with open arms, and took great care to see him instructed in the science of the saints, and in the rules of a monastic profession. His uncles, blinded by avarice and mutual animosity, were some years without opening their eyes; but at last, ashamed of their conduct towards a nephew, they agreed together to take him out of his monastery, restore him

his estate, and persuade him to marry. In vain they employed all means to gain their point. Sabas had tasted the bitterness of the world and the sweetness of the yoke of Christ, and his heart was so united to God, that nothing could draw him from his good purpose. He applied himself with great fervor to the practice of all virtues, especially humility, mortification, and prayer, as the means to attain all others. One day, whilst he was at work in the garden, he saw a tree loaded with fair and beautiful apples, and gathered one with an intention to eat it. But reflecting that this was a temptation of the devil, he threw the apple on the ground, and trod upon it. Moreover, to punish himself, and more perfectly to overcome the enemy, he made a vow never to eat any apples as long as he lived. By this victory over himself he made great progress in all other virtues, exercising himself by day in labor accompanied with prayer, and by night in watching in devotions, always flying idleness as the root of all evils, sleeping only as much as was absolutely necessary to support nature, and never interrupting his labors but to lift up his hands to God. Though he was the youngest in the house, he soon surpassed all the rest in fervor and virtue. So tender was his charity and compassion, that once when he was serving the baker, who had put his wet clothes into the oven to dry, and, forgetting them, had put in fire, seeing him much troubled for his clothes, he went into the oven and fetched them out through the flames without hurt. When Sabas had been ten years in this monastery, being eighteen years old, with the leave of his abbot, he went to Jerusalem to visit the holy places, and to edify himself by the examples of the eminent solitaires of that country. He passed the winter in the monastery of Passarion, governed at that time by the holy abbot Elpidius. All the brethren were charmed with his virtue, and desired earnestly that he would fix his abode among them; but his great love of silence and retirement made him prefer the manner of life practised by St. Euthymius. He cast himself at the feet of that holy abbot, conjuring him with many tears to receive him among his disciples. Saint Euthymius judged him too young to continue in his *laura* with the anchorets, so extreme a solitude being only proper for the most perfect; for a *laura* consisted of a cluster of separate cells or hermitages in a desert. Euthymius, therefore, recommended him to the monastery below the hill, which was under the conduct of Theoctistus and a kind of noviceship to the *laura*, from which it lay about three miles distant, the *laura* itself being twelve miles from Jerusalem.

Sabas consecrated himself to God with new fervor, working all day, and watching in prayer a good part of the night. As he was very lusty and strong, he assisted all his brethren in their offices, and prepared him-

self the wood and water for the house with extraordinary care and cheerfulness. He served the sick with singular diligence and affection; and was always the first and the last at the divine office, and in every regular duty. A temptation put his virtue to the trial. He was sent by his abbot as companion to another monk on certain affairs to Alexandria. There his parents knew him, and desired to engage him to accept his father's post and estate in the world; but he gave them to understand that would be to apostatize from the service of God which he had chosen. They pressed him at least to accept a large sum of money for his necessaries; but he would only take three pieces of gold, and those he gave all to his abbot on his return. When he was thirty years of age, he obtained leave of St. Euthymius to spend five days a-week in a remote cave, which time he passed, without eating any thing, in prayer and manual labor. He left his monastery on Sunday evening, carrying with him palm-twigs, and came back on Saturday morning with fifty baskets which he had made, imposing upon himself a task of ten a-day. Thus he had lived five years, till Saint Euthymius chose him and one Domitian for his companions in his great yearly retreat in the deserts of Rouban, in which Christ is said to have performed his forty days' fast. They entered this solitude together on the 14th of January, and returned to their monastery on Palm-Sunday. In the first retreat Sabas fell down in the wilderness, almost dead with thirst. St. Euthymius, moved with compassion, addressed a prayer to Christ, that he would take pity on his young fervent soldier; and, striking his staff into the earth, a spring gushed forth, of which Sabas drinking a little, recovered his strength so as to be enabled to bear the fatigues of his retreat.

After the death of St. Euthymius, a relaxation of discipline crept into that monastery; on which account Sabas, sensible that a religious house in such a condition is like a general shipwreck, in which every one must save himself as he can, retired into a desert toward the East, in which Saint Gerasimus lived. The devil here endeavored to affright him by appearing in divers shapes of serpents and beasts; but the servant of God, armed with prayer and faith, surmounted all his assaults. Four years the saint had spent in his wilderness in a total separation from all commerce with men, when, directed by an admonition of heaven, he chose his dwelling in a cave on the top of a high mountain, at the bottom of which ran the brook Cedron. The water of that torrent not being there drinkable, he fetched what he used from a spring five miles off, through a very rough and steep way. He was obliged to hang a cord down the descent to hold himself by in mounting up it. Wild herbs which grew on the rocks were his food, till certain countrymen, who found him by his cord, out of re-

spect brought him on certain days a little bread, cheese, dates, and other little things which he might want.

After he had lived here five years, several resorted to him, desiring to serve God under his direction. He was at first unwilling to consent; but charity overcoming the resistance which his humility raised, he founded a new laura, which at first consisted of seventy persons, all desirous to devote themselves to praise and serve God without interruption. He marked to each the place to build their cell; and, having prayed to God that they might find water, caused a pit to be dug at the foot of the mountain, where a spring was discovered which subsisted in succeeding ages. He built also a little chapel with an altar. The number of his disciples was shortly increased to one hundred and fifty; which obliged him to extend his laura on the other side of the torrent. He watched over all, and provided for their necessities with an incredible attention. He taught them to overcome their passions, to discover and defeat the artifices of the devil, and to pray with fruit and holy perseverance. To cut off all necessities and pretexts of ever leaving their solitude, by the help of certain charitable persons, he supplied them with all things in a manner suitable to persons dead to the world. He had no priest in his community, and he thought no religious man could aspire to that dignity without presumption. He grieved, however, to depend upon the opportunity of some strange priest for the celebration of the divine mysteries. Certain factious spirits in the community formed a schism against their holy abbot, and accused him to Sallust, then lately made bishop of Jerusalem. The prelate found their invectives groundless, except that the want of a priest was a real defect in the community. He therefore compelled Sabas to receive that sacred character at his hands. The abbot was then fifty-three years old. The reputation of his sanctity drew persons from very remote countries to his laura. Our saint assigned a particular chapel for the Armenian monks, where they performed the first part of the divine office, which consists of prayers and instructions in their own tongue; but met in the great church to finish it, and to make the oblation and receive the communion with the rest. After the death of the saint's father, his mother came to him, and served God under his direction. With the money which she brought he built two hospitals, one for strangers, and another for the sick; also an hospital at Jericho, and a monastery on a neighboring hill, called Castel; and another small one a mile distant, for the young, where they learned the psalter and religious exercises. When they were perfect in these, and ripe in years, he translated them to the house of Castel; and drew out of this nursery those that were most perfect into his laura. Sallust, patriarch of Jerusa-

lem, established St. Sabas exarch or superior-general over all the monks of Palestine, who lived in several cells, and St. Theodosius over all who lived in community, or the Cenobites. St. Sabas, after the example of St. Euthymius, left his disciples every year after the octave of the Epiphany, and passed the whole Lent without being seen by any one, eating nothing all that time, except that he received the holy eucharist every Saturday and Sunday, which he always took with him for that purpose. If any of his disciples accompanied him, he caused them to carry with them some dried bread for their subsistence. In one of these retreats, he found a holy hermit who had lived on wild herbs, without seeing any man thirty-eight years. He had with him very edifying discourses; but the next year he found him dead, and buried him. The patriarch Sallust, dying in 493, the rebellious monks above-mentioned went to his successor Elias, hoping that he would hear their complaints. Sabas was informed of their cabals, and, not to be an occasion of others' malice, withdrew himself privately, saying, that we must resist the devils, but yield to men, for the sake of peace.

He went into the desert of Scythopolis, near the river Gadara, where he went into a great cave to pray. It happened to be the den of a huge lion. At midnight, the beast came in, and finding this guest, dared not to touch him, but taking him gently by his garments, plucked him as if it had been to draw him out. The saint was no ways affrighted or troubled, but began leisurely and with much devotion to recite aloud the midnight psalms. The lion went out, and when the holy man had finished matins, came in again, and pulled him by the skirts of his clothes as he had done before. The saint spoke to the beast, and said the place was big enough to hold them both. The lion at those words departed, and returned thither no more. Certain thieves found St. Sabas in his cave, and were so moved by his example and discourses, that they all embraced a penitential life. Many persons here again put themselves under his conduct; but, finding himself distracted by their direction, and by a number of visitants who resorted thither, he abandoned his cell to them; and this place grew into a monastery. He enjoyed the sweetness of perfect solitude some time, when, moved with tender charity and compassion, he went to visit his former rebellious monks, who continued hardened in their iniquity, and were joined by twenty others. The saint was pierced with grief to see them thus give death to their own souls, and draw others into the same perdition. It seemed to him that he felt his own limbs torn from his body whilst he saw his monks separated from him. In order to soften their hatred and malice, he gave them every token of the greatest sweetness, tenderness, and goodness; but they were not yet to be gained. He left

them a second time, to ask their conversion with greater fervor of the Father of mercies. He retired near Nicopolis, living some time under the boughs of a shady tree, the fruit of which furnished him with food till the master of the field built him a cell and afforded him scanty diet. Elias, the patriarch, ordered Sabas to appoint a superior for the disciples whom he had gathered at Nicopolis, and to return to his great laura, to which he sent his orders to receive him. The factious monks, in a rage, threw down a building which he had raised, and, after many disorders, left that place, and settled in certain old ruinous cells near the brook Theon. The great laura was freed from their scandals, and Sabas soon renewed in it the spirit of fervor and charity. His zeal and compassion for the seditious apostates made him still to weep for them. He even procured and sent them seventy pieces of gold to build them a church and furnish them with necessaries. This excess of goodness made them to enter into themselves, confess their crime, and submit themselves to their abbot. St. Sabas nominated a superior to govern them; and, under his direction, this became a new very regular monastery. The saint founded several others after the same model.

The eastern churches were then in great confusion. The emperor Anastasius supported the Eutychian heresy, and banished many Catholic bishops. The patriarch Elias sent to him as deputies St. Sabas, with other famous abbots, to endeavor to stop the fury of this persecution. St. Sabas was seventy years old when he undertook this journey to Constantinople. As he was dressed like some poor beggar, the officers at the gate of the imperial palace admitted the rest, but stopped him. Sabas made no reply, but withdrew into a corner to employ his time in prayer. When the emperor had read the letter of the patriarch in which great commendations were bestowed on Sabas, he asked where he was. The saint was sought, and at length found in a corner reciting the psalms. Anastasius gave the abbots liberty to ask what they wanted or desired for themselves; the rest presented their petitions, but Sabas had no request to make in his own name. Being pressed by the emperor to ask some favor, he only begged that his majesty would restore peace to the church, and not disturb the clergy. The emperor gave him a thousand pieces of gold to employ in charities. Sabas staid all the winter in Constantinople, and often visited the emperor to gain his point. The prince had caused a heretical council at Sidon to condemn the general council of Chalcedon, and required the bishops to subscribe this decree, banishing many who refused to do it. However, he spared Elias, patriarch of Jerusalem, at the repeated entreaties of Sabas, and dismissed the holy abbot with honor, giving him a thousand pieces of gold more to be distributed among

the poor in his country. The saint returned to his solitude, and the emperor dying, according to what our holy abbot had foretold, Justin, his successor, favored the true faith. St. Sabas, laying hold of that opportunity, went to Cæsarea, Scythopolis, and other places, preaching the Catholic faith, and bringing back many monks and seculars into its fold. A drought which had continued five years, produced a famine in Palestine. The prayers of the saint obtained supplies for his seven monasteries in their extreme necessity, and at last rain, to the universal joy of the whole country.

In the ninety-first year of his age, at the request of Peter, patriarch of Jerusalem, he undertook a second journey to Constantinople, in favor of the Christians of Palestine, who had been calumniated at court. Justinian, who then occupied the imperial throne, received him with great honor, granted him all his requests, and offered to settle annual revenues for the maintenance of all his monasteries. The holy abbot thanked his majesty, but said they stood not in need of such revenues, as long as the monks should serve God. However, he begged a remission of all taxes in favor of the people of Palestine for a certain term, in consideration of what they had suffered by the plunders of the Samaritans; that his majesty would build an hospital at Jerusalem for the pilgrims, and a fortress for the protection of the hermits and monks against the inroads of barbarians; that he would bestow some ornaments on the church of our Lady, which was lately built; and would afford his protection to the Catholics. All which things were granted. It happened one day that the emperor being busy in council in despatching certain affairs of the saint, who was himself present, when it was the hour of tierce, the abbot went out to recite his prayers. His companion, called Jeremy, said it was not well done to leave the emperor on such an occasion. "My son," replied Sabas, "the emperor does his duty, and we must do ours;" so exact was he in all the rules of his state. St. Sabas returned into Palestine with the imperial orders, which he delivered to the magistrates of Jerusalem, Scythopolis, and Cæsarea, and saw every where put in execution. Soon after his return to his laura he fell sick; the patriarch persuaded him to suffer himself to be conveyed to a neighboring church, where he served him with his own hands. The pains of the saint were very sharp, but God supported him under them in perfect sentiments of patience and resignation. Finding his last hour approach, he begged the patriarch that he might be carried back to his laura. He appointed Melitas of Berytus his successor, gave him excellent instructions, and then lay four days in silence, without seeing any one, that he might entertain himself with God alone. On the 5th of December, in the evening, having received the holy



communion, he departed to our Lord, in 532 (not 531, as Jos. Assemani demonstrates against Baronius, &c.), being ninety-four years old. He is commemorated on this day both in the Greek and Latin Calendars.

St. Sabas met with persecutors among the monks, to whom his virtue seemed too scrupulous a severity; and these men were long insensible to his mild remonstrances and holy instructions, animated by the example of his admirable sanctity. How easily do men blind themselves in their passions, and excuse to themselves, nay canonize, their more subtle vices! And how difficult is it for such sinners to be reclaimed! It is much easier to convert a notorious sinner than one who is falsely just. The one feels his miseries, the other crowns himself with his own hands, and, like the proud Pharisee, makes his own panegyric or apology. This dreadful blindness is a frequent case; men every day study by a false conscience to palliate crimes, and allow themselves many unjustifiable liberties under false pretences. As St. Austin complains, what our passions strongly incline us to, we often call holy. Not to perish by such illusions, we must banish out of our hearts all self-conceit, learn perfectly to die to ourselves, especially in regard to our darling or ruling passions, and never take our passions for our counsellors or guides, as we shall be sure to do if we rely too much on ourselves. We must often suspect and narrowly examine our own hearts, which are frequently the greatest cheats with which we can have to deal. We are often imposed upon by other men, but a thousand times oftener by ourselves.

#### ST. CRISPINA, M.

St. Austin informs us<sup>1</sup> that this glorious martyr was a lady of high birth, very rich, and engaged in the marriage state; that she had several children, and that, though of a delicate and tender constitution, she was endowed with a masculine courage, preferred heaven to earth, and God to the world, and, despising the tears of her children, rejoiced to see herself taken and called to confess Jesus Christ on a scaffold, and in the sight of the whole world. Her Acts we have only imperfect, giving an account of her last examination. By them we learn that she was a native of Thagara, in the Proconsular Africa, and was apprehended for professing the faith of Christ, and conducted to Thebeste, before Anulinus the proconsul of Africa. This magistrate exhorted her to sacrifice to the gods, as the edicts of the emperors commanded. The martyr answered: "I have never sacrificed, nor do sacrifice to any other than to one God, and to our Lord Jesus Christ, his Son, who was born and suffered

for us." Anulinus threatened her with the rigor of the law. She said that she adored and knew only one God, and observed the law of Jesus Christ, her Lord. The proconsul pressed her to give some token of piety toward the gods. "There can be no devotion and piety," said the martyr, "where every thing is compulsion." When he again thundered out his threats, she replied, that his torments were nothing; but that, if she despised the God of heaven, she should incur the guilt of sacrilege, and be punished by him at the last day. Anulinus commanded that her head should be shaved, and that she should be publicly shown in this condition, and exposed to the derision of the people. Crispina said: "If the gods are offended at my words, let them speak themselves." Anulinus in great anger said she should be treated as her companions Maxima, Donatilla, and Secunda had been before. She made answer: "My God is with me to preserve me from ever consenting to the sacrilege which is required of me." The proconsul then ordered the whole process of what had passed at the trial to be read aloud; after which he dictated the sentence of death against her. Crispina, flushed with joy, gave thanks to God, and was led to execution. She was beheaded on the 5th of December, 304, and is named in the Roman Martyrology. See her authentic Acts in Mabillon, *Analecta*, t. 3; and Ruinart.

#### ST. NICETIUS, BISHOP OF TRIERS, C.

St. Gregory of Tours, has left us a great eulogium of this holy prelate. His parents placed him young in a monastery, where he made so great a progress in learning and piety, that his reputation reached the court. King Theodoric honored him in a particular manner, and, in 527, obliged him to accept the bishopric of Triers. Theodebert, his son, had the same regard for the servant of God; but his successor, Clotaire II, offended at his zealous efforts in restoring discipline, unjustly banished him; but the saint's exile continued but a very short time; for that prince dying, Sigebert, one of his sons, who succeeded him, in that part of his dominions, would not take possession of his kingdom till Nicetius was restored. The holy pastor's great talents and zeal were displayed in the assiduity and extraordinary fruit of his preaching; the sanctity of his life, and the practice of all good works were rendered illustrious in the eyes of men by the gift of miracles, with which he was favored. He assisted at the first and second councils of Clermont, in 535 and 549; at the fifth or great council of Orleans; at the second council of Paris, in 551; and assembled one at Toul in 555. Though he enjoyed the favor and protection of king Sigebert, his zeal failed not to raise new persecutions against him, without which a Christian cannot live

<sup>1</sup> S. Aug. in Ps. 120 and 137, p. 1382, 1826.

in this world. But no human respects or fear could make him abandon the cause of God, and the true interest of souls. The extirpation of incestuous marriages in France was what cost him many difficulties; but God blessed his constancy and labors with success, both against vice, and against the Arian and Eutychian heresies. We have two letters which he wrote against those errors.<sup>1</sup> The first was wrote about the year 561, and addressed to Clodosindis, a Catholic princess, daughter to Clotaire I, married to Alboin, the Arian king of the Lombards. In this he exhorts her to endeavor to convert her husband to the Catholic faith, which he proves from the form of baptism, and from the miracles which were wrought in the Catholic church by the relics of saints, which the Arians themselves venerated. "Let the king (Alboin)," says he, "send messengers to the church of St. Martin; if they dare enter it, they will see the blind enlightened, the deaf recover their hearing, and the dumb their speech; the lepers and sick are cured, and return home sound, which we see.—What shall I say of the relics of the holy bishops, Germanus, Hilary, and Lupus? at which daily so great miracles are wrought that we cannot recount them all; and the demoniacs are tortured, and confess their virtue. Do they do so in the churches of the Arians? They do not. One devil never exorcises another. What have you seen at the tombs of the bishops Remigius and Medard? You have heard from your grand-mother, the good lady Clotildis, how she brought Clovis to the Catholic faith, &c." Another letter the saint wrote to the emperor Justinian, who was fallen into the error of the Incorrupticolæ, who maintained that the body of Christ in his mortal state was not passible, or subject to pain, alteration, &c. which was a spawn of Eutychianism. St. Nicetius tells him, with an episcopal authority and zeal, that since he had published an edict commanding all bishops to subscribe his error, all Italy, Africa, Spain, and Gaul, anathematized his name.<sup>2</sup> Dom D'Acheri has published two other treatises of St. Nicetius; the first, On Watching in Holy Prayer, which he extols from the testimony of Isaiah, the Psalms, the example of Christ, SS. Peter and Paul, &c. also from the advantages and necessity of fervent prayer, &c. The second is entitled, On the Good or Advantage of Psalmody, or singing the divine praises assiduously, and in common.<sup>3</sup> St. Nicetius died about the year 566. Many great men of the age wherein he lived bear testimony to the innocence of his manners and his extraordinary sanctity and miracles.<sup>4</sup> See St.

Gregory of Tours, Vit. Patr. c. 17; Fortunat. l. 3, c. 9; D'Acheri, in Spicileg. t. 12, p. 209; Bulteau, Hist. Occid. t. 1, p. 120; Rivet, Hist. Littér. t. 3, p. 291.

## DECEMBER VI.

### SAINT NICHOLAS, CONFESSOR.

#### ARCHBISHOP OF MYRA.

The Acts of St. Nicholas, published about the year 912 by Metaphrastes, are extant, translated by Lipoman, Surius, &c. Others much shorter, but imperfect, compiled by Methodius, patriarch of Constantinople, about the year 840, are published by Mombritius, Falconius, &c. Another life of St. Nicholas was wrote by John, deacon of Naples, anno 860, from Methodius and others (See Murat. Ital. Scriptor. t. 1, part. 2, p. 287, and Jos. Assemani, t. 5, p. 417). Mention is made of a vision of St. Nicholas in the second council of Nice; also by Suidas (on whose testimony see Putignani, Diatr. 1, p. 66), &c. See several Acts of his life, published by Falconius, archbishop of San-Severino, at Naples, in 1751, together with those of St. Nicholas of Pinara, with whom this author confounds him; which hypothesis is confuted by Nicholas Putignani, a canon of Bari, author of *Vindiciæ Vitæ S. Nicolai*, at Naples, an. 1753, and more fully by Jos. Assemani, in *Cal. Univ.* t. 5, ad 6 Dec. p. 415; et t. 6, ad 4 Apr. p. 226; et ad 9 Maij. p. 822. See also Tillemont, t. 6, *Vie de S. Nicholas*, et Note 1, 2; Fleury, t. 13, p. 446.

A. D. 342.

THE great veneration with which this saint has been honored, both in the Greek and Latin churches for many ages, and the great number of altars and churches which have been everywhere erected in his memory, are proofs of his extraordinary sanctity, and of the glory which he enjoys with God. The emperor Justinian built a church in his honor at Constantinople, in the quarter called Blaquernæ, about the year 430,<sup>1</sup> and he was titular saint of four churches in Constantinople.<sup>2</sup> All accounts agree that he was a native of Patara, in Lycia. We are told that in his infancy he observed the fasts of Wednesdays and Fridays, refusing to suck the breasts on those days, which were consecrated to fasting by the laws of the church, as St. Clement of Alexandria mentions,<sup>2</sup> and as bishop Potter proves, in his note upon that passage from the Apostolic Constitutions,<sup>4</sup> and the canonical epistle of St. Peter, bishop of Alexandria and martyr. Also St.

<sup>1</sup> Procop. De *Ædific. Justinian.* l. 1, c. 6, p. 31; Putignani, *Diatr.* 1, c. 5, p. 37, 52.

<sup>2</sup> Du Cange, *Constantinopolis Christiana*, l. 4, c. 6, n. 67; Codinus, *Orig. Constan.* p. 62.

<sup>3</sup> Clem. Alex. *Strom.* l. 7, t. 2, p. 877, n. 10 et 15, ed. Oxon. anno 1715.

<sup>4</sup> *Constit. Apost.* l. 5, c. 19; et l. 7, c. 24.

<sup>1</sup> Conc. t. 5, p. 834; Du Chesne, *Hist. Franc. Scriptorum Coætanei*, t. 1, p. 853; Freher, *Corpus Francicæ Historiæ* t. 1.

<sup>2</sup> Conc. t. 5, p. 832; Du Chesne; and Freher, *ib.* Spicileg. t. 3, p. 9, &c.

<sup>4</sup> Ap. Du Chesne, *ib.* p. 851, 852, 863.

Ephiphanius<sup>1</sup> and others testify the same. Happy are they who, from their infancy and innocent age, are inured to the exercises of devotion, penance, and perfect obedience. St. Nicholas increased his fervor in these and all other virtues with his years, especially when he had devoted himself to a religious life in the monastery of holy Sion, near Myra, of which house he was made abbot, by the archbishop, its founder. Charity in comforting and relieving the distressed, seemed his characteristic virtue. Amongst many other instances, it is related that, when three young virgins were exposed through distress to the danger of falling into vicious courses, he, for three successive nights, conveyed to them through the window a competent sum of money for a fortune for one of them, so that they were all portioned, and afterward happily married. Lycia was a large ancient province of Asia, in which St. Paul had planted the faith. Myra, the capital, three miles from Patara and from the sea, was an archiepiscopal see, founded by St. Nicander, of so great dignity, that, in later ages, thirty-six suffragan bishoprics were subject to it. This metropolitan church falling vacant, the holy abbot Nicholas was chosen archbishop, and in that exalted station became famous by his extraordinary piety and zeal, and an incredible number of stupendous miracles. The Greek histories of his life agree that he suffered imprisonment for the faith, and made a glorious confession in the latter part of the persecution raised by Dioclesian; and that he was present at the great council of Nice, and there condemned Arianism. The silence of other authors makes many justly suspect these circumstances. The history of the translation of his relics places his death in 342. He died at Myra, and was buried in his own cathedral.\*

<sup>1</sup> See pope Benedict XIV, in *Literis Apostolicis ad Joan. V, Portug. Reg. novæ edit. Martyr. Rom. præfixis, à n. 19 ad 36.*

\* Falconius published, in 1751, from a manuscript of the tenth age, in the Vatican library, the life of St. Nicholas of Pinara, whom he pretends to be the same with St. Nicholas of Myra. But, in the life of the former, express mention is made of a church or *martyrium*, dedicated in honor of the great St. Nicholas (of Myra), who must consequently have been dead before the other was born, as Jos. Assemani proves (in *Cal. Univ. ad 6 Dec. p. 424, t. 5*); and this distinction is demonstrated by the church built at Constantinople by Justinian, in honor of the great St. Nicholas, as he is usually styled by the Greeks, and by many other arguments. (See Jos. Assemani, *ib.*; and Nicholas Putignani, *Diatribâ 1*). St. Nicholas of Pinara was born at Pharris, near Myra, was afterward abbot of Holy Sion, and was at length consecrated bishop of Pinara, which church he governed five years, and died there; and his relics were kept with honor in the church of the monastery of Holy Sion in Pharroa, near Pinara in Lycia, the abbot of which place subscribed the second council of Nice, in 787. Falconius supposes St. Nicholas of Pinara to have been born in 480, ordained bishop in 547; that he

Several churches were built in his honor, even in the West, long before the translation of his relics to Bari; and the manner in which Usuard mentions him in his *Martyrology*, almost three ages before, shows in how great veneration his name then was in the West. The history of the translation of his relics to Bari assures us that no saint was more universally honored in all Christian nations than St. Nicholas. The Muscovites, who received their account of him from the Greeks, seem to pay a greater veneration to his memory than to that of any other saint who lived since the times of the apostles. The relics of St. Nicholas were kept with great honor at Myra till they were translated into Italy. Certain merchants of Bari, a sea-port in the kingdom of Naples, situate on the Adriatic Gulf, sailed in three ships to the coast of Lycia; and, watching an opportunity when no Mahometans were near the place, went to the church in which the relics of St. Nicholas were kept, which stood in a desert place, three miles from the sea, and was guarded by a small community of monks. They broke open the marble coffin in which the sacred bones lay, and carried them off to their ships; the inhabitants, upon the alarm given, pursued them to the shore with horrible outcries, but the Europeans were got safe on board. They landed at Bari on the 9th of May, 1087, and the sacred treasure was deposited by the archbishop in the church of St. Stephen. On the first day, thirty persons were cured of various distempers, imploring the intercession of St. Nicholas, and from that time the tomb of St. Nicholas of Bari has been famous for pilgrimages. The authentic history of this translation, written by John, at that time archdeacon of Bari, by order of the archbishop, is extant in Surius. The same account is confirmed by another history of this translation, drawn up at the same time by Nicephorus of Bari, also an eye-witness, commissioned by the magistrates of the city, quoted in manuscript by Baronius, and published in Falconius.<sup>1</sup> By this history of Nicephorus it appears, that the Venetians having formed a design of carrying off the relics of St. Nicholas, certain merchants from Bari, who happened then to be at Antioch, prevented them.\* This enterprise could only

<sup>1</sup> Falconius, *Acta Primigenia S. Nicolai, p. 131.*

assisted at the council of Myra held about the controversy concerning the three chapters in 550, and died in 551. From the year of his death, the other epochs are determined by the history of his life. But Jos. Assemani demonstrates (t. 6 in *Calend. Univ. ad 4 Apr. p. 230*) that St. Nicholas of Pinara flourished in the seventh century, and died in 699, having governed the see of Pinara, from the year 694, five years. His body remained in the church of his monastery at Pharroa, together with the relics of St. John Baptist, SS. Theodorus, Sergius and Bacchus, M.M., and of the forty martyrs of Sebaste. (See Assemani, *ad 4 April.*)

\* See also on this translation, Dandulus, in *Chro-*

be justified by the laws of a just war, joined with the apprehension of the sacrilegious impiety of the Mahometans. Mention is made in a novella of the emperor Emmanuel, recorded by Balsamon, and all modern writers, of a fragrant unctuous matter which issues from the relics of St. Nicholas in his shrine at Bari, a large quantity of which was found in his sepulchre near Myra in Lycia, when his relics were brought thence.

St. Nicholas is esteemed a patron of children, because he was from his infancy a model of innocence and virtue, and to form that tender age to sincere piety was always his first care and delight.\* To impress on the minds of children perfect sentiments of devotion, religion and all virtues, with an earnestness in all duties, is a task often as delicate as it is important. Instructions must be made sensible, and adapted by similes, parables, and examples, to the weakness of their capacities. Above all, they are to be enforced by the conduct of those with whom children converse. They learn their maxims, imbibe their spirit, and are moulded upon their example. A child which sees those who are about him love their own ease, and ever seek what best pleases their senses; still more if he observes them to be choleric, peevish, vain, slothful, or impatient, will naturally cherish these passions, and yield up the government of himself to them, instead of learning by tractableness, humility, meekness, and self-denial, to subdue and govern them. And so in all other points. Precepts and exhortations lose their force when contradicted by example; and whilst the infant sees all study to please themselves in every thing, in flat opposition to the rules of the gospel, which he hears preached from their mouths, he seems tacitly persuaded that such

a conduct is reconcilable with those very maxims which condemn it.

SS. DIONYSIA, DATIVA, ÆMILIANUS, BONIFACE, LEONTIA, TERTIUS, AND MAJORICUS, MM. UNDER THE ARIANS IN AFRICA.

In the year 484, king Huneric banished the Catholic bishops; and soon after commanded those who refused to comply with certain impious orders which he published, to be tormented and put to death. Dionysia, a lady remarkable for her great beauty, but much more so for her holy zeal and piety, was so long scourged in the most conspicuous place of the forum, that every part of her body was covered with wounds and blood. Seeing Majoricus, her only son, tremble at the sight of her torments, she said to him: "Son, remember that we have been baptized in the name of the holy Trinity, in the Catholic church, our mother. Let us not lose the clothing of our salvation, lest the master of the feast, finding us without the nuptial garment, command his servants to cast us into outer darkness." The young man, being strengthened by her words, suffered a most cruel martyrdom with constancy. The courageous mother, embracing his body, gave thanks to God with a loud voice, and buried him in her own house, that she might frequently pray upon his tomb. Dativa, sister to Dionysia, Æmilianus a physician, who was her cousin, Leontia, Tertius, and Boniface suffered with great constancy horrible torments for the faith. A nobleman of Suburbis, named Servus, was tortured by the persecutors with the utmost fury. After his body was bruised with clubs, he was hoisted in the air by pulleys, and then let down again, that he might fall with all his weight on the pavement; and this was repeated several times. After this, he was dragged along the streets, and torn with flint stones and pebbles, insomuch, that his flesh and skin hung down in many places from his sides, back, and belly, and his ribs appeared bare. At Cucusa there was an infinite number of martyrs and confessors. Among these a courageous lady, named Victoria, was suspended in the air whilst a fire was kindled under her. All this while her husband, who had apostatized from the Catholic faith, talked to her in the most moving and passionate manner, conjuring her at least to have pity on him and her innocent babes, and save herself by obeying the king. The martyr stopped her ears, not to hear his seducing words, and turned her eyes from her children, that she might more perfectly raise her heart to heaven. The executioners, seeing her shoulders dislocated, and several of her bones broken, and not perceiving her to breathe, thought she was dead, and took her down. But she came to herself, and afterward related that a virgin had appeared

nico Veneto, l. 7, p. 157, 256, ap. Murat. *Italic. Rerum Scriptores*, t. 12; though Dandulus lived only in 1350; neither can he or other Venetians be heard, who pretend, so many years after, that the relics of St. Nicholas were brought to Venice, since two learned men of Bari, and Sigebert, a foreigner of the same age, assure us they were translated to Bari. And it is manifest that the Venetians only carried home, in 1097, what the citizens of Bari had left, namely the bodies of two other bishops, Theodorus and another Nicholas, and some of the unctuous matter that was found in the sepulchre of St. Nicholas. The church, one of the twenty-three great monasteries of the Greeks on Mount Athos, is dedicated in honor of St. Nicholas. (See Montfaucon, *Palægraphia Græca*, l. 7, p. 493).

\* St. Nicholas is called particularly the patron of children, not only because he made their instruction a principal part of his pastoral care, but chiefly because he always retained the virtues, the meekness, the simplicity, without guile or malice, and the humility of his tender age, and in his very infancy devoted himself to God by a heroic piety; these reasons are given in the ancient MS. book of Festivals at Sarum, fol. 55. On the great solemnity with which it was kept by the boys at the cathedral of Sarum, at Eton school, and in other schools and colleges, see the *History and Antiquities of the Cathedral church of Salisbury*, printed anno 1722, p. 74.

to her, who, touching every part of her body, immediately healed it. See St. Victor Vitens. De Persec. Vandal. l. 5; Baron. ad an. 484; and the Roman Martyrology on this day.

### ST. PETER PASCHAL, B. M.

THIS saint was a native of Valencia, in Spain, and descended of the ancient family of the Paschals, which had edified the church by the triumphs of five glorious martyrs, which it produced under the Moors. Peter's parents were virtuous and exceeding charitable; and St. Peter Nolasco often lodged with them in his travels. The birth of our saint was ascribed by them to his prayers and blessing, and the child received from him an early tincture of sincere piety. Peter Paschal performed his studies under domestic tutors, and, having received the tonsure, was made canon at Valencia, soon after the king of Arragon had won that city from the Moors. His preceptor was a priest of Narbonne, a doctor of divinity, of the faculty of Paris, whom our saint's parents had ransomed from the Moors, who had made him a captive. St. Peter Paschal went with him to Paris, and, having studied, preached, and taught with great reputation, proceeded doctor; then returned to Valencia, and, after employing a year in preparing himself, took the habit of the Order of our Lady for the redemption of captives, in 1251. St. Peter Nolasco was his spiritual director at Barcelona, and by the instructions of that experienced master, our saint made great progress in the exercises of an interior life. James I, king of Arragon, chose him preceptor to his son Sanchez, who embraced an ecclesiastical state; afterward entered himself in this Order, and was soon after made archbishop of Toledo, in 1262. The prince being at that time too young to receive the episcopal consecration, St. Peter Paschal was appointed his suffragan to govern his diocese, and was ordained titular bishop of Granada; which city was at that time in the hands of the Mahometans. The prince archbishop died a martyr, of the wounds he received by the Moors, who had invaded the territory of his diocese, making great havock in his flock, in 1275. St. Peter Paschal was by this accident restored to his convent; but joined the functions of the ministry with those of a contemplative and penitential life. He founded several new convents of his Order at Toledo, Baëza, Xerez, and particularly at Jaën, twenty-two miles from Granada, endeavoring by this last to procure the means of affording some spiritual succors to the afflicted church of Granada, which he regarded as his own peculiar charge, though he was not suffered to serve it. The martyrdom of B. Peter of Chemin, a religious man of the same Order which our saint professed, and who was put to death at Tunis in 1284, kindled in his breast an ardent desire of martyrdom. Being

made bishop of Jaën in 1696, fearless of all dangers, he went often to Granada, and there not only ransomed the captives, and instructed and comforted the Christians, but also preached to the infidels, and reconciled to the church several apostates, renegadoes, and others. On this account he was at length shut up in a dark dungeon, with a severe prohibition that no one should be allowed to speak to him. Yet he found means there to write an excellent treatise against Mahometanism, by which several were converted. Hereat some of the infidels took great offence, and complained to the king, who gave them authority to put him to death in whatever manner they should think fit. Whilst he was at his prayers, after having said mass in his dungeon, he was murdered, receiving two stabs in his body; after which his head was struck off. His martyrdom happened on the 6th of December, in the year of Christ 1300, of his age seventy-two. The Christians procured his chalice, sacred ornaments, and discipline, and secretly buried his body in a grot, in a mountain near Mazzomores. Not long after, it was translated to Baëza, where it still remains. His name occurs in the Roman Martyrology on the 6th of December, and on the 23d of October. See the memorials drawn up for his canonization; and Hist. des Ord. Relig.

### ST. THEOPHILUS, BISHOP OF ANTIOCH, C.

THE memory of this illustrious bishop and learned father of the second century has always been dear to the church, and his writings were highly valued by Eusebius and St. Jerom for elegance of style, variety of erudition, and a discreet and warm spirit of piety and religion. St. Theophilus was born of Gentile parents, who trained him up in idolatry, and gave him a liberal education. Whilst he was yet young, he was well versed in the works of the greatest masters of ancient philosophy, and, by his judgment, and the acuteness of his wit, gained much esteem among the learned men of that age. By his impartial and free search into nature and the state of things, he found the religion in which he was engaged to be not only altogether unsatisfactory, but also absurd and ridiculous, and he had too honest a heart to take up with falsehood and impiety because it was fashionable. In the works of the creation and providence, he discerned plain notices of the divine Being and perfections. In his diligent inquiry after truth, he fell upon the books of the prophets and gospels, and was much delighted with the sublime verities which they contain, and the certain prediction of future events which he discovered in them. The doctrine of the resurrection was for some time a great stumbling-block to him. Indeed there was scarce any article of faith which

met with so much opposition as this from the heathen philosophers. So full were their heads of the axiom, that from a privation of form to the repossession of it there can be no return, that they understood it, not only of the order of things, in the ordinary course of nature, but as if it implied a contradiction. Though certainly in the supernatural order of things, it is equally easy to Omnipotence to restore our scattered parts, and combine them again into the same mass, as it was at first to create them out of nothing. Theophilus at length conquered this difficulty, by reading the sacred oracles of truth, and by frequent reflection upon the many shadows of a resurrection which God hath impressed upon many parts of the creation in the common course of nature. This is the account of the manner of his conversion, which he intimates to his friend Autolychus,<sup>1</sup> whom he directs to the same method of conviction. Theophilus greatly rejoiced that he had attained to the name of a Christian, a name which he styles "Dear to God, however despised by ignorant and vicious men." But knowing that the bare name would only serve to his greater condemnation, he strenuously endeavored to reap the fruits of this religion by holiness of life. Eros, bishop of Antioch, dying in the year 168, the eighth of Marcus Aurelius, he was chosen the sixth bishop of Antioch, as Eusebius and St. Jerom reckon him, from Evodius, though the latter sometimes calls him the seventh, including Saint Peter.

Theophilus being fixed in his charge set himself zealously to promote virtue and true religion and to draw men from the wanderings of heresy and idolatry into the true path of eternal life. Heresies and schisms he compared to dangerous rocks, upon which whoever is cast runs the dreadful hazard of losing his immortal soul. "As pirates," says he, "by striking on rocks dash in pieces their laden vessels, so whoever are drawn aside from the truth, shall be miserably overwhelmed in their error."<sup>2</sup> The vigilance and vigor with which this holy pastor opposed the first advances of heresy, have raised a lasting monument to his glory, which will endure till time shall be no more. He wrote a confutation of the heresy of Marcion, a treatise against the heresy of Hermogenes, and catechetical discourses, of which, through the injuries of time, nothing has been transmitted down to us except some few quotations and the titles and reputation of those writings. His three books to Autolychus we have entire, which contain an apology for the Christian religion. They are filled with curious remarks on passages of ancient poets and philosophers concerning their systems of idolatry; the style is lofty, smooth, and elegant; the turn of his thoughts lively

and agreeable, and his allegories and similes natural and beautiful. As these books were drawn up for the conviction of a pagan, and to obviate the calumnies and reproaches which were cast upon the Christian religion by its enemies, they must not be expected to contain nice disquisitions upon the truths of Christianity. It was our author's part rather to make use of such arguments as would confirm the faith and convict an idolater than to explain its doctrine. Yet it evidently appears, from several passages, that he was well acquainted with the hidden mysteries of the gospel. Petavius and Scultet fancied they discovered some expressions favorable to Arianism; but are clearly confuted by Bull,<sup>1</sup> Dom Le Nourry,<sup>2</sup> Dom Maran, and others. Saint Theophilus manifestly teaches that God the Son, or the Divine Wisdom, is coeval with the Father, and his generation eternal.<sup>3</sup> What he says of his second generation, when he made himself manifest in the creation of the world,<sup>4</sup> and of his third, when he was born a man, cannot prejudice his divinity or consubstantiality with his Father. St. Theophilus gives the name of *Trinity* to the three Divine Persons in one nature,<sup>5</sup> and he is the first whose writings are extant in which that word is employed to express this mystery. This father says that Adam's disobedience entailed miseries on us; nevertheless, God took occasion from his fall to confer on us the greatest benefit, and, the sin being expiated, has restored us to paradise.<sup>6</sup> He doubts not of Adam's salvation,<sup>7</sup> which Tatian the heresiarch\* set himself to deny about that time.<sup>8</sup>

<sup>1</sup> Defens. fidei Nicænæ, sect. 2, c. 4, p. 122.

<sup>2</sup> Nourry, in Apparatu ad Bibliothecam Patrum, t. 2, Diss. 4, c. 3, p. 491.

<sup>3</sup> S. Theoph. l. 2, p. 88. <sup>4</sup> Ib. p. 100.

<sup>5</sup> L. 2, p. 94.

<sup>6</sup> L. 2, p. 102, 103.

<sup>7</sup> Ib., et p. 104.

<sup>8</sup> S. Epiph. Hær. 46

\* Tatian, an Assyrian by birth, a Christian and an able orator, went to Rome, and there became a disciple of St. Justin; but, after his martyrdom, being puffed up with pride, which often attends an opinion of a man's own knowledge, he became the head and author of the heresy of the Encratites or Continent, so called because they condemned marriage, and the use of certain meats and wine, leading in appearance sober and austere lives. Tatian also adopted Marcion's distinction of two Gods, of which the second was the Creator, and to him he ascribed the Old Testament, the New to the other. With the Docetæ he pretended that Christ suffered only in appearance. (See St. Clement of Alexandria, St. Epiphanius, St. Jerom, &c.). Tatian's Discourse against the Gentiles was certainly wrote by him before his fall; for in it he approves marriage. This work is extremely full of profane learning, and the style is elegant enough, but exuberant, and the book wants method. In it he proves that the Greeks were not the inventors of the sciences, which they learned from the Hebrews, and had abused them. He intermixture many satirical reflections upon the ridiculous theology of the heathens, and the corrupt manners of their gods and philosophers. The best edition of this work is given at the end of St. Justin's works, published at Oxford in 1700, by Mr. Worth, archdeacon of Worcester; and that of the Maurist Benedictines

<sup>1</sup> S. Theoph. l. 2 ad Autolyc. p. 78, &c.

<sup>2</sup> L. 2 ad Autolyc. p. 183.

Autolychus was a man of great learning and eloquence, who spent whole nights in conversing with libraries, but was excessively zealous for idolatry, and equally prejudiced against the Christian religion, which he counted mere madness, and loaded with the most odious calumnies which all the wit and malice of those times could invent, and he quarrelled with his friend Theophilus for defending it. Our saint boldly undertook to show him his errors. Treating him with the ingenuity of a philosopher, and the freedom of a friend, without flattery or disguise, and probing him to the bottom of his sore, in order radically to cure him, he tells him that it is in vain for him to make any inquiry after truth, unless he reform his heart, and proceed with views perfectly pure; for the passions raise clouds which blind reason. "All men have eyes," says he, "yet the sun is veiled from the sight of some. It, however, ceases not to emit a flood of day, though those whose eyes are blinded, see not its radiant light. But this defect is to be laid to their charge, nor can the sun be complained of on account of their blindness. Thus, my friend, it is sin that darkens your mind, and blunts the edge of your understanding. As the glass represents not the image if it be soiled, so the mind receives not the impression of God, if it lies immersed in sin. This is a humor which greatly obstructs the sight, and prevents the eye from beholding the sun. Thus, my friend, your impiety diffuses a cloud over the faculties of your soul, and renders you incapable of receiving the glorious light." In this manner he exhorted him to seek the truth with his whole heart, and purely with a view to discover it, looking upon this only as his happiness. He then proceeds in his first book to prove that God is infinite, and incomprehensible in all his perfections, and elegantly sets forth his sovereign wisdom, power, goodness, and other attributes, which he illustrates from the frame of the universe.

A monstrous portraiture is then drawn by him of the pagan theology in their adoration of impious dead men, inanimate statues, beasts, birds, vermin, leeks, and onions. The Egyptian superstition he describes almost in the words of Juvenal.\* He concludes this book by an elegant illustration of the resurrection of the dead from similes found in nature.† Autolychus received favorably this

first discourse, and expressed his satisfaction to Theophilus, who thereupon, in his second book, laid down a confutation of the opinions that were maintained by the heathens concerning their gods. He showed the contradictions of their poets and philosophers upon this subject, and explained the creation and history of the world from Moses. It is a just and true remark, that all nations distinguished the seventh day, though only the Jews observed it in a religious manner, and knew the original. In contemplating the universe he expresses his astonishment as follows: "So adorably amazing is the greatness and goodness of God in the creation, that no one could be able to describe the order and disposition of it; though he were enriched with the flowing eloquence of a thousand tongues, and though a man's life was to be extended to a thousand years." The world he calls a sea impetuously raging with impiety, and enormous wickedness; but says, the law and the prophets springing up, as a fountain of fresh water, have refreshed it with the salutary streams of mercy and justice, and the sacred commands of a gracious God. "And as in the sea there are islands which are fruitful and furnish good harbors for the shelter of mariners who fly to them, and are there secured from the tossings of the tempests; so hath God given to the world holy churches, into whose safe havens the lovers of truth fly, and all those who desire to be saved and to escape the dreadful wrath of God. And there are other islands which want water, and are filled with barren rocks, and, being uninhabitable, are destructive to sailors, and in which ships are dashed to pieces, or are unfortunately detained; so likewise are there erroneous doctrines and heresies which destroy those who are seduced and drawn aside by them." Theophilus, in his third book, proves that the writings of the wisest heathens are full of many principles contrary to humanity, right reason, and sound morality; and he sets off the holiness of the doctrine and lives of the Christians, especially their meekness and love of their enemies; for even whilst they are ready to sink under the weight of oppression, they earnestly wish well to their persecutors, who rage against them in all the variety of cruelty. We have no certain account of the issue of this con-

surrection of the Dead," in which this article is confirmed. The same author presented his Apology or Legation for the Christians to Marcus Aurelius and his son Commodus about the year 177. Neither of these works was known to Eusebius or St. Jerom; but the Legation is quoted by St. Methodius, bishop of Olympus, and martyr in the persecution of Dioclesian (ap. S. Epiph. Hær. 64, n. 21), and by Photius (cod. 224). Both these pieces, especially the apology, are methodical, solid, and elegant, though the style is too diffuse. They are translated into English by Mr. Humphreys, and printed at London, in 1714, with a dissertation on Athenagoras, and another on the resurrection of the dead.

Tatian's Harmony of the Gospels, which reduced all the four into one, was anciently famous, even amongst Catholics, but dangerous by the affected omission of passages which proved the descent of Christ from David. (See Theodoret, Hæret. Fabul. l. 1, c. 20). It was called Diatesseron, or Four in One, but is not now extant.

\* "'Tis mortal sin an onion to devour;  
Each clove of garlic is a sacred pow'r.  
Religious nations sure, and blest abodes,  
Where ev'ry orchard is o'er-run with gods."  
*Juv. Sat. 15, v. 12, by Tate.*

† Athenagoras, an Athenian Christian philosopher, in the same age, wrote a book "On the Resur-

ference; but Dr. Cave observes that, if strength of reason, eloquence, and the prudent management of the cause of truth could prevail, we must conclude that Autolychus was reclaimed from his error, especially as we find him after the first discourse desirous of further instruction. St. Theophilus wrote many other works for the edification of the church, which have not reached us. The short commentary on the gospels, which bears his name in the second tome of the Library of the Fathers, is certainly the production of a Latin writer, and of a later age, as appears by quotations from St. Jerom, St. Ambrose, &c., and the mention of monks. St. Theophilus sat twenty-two years in his bishopric, and died about the year 190, the tenth of Commodus. His name occurs in the Roman Martyrology on the 13th of October. The most correct editions of his books to Autolychus are, that published by bishop Fell at Oxford, in 1684; that given by John Christopher Wolf at Hamburg, in 1724; and lastly, that of the Benedictines, with St. Justin's works. See the testimonies of Lactantius, Eusebius, St. Jerom, &c., on St. Theophilus, collected by bishop Fell, in his preface; Grabe, *Spicil. Patr. Sæc. 2*, p. 118; Cave; Tillemont, t. 3, p. 88; Ceillier, t. 2, p. 103.



## DECEMBER VII

### SAINT AMBROSE, B. C.

#### DOCTOR OF THE CHURCH.

From his works, and his short life written at the request of St. Austin, by Paulinus, who was his deacon and secretary at the time of his death, and was afterward promoted to the priesthood. See also the church historians of that age; and the histories of his life compiled by Hermant, Tillemont, Rivet (*Hist. Littér. de la France*, t. 1, part. 2, p. 325), Vagliano (*Sommario de gli arcivescovi di Milano*), and Du Frische and Nic. le Nourri, the two Maurist Benedictine editors of his works, in 1686, at the end of the second and last volume. See also, *Archiepiscoporum Mediolanensium Series Critico-Chronologica*, Auctore Jos. Saxio, *Bibl. Ambrosianæ præfecto*, Anno 1756.

A. D. 397.

AN invincible courage and constancy in resisting evil is a necessary ingredient of virtue, especially in the episcopal character. Gentleness, meekness, humility, and obedience, make the servant of God ready to yield and conform himself to every one in things indifferent; but in those of duty he is inflexible, not with wilfulness or obstinacy, but with modesty, yet invincible firmness. Of this virtue, St. Ambrose, in the judgment of the learned Hermant, was the most admirable model among all the great pastors

of God's church since the apostles. His father, whose name was also Ambrose, was prefect of the prætorium in Gaul, by which office not only France, but also a considerable part of Italy and Germany, the five Roman provinces in Britain, in Spain, and Mauritania Tingitana in Africa were under his jurisdiction.\* He was blessed with three children, Marcellina, the eldest, who received the religious veil from the hands of pope Liberius, Satyrus, and our saint who bore his father's name. It is clear from Paulinus that he was born in the city where his father resided, and kept his court in Gaul, but whether this was Arles, or Lyons, or Triers, modern authors are not agreed in their conjectures. The saint's birth happened about the year 340. Whilst the child lay asleep in one of the courts of his father's palace, a swarm of bees flew about his cradle, and some of them crept in and out at his mouth, which was open; at last they mounted up into the air so high, that they quite vanished out of sight. This was esteemed a presage of future greatness and eloquence. The like is said to have happened to Plato. The father of St. Ambrose dying whilst he was yet an infant, his mother left Gaul and returned to Rome, her own country. She took special care of the education of her children, and Ambrose profited much by her instructions, and by the domestic examples which she, his sister, and other holy virgins that were with them, set him.

He learned the Greek language, became a good poet and orator, and went with his brother Satyrus from Rome to Milan, which was then the seat of the prætorium, or supreme court of judicature. His writings are to this day a standing proof how vigorously he applied himself to human literature. Having finished his studies, he was taken notice of, and his friendship was courted by

\* Every magistrate who was a judge of military persons and causes, and a commander of the soldiery, was styled a prætor, and his court was called prætorium. The prefect of the prætorium at Rome was the commander of the emperor's guard called prætorian; to him was committed the care of maintaining public discipline and the good manners, and he received all appeals made from governors of provinces. This office was created by Augustus, to supply the duties of Magister Militum under the dictators. (See Hotomanus, *De Magistratibus Romanorum*, l. 1, p. 1874, ap. Grævium, t. 2). Constantine the Great abolished the prætorian guards and the prætorium at Rome, and instituted four prefects of the prætorium, two in the East, the one called of the East, the other of Illyricum; and two in the West, called the one of Italy, the other of the Gauls. These were the supreme magistrates of the empire, and held the next place to the emperor. All other magistrates and governors in their provinces were subject to them, and they commanded both the armies and the provinces. (See Onuphrius, *De Imperio Romano*, c. 24, ap. Grævium, t. 1, p. 449; Hotomanus, *De Magistrat. Rom.* l. 1, apud Græv. t. 2. Also, *Notitia Dignitatum Imperii Occid.* p. 1790, ap. Græv. t. 7, p. 1790; Gutherius, *De Officiis Domûs Augustæ*, apud Salangre, in *Thesauro Antiquit. Rom.* t. 3).



the first men of the empire, particularly by Anicius Probus and Symmachus, two persons of great learning and abilities, though the latter was an idolater. The first was made by Valentinian, in 368, prætorian prefect of Italy, and in his court St. Ambrose pleaded causes with so much reputation, that Probus made choice of him to be his assessor. Afterward he made him governor of Liguria and Æmilia, that is of all that country which comprehends at this day the archbishoprics, with the suffragan diocesses, of Milan, Turin, Genoa, Ravenna, and Bologna. Probus, who was a magistrate of great worth and integrity, said to him at parting: "Go thy way, and govern more like a bishop than a judge." The young governor, by his watchfulness, probity, and mildness, endeavored to comply with this advice, which was most conformable to his natural goodness and inclinations. Auxentius, an Arian, and a violent and subtle persecutor of the Catholics, who, upon the banishment of St. Dionysius, had usurped the see of Milan, and held it tyrannically for almost twenty years, died in 374. The city was distracted by furious parties and tumults about the election of a new bishop, some of the clergy and people demanding an Arian, others a Catholic for their pastor. To prevent an open sedition, St. Ambrose thought it the duty of his office to go to the church in which the assembly was held; there he made an oration to the people with much discretion and mildness, exhorting them to proceed in their choice with the spirit of peace, and without tumult. While he was yet speaking, a child cried out, "Ambrose Bishop." This the whole assembly took up, and both Catholics and Arians unanimously proclaimed him bishop of Milan. This unexpected choice surprised him; he presently withdrew, and made use of all the artifices he could to shun this charge. He ascended the bench of justice, and affecting to seem cruel and unworthy of the priesthood, caused certain criminals to be brought before him, and put to the torture. The people, perceiving all the stratagems he made use of, to be affected, continued still in their choice. Whereupon he stole out of the city by night, with a design to retire to Pavia; but missing his way, he wandered up and down all night, and found himself next morning at the gates of Milan. His flight being known, a guard was set upon him, and a relation of all that had passed was sent to the emperor, whose consent was necessary, that an officer in his service should be chosen bishop. Ambrose wrote also to him on his own behalf, that he might be excused from that office. Valentinian, who was then at Triers, answered the clergy and people that it gave him the greatest pleasure that he had chosen governors and judges who were fit for the episcopal office; and, at the same time, he sent an order to the vicar or lieutenant of Italy to see that the

election took place. In the mean time Ambrose once more made his escape, and hid himself in the house of Leontius, one of those senators who had the title of Clarissimi; but the vicar of Italy having published a severe order against any one who should conceal him, or who, knowing where he was, should not discover him, Leontius, by an innocent kind of treachery declared where he was. Ambrose finding it in vain to resist any longer, yielded himself up; but insisted that the canons forbade any one who was only a catechumen, to be promoted to the priesthood. He was answered, that such ecclesiastical canons may be dispensed with on extraordinary occasions. Ambrose therefore was first baptized, and, after due preparation, received the episcopal consecration on the 7th of December in 374, not in 375, as some have wrote; for Valentinian I died on the 10th of November in 375. St. Ambrose was about thirty-four years old when he was ordained bishop.

He was no sooner placed in the episcopal chair but, considering that he was no longer a man of this world, and resolving to break all ties which could hold him to it, he gave to the church and the poor all the gold and silver of which he was possessed. His lands and estates he gave also to the church, reserving only an income for the use of his sister Marcellini, during her life. The care of his family and temporalities he committed to his brother Satyrus, that, being disengaged from all temporal concerns, he might give himself up wholly to his ministry and prayer. So perfectly did he renounce the world, and his mind dwelt so much above it, that temptations to riches and honors never had any weight with him. Soon after his ordination, he wrote to the emperor Valentinian severe complaints against some of the imperial judges and magistrates. To which the emperor replied: "I was long since acquainted with your freedom of speech, which did not hinder me from consenting to your ordination. Continue to apply to our sins the remedies prescribed by the divine law." St. Basil also wrote to him,<sup>1</sup> to congratulate with him, or rather with the church, upon his promotion, and to exhort him vigorously to oppose the Arians, and to fight a good fight. St. Ambrose first applied himself to study the scriptures, and to read ecclesiastical writers, particularly Origen and St. Basil. In his studies he put himself under the conduct and instruction of Simplicianus, a learned and pious Roman priest, whom he loved as a friend, honored as a father, and revered as a master. This Simplicianus succeeded him in the archbishopric of Milan, and is honored among the saints on the 16th of August.<sup>2</sup> Whilst St. Ambrose studied, he

<sup>1</sup> St. Basil. ep. 55.

<sup>2</sup> See Vagliano, *Vite de gli Arcivescovi di Milano*, c. 15, p. 98; the poem of St. Ennodius in his praise; and the epitaph of St. Marcellina, com-

neglected not from the beginning assiduously to instruct his people. He purged the diocess of Milan of the leaven of the Arian heresy with such wonderful success, that, in the year 385, there remained not one citizen of Milan infected with it, except a few Goths, and some persons belonging to the imperial family, as he assures us.<sup>1</sup> His instructions were enforced by an admirable innocence and purity of manners, prayer, rigorous abstinence, and a fast which he kept almost every day; for he never dined except on Sundays, the feasts of certain famous martyrs, and all Saturdays, on which it was the custom at Milan never to fast; but when he was at Rome he fasted on Saturdays. To avoid the danger of intemperance, he excused himself from going to banquets or great tables, and entertained others at his own with great frugality. He spent a considerable part both of the day and of the night in devout prayer; and every day offered the holy sacrifice of the altar for his people.<sup>2</sup> He devoted himself entirely to the service of his flock, and of every state and condition in it; one laborious employment serving for relaxation from another, he allowed himself no moments for amusement. He relieved the poor, comforted the afflicted, and hearkened to all men with meekness and charity, so that all his people loved and admired him. It was an inviolable rule with him never to have any hand in making matches, never to persuade any one to serve in the army, and never to recommend persons to places at court. He had a soul exquisitely tender and compassionate, and he often employed his interest to save the lives of condemned persons. He wept with those that wept, and he rejoiced with those that rejoiced. His charity was as extensive as the necessities of human nature, and he styled the poor his stewards and treasurers, in whose hands he deposited his revenues. It was his constant care and practice to do good for evil, and to requite affronts and injuries by offices of kindness. His chamber was for the greatest part of the day filled with persons who came to consult him, and to ask his private advice. St. Austin, when he came to visit him, always found him so overwhelmed with such business, or so intent in the few moments he was able to steal to himself, that he often went into his chamber, and, after some stay, came out again without being perceived by the holy bishop, whom, out of mere pity, he durst not interrupt. St. Austin, whilst he taught rhetoric at Milan, before he was baptized, assisted frequently at St. Ambrose's sermons, not out of piety, but out of curiosity, and for the pleasure of hearing his eloquence; but took notice that his delivery was not so pleasing as that of Faustus the Manichee, though

posed by St. Simplicianus, still extant in St. Ambrose's church.

<sup>1</sup> S. Ambr. ep. 29, n. 12.

<sup>2</sup> Ep. 20, n. 15.

what he said was always very solid; and he preached every Sunday.<sup>1</sup>

Our holy bishop, in his discourses, frequently enlarged very much on the praises of the holy state and virtue of virginity. By his exhortations many virgins, who came from Bologna, Placentia, and even Mauritania, served God in this state under his direction. He had been bishop only two years, when, at the request of his sister Marcellina, he committed to writing what he had delivered from the pulpit in commendation of that holy state.<sup>2</sup> This he executed in his three books, *On Virgins*, or *On Virginity*, written in the year 377, and penned with singular elegance, for which they are justly admired by St. Jerom and St. Austin, though the sincere piety which the language every where breathes, deserves chiefly the reader's attention. In the first book, the praises of St. Agnes, and, in the second, the conduct and virtues of the Blessed Virgin Mary (which he proposes as a perfect pattern to virgins), the example of St. Thecla, and the history of a Christian virgin of Antioch, who was carried to the stewes,<sup>3</sup> are set off with inimitable elegance, and painted with the most beautiful flowers and figures of rhetoric. He enlarges on the excellency of virginity, and shows the spiritual advantages of that state. In the third book, he prescribes the principal duties of those who have embraced it, ordering them to be abstemious, to shun visits, and apply themselves to spiritual exercises and reflection, to pray often in the day, and to repeat the Lord's prayer and the psalms in bed before they sleep, and when they awake, and to recite every morning the creed as the seal of our faith. He adds that they ought to weep, and to shun excessive mirth, particularly dancing, on which he mentions the fatal consequences of the dancing of Herodias's daughter. St. Ambrose mentions<sup>4</sup> that there were twenty virgins at Bologna, and that they labored with their own hands, not only that they might gain a subsistence, but that they might also have wherewithal to bestow in charity. St. Marcellina, who received the veil from pope Liberius, in the church of St. Peter at Rome, on Christmas-day,<sup>5</sup> did not live in a society of virgins, but with her relations in Rome. Many other consecrated virgins did the same at that time; but they had a part of the church to themselves, separated from the rest by boards; and on the walls were written sentences of the scripture for their instruction.<sup>6</sup> St. Ambrose wrote his treatise, *Of Widows*, soon after the former work, to exhort them to perpetual chastity. This was

<sup>1</sup> S. Aug. Conf. l. 5, c. 13; l. 6, c. 3.

<sup>2</sup> S. Ambr. l. 1 De Virgin.

<sup>3</sup> See SS. Theodora and Didymus.

<sup>4</sup> L. 1 De Virgin. c. 10; and l. De Institut. *Virgin.* c. 1.

<sup>5</sup> S. Ambr. l. 3 De Virgin. c. 1.

<sup>6</sup> L. ad Virg. laps. c. 6.

soon followed by that, *On Virginité*, which he compiled, to give us, from the holy scriptures, a high idea of that virtue; but he adds a most necessary caution, that the veil is not to be given rashly to young virgins, especially such as are of a light unconstant behavior. "Some complain," says he, "that mankind will shortly fail if so many are consecrated virgins. I desire to know who ever wanted a wife and could not find one? The killing of an adulterer, the pursuing or waging war against a ravisher, are the consequences of marriage. The number of people is greatest where virginité is most esteemed. Inquire how many virgins are consecrated every year at Alexandria, all over the East, and in Africa, where there are more virgins than there are men in this country." May not the French and Austrian Netherlands, full of numerous monasteries, yet covered with populous cities, be at present esteemed a proof of this remark? The populousness of China, where great numbers of new-born infants are daily exposed to perish, is a dreadful proof that the voluntary virginité of some in these remote ages of the world is no prejudice. Wars and the sea, not the number of virgins, are the destroyers of the human race, as St. Ambrose observes; though the state of virginité is not to be rashly engaged in, and marriage is not only holy, but the general state of mankind in the world. St. Ambrose's book, entitled, *The Institution of a Virgin*, contains a confutation of Bonosus, who renewed the error of Helvidius, denying the perpetual virginité of the holy Mother of God. The saint adds the instructions he had given to Ambrosia, one of the twenty virgins at Bologna who served God under his direction; he shows that retirement, silence, humility, and prayer are the principal duties of a Christian virgin. Toward the end, the ceremonies of the solemn profession of a virgin are described. She presented herself at the foot of the altar, where she made her profession before the people; the bishop preached to her, and gave her the veil which distinguished her from other virgins; but her hair was not cut, as was done in the initiation of clergymen and monks. In the close the author invites Jesus Christ to come on the day of these spiritual nuptials to receive his handmaid, who consecrates herself to him by a public profession, after having long before dedicated herself to him in spirit and in her heart.

The emperor Valentinian I, who resided sometimes at Triers, sometimes at Milan, died of an apoplexy in Pannonia, being engaged in a war against the Sarmatians and the Quadi, on the 17th of November, in the year 375, of his age fifty-five. Gratian, his eldest son, by his first wife, Severa, then sixteen years old, was then at Triers, and had been before associated by his father in the empire. Valentinian, his younger son, by Justina, a second wife, was with his mother

on the borders of Pannonia, and him the army of his father saluted emperor, though he was then only four years old. Gratian took not this step amiss, but confirmed to his brother that dignity, and promised to be to him a father, and, contenting himself with the provinces which lie on this side of the Alps, yielded up to him Italy, Africa, and Illyricum, though he kept the administration till his brother should be of age, and resided at Triers or Mentz. Fritigern, king of the Goths, having invaded the Roman territories in Thrace and Pannonia, Gratian determined to lead an army into the East to the succor of his uncle Valens. But in order to guard himself against the snares of Arianism, of which Valens was the protector, he desired of St. Ambrose, whom he honored with a singular veneration, some instructions in writing against that heresy. In compliance with this request, the holy prelate wrote, in 377, the work entitled *On the faith*, to Gratian, or, *On the Trinity*, which, with three books which he added in 379, consists of five books, and is an excellent confutation of the Arian heresy, is written with much wit, vigor, and subtilty, the subject is set off with lively and pleasant descriptions, and the objections are removed with great clearness. St. Ambrose's books, *Of the Holy Ghost*, are written in a less concise, less lively, and smart style than the former, because, says St. Austin, the subjects required not ornaments of speech to move the heart, but proofs of the divine truth concerning the consubstantiality of the third Person addressed to the understanding. Many things in it are copied from St. Athanasius, and from Didymus and St. Basil's books on that subject. St. Ambrose's book, *On the Incarnation*, is an answer to certain objections of the Arians addressed to two officers of Gratian's court.

Valens was defeated by the Goths, whom he had rashly engaged not very far from Adrianople, and was himself burnt in a cottage into which he had retired in his flight, in order to have his wounds dressed, in 378. His unhappy death was looked upon as a just judgment for his persecution of the Catholics, and his tyranny, especially in having caused the streets of Antioch to swim with streams of innocent blood, and many houses to be consumed by flames; for which it was said he deserved to be himself burnt; and, as he was hated whilst he lived, so he died without being regretted. Gratian, by the death of Valens, became master of the eastern empire; but, seeing it attacked on all sides by triumphant barbarians, sent thither Theodosius, a general of great probity and valor, who, with his father, a virtuous general of the same name, had triumphed over the barbarians in Britain and Africa; but the father, out of mere jealousy, being unjustly put to death by Valens, the son had led from that time a retired life in Spain. Theodosius vanquished the Goths, pacified the whole-

empire, and made excellent regulations in all the provinces under his command, insomuch that, on the 16th of January, in 379, Gratian gave him the purple and crown at Sirmich, in presence of their two armies, and declared him his colleague, and emperor of the East, giving him Thrace and all that Valens had possessed, and also the eastern part of Illyricum, of which Thessalonica was then the capital. The Goths had extended their ravages from Thrace into Illyricum, and as far as the Alps. St. Ambrose, not content to lay out all the money he could raise in redeeming the captives, employed for that use the gold vessels belonging to the church, which he caused to be broken and melted down; but such only as were not yet consecrated, reserving those which were for a more pressing necessity.<sup>1</sup> The Arians reproached him upon this account; to whom he answered, that he thought it much more expedient to save the souls of men than gold; for not only the lives of the captives, and the honor of the women were preserved, but the children were rescued from being educated in idolatry. "I find," said he, "that the blood of Jesus Christ poured out in the gold plate, hath not only shone therein, but hath also impressed upon it the virtue of redemption." Many Arians who, upon that occasion, fled from Illyricum into Italy, were converted to the faith by the care of St. Ambrose, who was indefatigable in every branch of his pastoral charge. Every Lent he bestowed so much pains and labor in instructing the catechumens, that, when he died, five bishops could hardly go through with that which he used himself to perform.<sup>2</sup>

In 379 St. Ambrose lost his brother Satyrus, to whom he had committed the care of all his temporal affairs. Satyrus, attempting to go to Africa to recover some money due to his brother, was shipwrecked; and, not being baptized, desired some that were there to give him the holy mysteries, that is, the blessed eucharist, to carry with him; for the faithful carried it in long voyages, that they might not die deprived of it. As none but those who were baptized were allowed even to have a sight of it, Satyrus begged them to wrap it in an orarium, which was a kind of long handkerchief, at that time worn by the Romans about their necks. This he wrapt about him, and threw himself into the sea, without seeking a plank to support him; yet by swimming, he was the first who came to land. It seems to have been in the isle of Sardinia. Satyrus, being then a catechumen, addressed himself to the bishop of the place in order to be immediately baptized; but first asked him whether he was in communion with the Catholic bishops, that is, with the church of Rome, says St. Ambrose; and, finding that he took part in the schism

of Lucifer, he chose rather to venture again upon the sea than to receive baptism from a schismatic. When he arrived in a Catholic country, he was baptized, the grace of which sacrament he never forfeited, as his brother affirms. Satyrus died soon after his return to Milan, in the arms of St. Ambrose and St. Marcellina, and left his wealth to be disposed of by them, without making a will. They thought he had only made them stewards of it, and gave it all to the poor. The funeral of Satyrus was performed with great solemnity, at which St. Ambrose made an oration, which is extant, from which these particulars are taken.<sup>1</sup> The seventh day after, they returned to the grave to repeat the solemn obsequies, as was usual; and Saint Ambrose made there another discourse, in which he expatiated on the happiness of death, and the belief of the resurrection; on which account it is often called A Discourse on the Resurrection. The church commemorates St. Satyrus on the 17th of September.

In 381 Saint Ambrose held a council at Milan against the heresy of Apollinaris; and assisted at another at Aquileia, in which he procured the deposition of two Arian bishops, named Palladius and Secundianus. In a journey which he made to Sirmich, he compassed the election of a Catholic bishop to occupy that see, notwithstanding the intrigues of the empress Justina in favor of an Arian candidate. In 382 our saint assisted at a council which pope Damasus held at Rome in order to apply a remedy to the divisions which reigned in the oriental church about the see of Antioch. Paulinus relates that, whilst he continued there, a certain woman that kept a public bath, and lay bedrid of a palsy, caused herself to be conveyed in a chair to the place where the holy bishop said mass, and importuned him to intercede with heaven for her; and while he was praying, and laying his hands upon her, she caught hold of his garments, and kissing them, found her strength return, and rose up and walked.

The emperor Gratian was chaste, temperate, mild, beneficent, and a zealous Catholic; and St. Ambrose obtained of him, among other wholesome laws, one by which, to prevent surprises in condemning accused persons, it was enacted that no one should be executed sooner than thirty days after sentence. He prevailed with the same prince to remove the altar of victory out of the senate-house, which Julian the Apostate had restored. Yet this emperor gave too much of his time to hunting, shooting of beasts in a park, casting the javelin, and other such corporal exercises, making an employment of a recreation, in which idleness his governors and ministers entertained him, that they might remain masters of affairs. Hence he did not sufficiently attend to business, and

<sup>1</sup> S. Ambr. Offic. l. 2, c. 15, n. 70, et c. 28.

<sup>2</sup> Paulin. vit. Ambros. n. 38.

<sup>1</sup> S. Ambr. De Excessu Fr. Satyri

look into the conduct of his officers; and Macedonius, prefect of the prætorium, was a man openly addicted to bribery. Complaints which were raised, alienated the affections of many; and Maximus, an accomplished general who commanded the troops in Britain (where Theodosius had formerly been his colleague, who was then become emperor of the East), assumed the purple, and passed with his army into Gaul. Gratian left Triers upon his approach, and near Lyons a battle was fought, which continued five days, till Gratian, perceiving part of his army deserting him, fled with three hundred horse. Andragathius, general of Maximus's horse, contrived the following stratagem: he was carried in a close horse-litter, and it was given out that it was the empress who was coming to her husband. Gratian passed the Rhone to meet her; but when he came near, the general leaped out of the litter and stabbed him. This happened on the 25th of August in 383. Gratian lamented with his expiring breath that his father Ambrose was not with him. Maximus after this ranged at pleasure, treated those of Gratian's party with great severity, and threatened to cross the Alps, and attack Valentinian II, Gratian's half-brother, who resided at Milan with his mother Justina. To prevent this danger the empress despatched St. Ambrose upon an embassy to Maximus. The saint, by the gravity of his person, the authority of his office, his humble address, and eloquent insinuations, stopped the usurper in his march, and at length concluded with him a treaty, by which Maximus was to enjoy Gaul, Britain, and Spain, and Valentinian Italy with the rest of the West. St. Ambrose passed the winter with Maximus at Triers, in 384; and had the courage constantly to refuse to communicate with a tyrant who was stained with the blood of his master, and to exhort him to do penance. In these times of confusion the Gentiles at Rome attempted to restore the abolished rites of their superstition. At their head appeared Quintus Aurelius Symmachus, a senator of great eminence, an admirable scholar, statesman, and orator, at that time prefect of Rome. In autumn, in the year 384, this man presented a request to Valentinian, in the name of the senate, begging that the altar of victory might be re-established in the senate house, and the salaries restored to the priests and vestal virgins; to which he ascribed the victories and prosperity of ancient Rome. A like petition had been before presented to Gratian in 382, but was disavowed by the Christian senators (who were the greater number), and rejected by that prince. St. Ambrose having privately received notice of Symmachus's petition, wrote against it two beautiful apologies or letters to Valentinian, in which even his eloquence seems superior to that of the pagan, who was esteemed the greatest orator of his age. In the first he desired that a copy of

Symmachus's petition should be communicated to him, remonstrating at the same time to the emperor, that, as all the subjects of the Roman empire ought to submit to him, so he was obliged to obey the only true God, and to defend the religion of Christ; that he could never concur to idolatry; and the church or bishops would never receive oblations from him who had given ornaments to the temples of idols; his gifts cannot be presented on the altar of Jesus Christ who hath made an altar for false god's, &c.<sup>1</sup> In the second the saint confuted all that was alleged in the petition.<sup>2</sup> These apologies being read in the council in presence of the emperor, he answered the Gentiles that he loved Rome as his mother, but obeyed God as the author of his salvation.

The empress Justina, though an Arian, durst not openly espouse the interest of her sect during the lives of her husband Valentinian I and of Gratian. But the peace which St. Ambrose had procured between Maximus and her son, gave her an opportunity to persecute the Catholics, especially the holy bishop; for she ungratefully forgot the obligations which she and her son had to him. When Easter was near at hand, in 385, she sent to him certain ministers of state to demand of him the Portian basilic, now called St. Victor's, without the city, for the use of the Arians, for herself, her son, and many officers of the court. The saint replied that he could never give up the temple of God. By other messengers of the first rank she afterward demanded the new basilic; then again insisted on having at least the former; but the bishop was inflexible. Certain deans or officers of the court were sent to take possession of the Portian basilic by hanging up in it imperial escutcheons. The citizens, enraged at this violence, seized in the street an Arian priest called Castulus. St. Ambrose being informed of this whilst he was at the altar, wept bitterly, prayed that God would suffer no blood to be shed, and sent out certain priests and deacons who delivered the Arian priest. The court, to punish the citizens for this commotion, taxed them two hundred pounds weight in gold. They answered that they were willing to pay as much more, provided they might be allowed to retain the true faith. Certain counts and tribunes came to summon St. Ambrose to deliver up the basilic, saying the emperor claimed it as his right. The bishop answered: "Should he require what is my own, as my land or my money, I would not refuse him, though all that I possess belongs to the poor; but the emperor has no right to that which belongs to God. If you require my estate, you may take it; if my body, I readily give it up; have you a mind to load me with irons, or to put me to death, I am content. I shall not fly to the protection of the people, nor

<sup>1</sup> S. Ambr. ep. 17<sup>2</sup> Ep. 18.

cling to the altars; I choose rather to be sacrificed for the sake of the altars."<sup>1</sup> St. Ambrose continued all that day in the old basilic; but at night went home to his house, that, if they designed to seize him, they might readily find him. The next morning, which was Wednesday, he went out before day to the old basilic, which was immediately surrounded with soldiers. A troop of soldiers was sent to seize on the new church; but St. Ambrose sent certain priests thither to officiate, and they threatened the soldiers with excommunication if they offered any violence; and they came into the church, and prayed peaceably, being Catholics. In the evening St. Ambrose preached on patience. After the sermon, a secretary arrived from the court, who, calling the bishop aside, made him severe reproaches, and told him that he set himself up for a tyrant. The bishop replied: "Maximus, who complains that by my embassy I stopped him from marching into Italy, says not that I am the tyrant over Valentinian. Bishops never set themselves up for tyrants; but have often suffered much from tyrants." The Catholics spent all that day in sorrow; and the basilic being surrounded with soldiers, St. Ambrose could not return home to his own house, but passed the night in reading psalms with his brethren in the little basilic of the church, or in some oratory in the outer buildings. The next day, which was Maundy Thursday, St. Ambrose prayed and preached to the people, till news was brought him that the emperor had withdrawn the soldiers from the basilic, and had restored to the merchants and citizens the mulct which he had imposed upon them. Upon which all joined in joy and thanksgiving. St. Ambrose gave an account of these transactions to his sister Marcellina, who was then at Rome, and had earnestly begged it of him. At the conclusion of this relation, he adds that he foresees greater commotions. After this he says: "The eunuch Calligonus, high chamberlain, said to me: 'Thou despisest Valentinian, whilst I am yet living; I will cut off thy head.' To which I replied: 'May God permit me so to suffer; then I shall suffer as a bishop, and you will act a part becoming a eunuch or courtier. I beseech God that all the enemies of the church may cease persecuting her, and level all their shafts at me, to quench their thirst with my blood.'"<sup>2</sup> Soon after, Calligonus was convicted of a heinous crime, and beheaded.

The empress was still more exasperated against St. Ambrose by the resistance of the people; and persuaded her son to make a law for authorizing the religious assemblies of the Arians, which was published on the 23d of January, 386.<sup>3</sup> The true author of this

law was Mercurinus, whom the Arians made bishop of Milan for those of their sect, and who took the name of Auxentius II. In consequence of this law, which forbade any one under pain of death to oppose the religious assemblies of Arians, no one could so much as advise or present a petition against a church being yielded up to them without incurring the danger of being proscribed or put to death.<sup>1</sup> The empress, therefore, in the following Lent, in 386, again demanded of St. Ambrose the Portian basilic. The holy prelate answered: "Naboth would not give up the inheritance of his ancestors, and shall I give up that of Jesus Christ? God forbid that I should abandon that of my fathers, of St. Dionysius, who died in exile for the defence of the faith, of St. Eustorgius the confessor, of St. Miroclus, and of all the other holy bishops, my predecessors." Dalmatius, a tribune and notary, came to St. Ambrose from the emperor, with an order that he should choose his judges at court, as Auxentius had done on his side, that his and Auxentius's cause might be tried before them and the emperor; which if he refused to do, he was forthwith to retire, and yield up his see to Auxentius. The saint took the advice of his clergy, and of some Catholic bishops who were then at Milan; then wrote his answer to the emperor, wherein, amongst other things, he says: "Who can deny that in causes of faith the bishops judge Christian emperors? so far are they from being judged by them. Would you have me choose lay judges that if they maintain the true faith, they may be banished, or put to death? Would you have me expose them either to a prevarication, or to torments? Ambrose is not of that consequence for the priesthood to be debased and dishonored for his sake. The life of one man is not to be compared with the dignity of all the bishops. If a conference is to be held about the faith, it belongs to the bishops to hold it, as was done under Constantine, who left them the liberty of being judges.

After sending this remonstrance to the emperor, signed by his own hand, St. Ambrose retired into the church, where he was for some time guarded by the people, who stood within doors night and day, lest he should be carried away by violence; and the church was soon surrounded by soldiers sent from court, who suffered people to go in, but no one to come out. St. Ambrose being thus shut up with the people, preached often to them. One of those sermons which he made on Palm Sunday is extant,<sup>2</sup> under this title, On not delivering up the Basilics. In it he says: "Are you afraid that I would forsake you to secure my own life? But you might have observed by my answer that I could not possibly forsake the church, because I fear

<sup>1</sup> Rufin. Hist. l. 11, c. 13; S. Ambrose, ep. 20, ad Soror.; Mabill. Itin. Ital. p. 17.

<sup>2</sup> S. Aug. l. 6, cap. Julian, c. 14, n. 41.

<sup>3</sup> L. ult. Cod. Theod. de Fide Cathol.

<sup>1</sup> S. Ambr. ep. 21, ad Valen.

<sup>2</sup> Ambr. Serm. de Basil. non trad. post. ep. 21 n. 8, 19.

the Lord of the whole world more than the emperor; that if they carry me by force from the church, they may draw away my body, but they can never separate my mind from it; that if he proceeds against me as a prince, I will suffer as a bishop. Why then are you troubled? I shall never quit you voluntarily; but I can never resist or oppose violence. I can sigh and lament; I can weep and groan. But tears are my only arms against swords, soldiers, and Goths. Bishops have no other defence. I cannot, I ought not to resist any other ways. But as to flying away, and forsaking my church, that I will never do. The respect which I have for the emperor does not make me yield cowardly; I offer myself willingly to torments, and fear not the mischiefs they threaten me with. It was proposed to me to deliver up the vessels belonging to the church; I answered that if they asked me for my land, my gold, or my silver, I willingly offered them; but I can take nothing out of the church of God. If they aim at my body and my life, you ought only to be spectators of the combat; if it is appointed by God, all your precautions will be vain. He that loveth me cannot give a better testimony thereof than by suffering me to become the victim of Jesus Christ. I expected something extraordinary, either to be killed by the sword, or to be burnt for the name of Jesus Christ. They offer me pleasures instead of sufferings. Let none therefore disturb you by saying that a chariot is prepared, or that Auxentius hath spoken severe things. It was generally said that murderers were sent, and that I was condemned to die. I fear it not, and will not leave this place. Whither should I go? Is not every place full of groans and tears, since orders are every where given to drive away Catholic bishops, to put those to death who resist, and to proscribe all the officers of cities who put not these orders in execution. What have we said in our answers to the emperor which is not agreeable to duty and humility? If he asketh tribute, we do not refuse it; the church lands pay tribute. If he desireth our estates, he may take them; none of us maketh any opposition; I do not give them; but then I do not refuse them; the people's contributions are more than sufficient to maintain the poor. We are reproached on account of the gold which we distribute amongst them; so far am I from denying it, that I glory in it; the prayers of the poor are my defence; those blind, those lame, those aged persons are more powerful than the stoutest warriors. We render to Cæsar the things that are Cæsar's, and to God the things that are God's. The tribute is Cæsar's, the church is God's. Nobody can say that this is to be wanting in respect to the emperor. What is more for his honor than to style him the son of the church? The emperor is in the church, not above it." The saint spoke with astonishing intrepidity

of the sword, fire, or banishment, detected boldly the impiety of Auxentius, and other Arian persecutors, and called their new law a flying sword sent over the empire to kill some by corporal death, others in their souls by the guilt of sacrilege. What he mentioned of the chariot is explained by Paulinus, who relates that one Euthymius had placed a chariot at a house near the church, that he might take away St. Ambrose with greater ease, and carry him into banishment. But a year after he was himself put into the same chariot, and carried from that very house into banishment; under which misfortune St. Ambrose furnished him with money and other necessaries for his journey. This historian mentions several other stratagems laid during this time to take or kill the servant of God, and says that one came with a sword to the chamber of St. Ambrose, in order to murder him; but that, lifting up his hand with the naked sword, his arm remained extended in the air motionless, till he confessed that Justina had sent him upon that errand, and, upon his repentance, he recovered the use of the arm. When St. Ambrose had remained several days in the church and adjacent buildings within its enclosure, with the people who kept the doors shut, and guarded the passes, the guards were removed, and he returned to his house.

St. Ambrose mentions<sup>1</sup> that the Arians reproached him with leading the people into error by singing hymns; and he allows that by hymns he taught them to testify their faith in the Trinity. To comfort his people under this persecution, he encouraged them to assiduity in singing the hymns and anthems which he composed. Psalms were always sung throughout the whole church; but St. Ambrose seems first to have established at Milan the custom which he learned from the oriental churches, of singing psalms alternately by two choirs,<sup>2</sup> which spread from Milan to all the churches of the west.\* God gave a visible consolation to this saint and his afflicted flock in the very heat of the persecution by the discovery of the relics of SS. Gervasius and Protasius, of which he gives

<sup>1</sup> Serm. de Basil. non trad. n. 34; Paulin. Vit. n. 3.

<sup>2</sup> S. Isid. Offic. l. 1, c. 7; S. Aug. Conf. l. 9, c. 7.

\* Several hymns composed by St. Ambrose are still used by the Latin church in the divine office. Among these, twelve are ascribed to him by Saint Austin, Saint Isidore, Bede, Cassiodorus, the Roman council in 430, &c. as Deus, Creator Omnium—Jam surgit hora tertia—Veni, Redemptor Gentium—Illuminans altissimus—Æterna Christi Munera—Somno relectis artibus—Consors paterni luminis—O lux beata, Trinitas—Fit porta Christi pervia, &c. Most of the hymns which occur in the daily or ferial office in the Latin church seem to be Saint Ambrose's. This holy doctor is said to have first introduced into the West the custom of singing hymns in the church. Those which he made are so composed that the sense ends at the fourth verse, that they may be sung by two choruses. St. Hilary was at the same time an excellent composer of hymns. George Cassander, in the dedicatory

an account in a letter to his sister.<sup>1</sup> He writes, that being desirous to dedicate a new church (which at present is called from him the Ambrosian basilic) in the same manner that he had before consecrated the Roman basilic (which was another church at Milan near the Roman gate), he was at a loss for want of some relics of martyrs, till causing the ground to be broke up before the rails of the sepulchres of SS. Nabor and Felix, he found the bones of SS. Gervasius and Protasius. These relics were laid in the Faustian basilic, and the next morning were translated into the Ambrosian basilic; during which translation a blind man, named Severus, a butcher by trade, was cured by touching the bier on which the relics lay, with a handkerchief, and then applying it to his eyes. He had been blind several years, was known to the whole city, and the miracle was performed before a prodigious number of people; and is testified also by St. Austin,<sup>2</sup> who was then at Milan, in three several parts of his works, and by Paulinus in the life of Saint Ambrose. Our saint made two sermons on the occasion of this translation, in which he speaks of this and other miracles wrought by the holy relics, by which he assures us that many possessed persons were delivered, and many sick healed. St. Austin<sup>3</sup> and Paulinus say that an end was put to the persecution of Saint Ambrose by the discovery of these relics in 386. The Arians indeed at court pretended that St. Ambrose had suborned men to feign themselves possessed; which calumny he confutes in the second of these sermons by the notoriety and evidence of the facts, which was such as to put the Arians to silence, and to oblige the empress to let St. Ambrose remain in peace. Dr. Middleton revives the slanders of the Arians, pretending these miracles to be juggle and imposture. But Dr. Cave<sup>4</sup> mentions the miraculous cure of Severus, and the many other miracles wrought by those relics, and by the towels and handkerchiefs laid upon the bodies, as incontestable, attested by Saint Ambrose in sermons preached upon the spot before the relics. This learned Protestant critic adds: "The truth of which miracles is abundantly justified by St. Ambrose, St. Austin,

and Paulinus, who were all then upon the place; and indeed they were notoriously evident to the whole city, and twice the subject of St. Ambrose's sermons. I make no doubt but God suffered these to confront the Arian impieties, and to give the highest attestation to the Catholic cause, so mightily at this time opposed, traduced, and persecuted."\* Maximus, who had been then acknowledged emperor both by Valentinian and Theodosius in solemn treaties, wrote to Valentinian, exhorting him not to persecute the Catholic church, as Sozomen and Theodoret testify. "All Italy," said he, "Africa, Gaul, Aquitaine, and Spain, and, in short, Rome, which holds the first rank in religion, as well as in empire, maintain this faith."

In the year 387, news daily came to Milan of the preparations Maximus was making to invade Italy. Ambition is restless and insatiable; its burning thirst is only increased by the greatest successes, till it is at length buried in the pit which itself has dug, as Cineas elegantly, but unsuccessfully represented to king Pyrrhus. Maximus thought Britain, Gaul, and Spain, which he possessed in peace, and without danger of being molested, as nothing, so long as he was not master of Italy; and the astonishing success of his usurpation made him only enlarge his views further, and think more due to him. Valentinian and his weak mother were in no condition to oppose him, and in this distress they had again recourse to St. Ambrose, whom they besought to stand in the gap, and venture on a second embassy to stop the march of a prosperous usurper. The good bishop, burying the memory both of public and private injuries, readily undertook the journey, and, arriving at Triers, the next day went to court. Maximus refused to admit him to an audience but in public consistory, though the contrary was a customary privilege both of bishops and of all imperial ambassadors. St. Ambrose made a remonstrance upon this account, but chose rather to recede from his dignity, than not execute his commission. He therefore was introduced into the consistory, where Maximus was seated on a throne, who rose up to

<sup>1</sup> Ep. 2.

<sup>2</sup> S. Ambr. ep. 22; S. Aug. Conf. l. 9, c. 7, et l. 1, c. 22, De Civ. c. 8, n. 2; also Serm. 286. (ol. 39, De div.) c. 8, n. 2. See on SS. Gervasius and Protasius, June 19.

<sup>3</sup> S. Aug. Conf. l. 9, c. 7.

<sup>4</sup> Cave's Life of St. Ambrose, sect. 4, p. 400; See Petri Puricelli Historica Dissertatio de SS. Gervasio et Protasio, in fol. Mediolani, 1658.

epistle before his Collection of Hymns, observes, that these titles of hymns, A Hymn of St. Peter, of St. Paul, &c. are to be thus understood, A hymn or song of praise of God, in memory of St. Peter, St. Paul, &c. And so we are to understand a church, an altar, a mass of St. Peter, of St. Paul, &c. which manner of speaking occurs in SS. Ambrose, Austin, &c.

\* St. Ambrose built four churches at Milan: 1. Dedicated to God in honor of the Blessed Virgin and all holy virgins, now called St. Simplicianus's. 2. In honor of St. Peter, now called St. Nazarius's. 3. In honor of all the saints, now St. Dionysius's. 4. In honor of all saints, commonly called the Ambrosian. It never was the cathedral, but St. Ambrose was there interred; and his body, and those of SS. Gervasius and Protasius repose there to this day. The archbishop Peter Oldradus, in 784, built an adjoining monastery called Saint Ambrose's. Archbishop Arnulph, in 1002, erected there the figure of the brazen serpent brought from Constantinople, not that which Moses set up in the desert, but a type of the cross, as was usual. (See Gretser, De Cruce, l. 1, c. 41). The same archbishop placed there a great wooden cross, in which he put a considerable portion of Christ's true cross. (See Petri Puricelli Descriptio Historica Basilicæ Ambrosianæ, ap. Grævium, t. 4, Thesaur. Scriptor. Ital. c. 2, p. 49, 472).



give him a kiss, according to the custom of saluting bishops and great men in those times. But Ambrose stood still among the counselors, though they persuaded him to go near the throne, and the emperor called him. Maximus reproached him with having deceived him in his former embassy, by preventing him from entering Italy at a time when nothing could have opposed him. St. Ambrose said he was come to justify himself, though it was glorious to have saved the life of an orphan prince; but that he could not have opposed the march of his legions, or shut up the Alps with his body, and that he had not deceived him in any thing; only when Maximus insisted that Valentinian should come to him, he had pleaded that it was not reasonable that a child should cross the Alps in the depth of winter. He added, that Valentinian had sent Maximus's brother, whom he saw there present, safe to him, when he could have sacrificed him to his passion, when the news of the bloody assassination of his brother Gratian was brought to him; but he conquered his resentment, and scorned to pay like for like. The bishop reproved Maximus for the murder of Gratian, and of many great men whom he had put to death for no other crime than their fidelity to their natural prince; for which he admonished him to do penance. He also entreated him to give up the body of Gratian to Valentinian, a brother dead, for his own brother whom he had received alive and unhurt; the ashes of an emperor only that he might not be deprived of the honor of a burial. The tyrant answered that he would consider of it; but he was extremely incensed at Saint Ambrose, because he constantly refused to communicate either with the tyrant, or with any of his bishops; these were the Ithacians, who desired the death of the Priscillianist heretics. When he was inflexible in this point, he was ordered forthwith to depart. Seeing Hyginus, an aged bishop, sent at the same time into banishment, he interceded that he might be furnished with necessary provisions, and not sent without a garment to cover him, or a bed to lie on. But Saint Ambrose could not be heard, and was himself thrust out of doors. He therefore returned to Milan, and wrote to Valentinian an account of his unsuccessful embassy, advising him to be cautious how he treated with Maximus, a concealed enemy, who pretended peace, but intended war.<sup>1</sup> The event showed the truth of this conjecture. For Valentinian sent Dominus, a favorite courtier, to succeed St. Ambrose in this embassy. Maximus entertained him with all the obliging caresses and demonstrations of honor, amused him with assurances, and, as an instance of his friendship toward Valentinian, sent back with him a considerable part of his army, as he gave out, to assist the emperor against the barba-

rians who were then falling upon Pannonia. But these soldiers, coming to the Alps, seized all the narrow passages; which was no sooner done, but Maximus followed after with his whole army, and marched without the least opposition into Italy, where he took up his quarters at Aquileia.

The news of this unexpected surprise carried terror into every place. Valentinian and his mother, in the utmost consternation, took ship, and fled to Thessalonica, whence they sent to the emperor Theodosius, to beg his speedy assistance before all was lost. That great prince had been employed in quelling the barbarians on different sides, and settling the peace of the church and state in the East, which had hindered him from revenging the death of Gratian. Upon receiving the message of the fugitive young emperor, he left Constantinople, and went to Thessalonica, where, in the most tender and paternal manner, he comforted the distressed remains of the family of the great Valentinian I. He represented to the young prince that, by favoring the Arian impiety, and persecuting the Catholic church, he had provoked heaven; and he effaced out of his mind all the impressions of heresy; for it was a fundamental maxim with Theodosius to undertake no enterprise without doing first every thing by which he might engage God on his side. Theodosius had some time before buried his most virtuous wife, the empress Flaccilla, who was descended of the Ælian family (of which was the emperor Adrian), but was more illustrious by her virtues than by her birth. Prayer and the care of the poor were her chief employments. She went to visit them, served them herself, and was proud of descending to the lowest offices of Christian charity in attending the sick under the most loathsome diseases.<sup>1</sup> She made no other use of the entire confidence which her husband reposed in her, and of the influence which her virtues and amiable qualifications gave her over the mind of that great prince, than to inspire him with piety, the most sacred respect for the divine law, and the warmest zeal for religion; finding much more pleasure in seeing him holy, than seeing him master of the world. To preserve him from the snares of the Arians, whose impiety she detested, she engaged him to chase from his palace some who kept a secret correspondence with Eunomius, and, appealing to the decisions of the Nicene council from all captious sophisms, avoided the dangers of subtle curiosity.<sup>2</sup> Theodosius being then a widower, and meeting at Thessalonica the princess Galla, sister to Valentinian II, to give him a pledge of his friendship, married her, and in spring, 388, declared war against Maximus, and dismissed the ambassador the tyrant had sent to court his favor. It was his chief care to procure the blessing

<sup>1</sup> S. Amb. ep. 24.

<sup>1</sup> Theodoret, l. 5, c. 18.

<sup>2</sup> Sozom. l. 7, c. 5, 6

of God upon his army. For this he gave orders for solemn prayers to be every where put up to God, and sent to entreat the most eminent solitaries in Egypt to lift up their hands to heaven whilst he fought.<sup>1</sup> He consulted in particular St. John, who foretold his victory and the principal events of his reign.<sup>2</sup> Setting out from Thessalonica, he caused excellent regulations for the discipline and moderation of his troops in their march to be made and observed, insomuch that no city nor province was aggrieved by their passage. With incredible valor and prudence he entirely defeated Maximus upon the banks of the Save, near Siscia, now Peisseg, in Pannonia, and, soon after, that tyrant's brother Marcellin, upon the Drave, though their army was superior in numbers to his own. Thence he despatched Arbogastes, general of the barbarians in his army, into Gaul, to seize that country, and marched himself to Aquileia, where Maximus had shut himself up. His own soldiers, seeing it impossible to escape, stripped him of his imperial robes, and delivered him into the hands of Theodosius, who reproached him for his perfidiousness with more compassion than anger, and was inclined to spare his life; but at last suffered him to be beheaded on the 28th of July, 388, after he had reigned almost five years.

Theodosius proceeded to Milan, where he staid from the 10th of October to the latter end of May. At Calinicus in Mesopotamia, certain Christians who had been insulted by the Jews in a religious procession, pulled down their synagogue. Theodosius, who had been informed of the affair by the count of the East, ordered the bishop, and other Christians who had demolished the synagogue, to rebuild it, and to be rigorously punished. The Oriental bishops wrote to St. Ambrose, entreating him to obtain a mitigation of this sentence. St. Ambrose solicited him first by a strong letter,<sup>3</sup> and afterward by a discourse which he made him in the church; and did not go up to the altar to say mass, till he had procured his promise of a pardon.<sup>4</sup> The deputies of the senate came to compliment the emperor at Milan, and petitioned that the altar of victory, which Maximus had allowed to be restored, might be preserved in the senate-house. Theodosius seemed inclined, upon motives of state, to grant their request; but St. Ambrose easily engaged him to reject it. This emperor, after having passed all the winter and part of the spring at Milan, went to Rome, where in June he received the honor of a triumph. He made his entrance in a chariot drawn by elephants, which the king of Persia had lately sent him. The spoils of enemies, and the representation of provinces which he had

conquered or delivered, were carried before him. The lords of his court in rich apparel encompassed him, and the senate, nobility, and people, followed him with extraordinary acclamations. The magnificence of this pomp was incredible,<sup>1</sup> yet nothing in it seemed to be regarded but the conqueror, for whom it was made, and the greatest ornament of this triumph was the modesty of him that triumphed. Pacatus, the Gaulish orator, pronounced a panegyric before him, with the applause of the senate and all the orders of the city. Theodosius made the young Valentinian ride in his chariot, and share in the glory of the triumph. During his residence at Rome he walked about without guards, and gained the hearts of the people by his civility and generosity. He abolished the remains of idolatry, prohibited pagan festivals and sacrifices, and caused the temples to be stripped of their ornaments, and the idols to be broke in pieces. But he preserved those statues which had been made by excellent artists, ordering them to be set up in galleries, or other public places, as an ornament to the city. Symmachus, who had entered into a confederacy with Maximus, and pronounced a flattering speech in his honor, was accused of high treason, and fled into a church for sanctuary. But Theodosius would take no notice of what had passed during the reign of the usurper; and Symmachus made a panegyric in the senate in his honor, in the close of which he artfully renewed his petition for the altar of victory. Theodosius was offended at the obstinacy of such a solicitation, and, returning him thanks for his panegyric, reproved him for his assurance, and commanded him to present himself no more before him. But he soon restored him to his favor and dignity.<sup>2</sup> Theodosius returned to Milan on the 1st of September, and restored the whole western empire to Valentinian, in whose mind, by repeated instructions, he imprinted so deeply the Catholic faith, that the young prince put himself entirely under the discipline of St. Ambrose, and honored him as his father to his death. His mother, Justina, was dead before the end of the war. The heresiarch Jovinian having been condemned by pope Siricius at Rome, retired to Milan; but was there rejected by Theodosius, and anathematized by St. Ambrose, in a council which he held in 390.

The council was yet sitting, when the news of a dreadful massacre committed at Thessalonica was brought to Milan.<sup>3</sup> Botheric, who was general of the forces in Illyricum, and resided at Thessalonica, caused a charioteer who belonged to the circus to be

<sup>1</sup> See Claudian, *Consul. Honor.*; *Sozom.* l. 7, c. 14; Pacatus, in *Panegyric*.

<sup>2</sup> *Socrat.* l. 5, c. 14; *Symmach.* l. 1, ep. 31; *Prudent.* l. 1 cont. *Symmach.* v. 503.

<sup>3</sup> *Theodoret* l. 5, c. 17; *S. Aug. De Civ. Dei*, l. 5, c. 29; *S. Ambr. ep.* 15; *Paulin. &c.*

<sup>1</sup> *S. Aug.* l. 5 *De Civ.* c. 26.

<sup>2</sup> *Evagr. Vit. Patr.* c. 1.

<sup>3</sup> *S. Ambr. ep.* 40. <sup>4</sup> *Paulin. in Vit. S. Ambros.*

put in prison, for having seduced a young servant in his family, and refused to release him on a certain festival on which his appearance in the circus was demanded for the public diversion. The people, not being able to obtain his liberty, grew enraged, and proceeded to so violent a sedition, that some officers were stoned to death, and their bodies dragged along the streets, and Botheric himself was slain. Upon this news, Theodosius, who was naturally hasty, was transported with passion; but was mitigated by St. Ambrose and some other bishops, and promised to pardon the delinquents. Rufinus, who became afterward a firebrand in the state, and was master of the offices, and other courtiers and ministers persuaded him that the insolence of the people was grown to the highest pitch merely by impunity, and must be restrained by an example of severity. It was therefore resolved that a warrant should be sent to the commander in Illyricum, to let loose the soldiers against the city till about seven thousand persons should be put to death. This inhuman commission was executed with the utmost cruelty, whilst the people were assembled in the circus, soldiers surrounding and rushing in upon them. The slaughter continued for three hours, and seven thousand men were massacred, without distinguishing the innocent from the guilty. Such was the brutality of the soldiers, that a faithful slave, who offered to die for his master, was murdered by them. It is also related that a certain father, seeing his two sons ready to be butchered, by his tears moved the murderers to compassion so far, that they promised to spare the life of one of them, whom they left to his choice; but whilst the distracted father ran first to one, then to another, not being able to abandon either of them, they, growing impatient of delays, massacred them both. The horror with which the news of this tragical scene filled the breast of St. Ambrose and his colleagues is not to be expressed; but our saint thought it best to give the emperor a little time to reflect, and enter into himself. The emperor was not then at Milan; but was to return in two or three days. St. Ambrose, that he might not see him too soon, left the town, and wrote him a very tender strong letter, which is extant, exhorting him to penance, and declaring that he neither could nor would receive his offering, or celebrate the divine mysteries before him, till that obligation was satisfied; for, how much soever he loved and respected him, he gave the preference to God; and he loved his majesty, not to his prejudice, but to his salvation.<sup>1</sup> Soon after, the bishop came to town, and the emperor, according to his custom, went to church. But St. Ambrose went out and met him at the church-porch, and, forbidding him any further entrance, said: "It seems, sir, that you do not yet

rightly apprehend the enormity of the massacre lately committed. Let not the splendor of your purple robes hinder you from being acquainted with the infirmities of that body which they cover. You are of the same mould with those subjects which you govern; and there is one common Lord and Emperor of the world. With what eyes will you behold his temple? With what feet will you tread his sanctuary? How will you lift up to him in prayer those hands which are still stained with blood unjustly spilt? Depart, therefore, and attempt not, by a second offence, to aggravate your former crime; but quietly take the yoke upon you which the Lord has appointed for you. It is sharp, but it is medicinal, and conducive to your health." The prince offered something by way of extenuation, and said that David had sinned. The holy bishop replied: "Him whom you have followed in sinning, follow also in his repentance."\* Theodosius submitted, accepted the penance which the church prescribed, and retired to his palace, where he passed eight months in mourning, without ever going into the church, and clad with penitential or mourning weeds. After this term, the feast of Christmas being come, he remained still shut up in his palace, shedding many tears. Rufinus, the master of the offices, and prefect or comptroller of his household or palace, who was not baptized before the year 391, asked him the reason of his grief, and told him he had only punished criminals, and had no cause to fall into depression of mind; for piety required not so cruel an affliction. Thus this courtier, after having induced his master to commit a crime, attempted by his flatteries to weaken his repentance. But the emperor, redoubling his tears and sighs, said to him: "Rufinus, thou dost but make sport and mock me. Thou little knowest the anguish and trouble I feel. I weep and bewail my miserable condition. The church of God is open to beggars and slaves; but the church doors, and consequently the gates of heaven too, are shut against me. For our Lord has peremptorily declared, *Whatever you shall bind on earth, shall be bound in heaven?*" Rufinus said: "If you please, I will run to the bishop, and will use so many arguments with him, that I will persuade him to absolve you." The emperor answered; "It will not be in your power to do it. I know the justice of the sentence he has passed, and he is an inflexible man where the laws of religion are concerned, and will never, out of respect to the imperial dignity, do any thing against the law of God." He added, that it was better to finish his penance than vainly demand the favor of an over-hasty absolution. Rufinus insisted upon it that he should prevail. Whereupon the emperor said: "Go quickly,

\* "Secutus es errantem; sequere pœnitentem." Paulin. Vit. Ambr. n. 24.

<sup>1</sup> S. Ambr. ep. 51.

then." And, flattering himself with the hopes that Rufinus had given him, he followed him soon after. St. Ambrose no sooner saw the comptroller coming towards him, but he abruptly broke out, and said: "Rufinus, you carry your assurance and boldness beyond all bounds. You were the adviser and author of this massacre. How can you then intercede for another? You have laid aside all shame, and neither blush nor tremble at the remembrance of so great a crime, and an assault made upon the image of God." Rufinus fell to entreaties, and besought the bishop with all possible earnestness, adding, that the emperor would be there by-and-by. "If so," said the bishop, "I tell you plainly, I shall forbid him to enter the church-porch. And, if he think good to turn his power into force and tyranny, here I am, most ready to undergo any death, and to present my throat to the sword." Rufinus, seeing the resolution of the bishop, despatched a messenger to the emperor, to inform him of what had passed, and to advise him to stay at home. The prince received the information in the midst of the high street; but said: "I will go, and receive the affront and rebuke which I deserve." When he came to the enclosure of the holy place he did not go into the church, but went to the bishop who was sitting in the auditory, and besought him to give him absolution. St. Ambrose stood up, and said: "What! do you come here to trample upon the holy laws of God?" "I respect them," said the emperor; "I will not enter the sacred porch contrary to the rules; but I beseech you to free me from these bonds, and not shut against me the door which the Lord hath opened to all penitents." The bishop said: "What penance have you done, after having been guilty of such a crime?" "It is your part," said the emperor, "to inform me what I ought to do; to prescribe the remedies, and apply the plaster; and it is mine to submit, and to comply with the prescriptions."<sup>1</sup> St. Ambrose ordered him to place himself amongst the public penitents in the church. Sozomen assures us that the emperor made a public confession of his sin; and St. Ambrose, in his funeral oration, describes how he knelt at the church door, and lay long prostrate in the rank of the penitents, repeating, with David: *My soul hath cleaved to the pavement: O Lord, restore my life, according to thy word.*<sup>2</sup> He remained in this posture, beating his breast from time to time, tearing his hair, and, with tears running down his cheeks, begged pardon of God, lamenting his sin in the sight of all the people, who were so touched at it, as to weep along with him, and to pray a long while. St. Ambrose enjoined him, before he gave him absolution, to draw up a law to cancel all decrees that are made in haste or passion, and to com-

mand a respite of thirty days before execution of all warrants or sentences which regard life or the forfeiture of estates, that it may be discovered if any surprise or passion had any part in it. This law the emperor forthwith commanded to be drawn up, and signed it with his own hand, promising always to observe it. Such a law in part had been made by Gratian, eight years before, with which this of Theodosius is now joined in one.<sup>1</sup> Theodosius, after his absolution, passed no day to his death, on which he did not bewail afresh this offence, into which he was drawn by surprise and through the instigation of others, as St. Ambrose remarks.

Theodoret mentions another example of humility and religion which this great emperor showed whilst he was at Milan; which some moderns placed before, and others after his penance.<sup>2</sup> It happened on a great festival, that, having brought his offering to the altar, he remained within the rails of the sanctuary, that is, within the chancel or choir, St. Ambrose asked him if he wanted any thing. The emperor said he stayed to assist at the holy mysteries, and to communicate. The bishop sent his archdeacon to him with this message: "My lord, it is lawful for none but the sacred ministers to remain within the sanctuary. Be pleased therefore to go out, and continue standing with the rest. The purple robe makes princes, but not priests." Theodosius answered that he stayed not with a design of doing any thing against the church, or out of any affectation to distinguish himself from all the rest; but that he thought the custom was the same at Milan as at Constantinople, where his place was in the sanctuary; and, after having thanked the archbishop for being so kind as to inform him of his duty, he went out of the rails, and took his place among the laity. At his return to Constantinople, on the first great holyday that he went to the great church, he went out of the sanctuary after he had made his offering. The archbishop Nectarius sent to desire him to come back, and resume the place designed for him. The pious emperor answered, with a sigh: "Alas! how hard is it for me to learn the difference between the priesthood and the empire! I am encompassed with flatterers, and have found but one man that has set me right, and told me the truth. I know but one true bishop in the world; this is Ambrose." From that time, he kept without the rails or chancel, a little above the people, in which he was imitated by succeeding emperors. Theodosius, after staying almost three years in the West, left Valentinian in peaceable possession of that empire, and would carry home no other recompense of his labors and victories than the glory of having restored that prince, and afforded so

<sup>1</sup> Theodoret, Hist. l. 5, c. 18.      <sup>2</sup> Ps. cviii.

<sup>1</sup> L. 13, Cod. Theod. de pæn.  
Theodoret, Hist. l. 15, c. 18; Sozom. l. 7, c. 24

many nations a disinterested protection. In his return into the East, all the people came out to meet him with extraordinary joy, and his reception in every city on the road was a kind of triumph, especially at Constantinople, where he arrived on the 9th of November, 391; and he appeared more glorious by the marks of love which he received of his subjects than by the victories he had gained over his enemies.

The young Valentinian followed in every thing the advice and instructions of St. Ambrose, honoring and loving him with as much ardor as his mother had formerly persecuted him with fury. Never was prince more ready to correct his faults. When he was told that he was too fond of the sports of the circus, he renounced those diversions, except on indispensable occasions. When some said that his passion for hunting diverted his mind from business, he presently ordered all the wild beasts he kept in a park to be killed. It was said by some that he advanced the hour of his meal too early, out of intemperance; he made use of this advice, and became so abstemious, that he fasted very often, and ate but little, even in the magnificent entertainments which he provided for his courtiers. He eased his subjects of many burdens and taxes, and never imposed any new ones, saying, the people were already too much oppressed. Yet count Arbogastes, general of his forces, came to an open breach with him. This man was a Frank by birth, but had been brought up from his youth in the Roman army, and was a pagan. By the great power to which he arrived, he assumed so much as to command Valentinian, and dispose of all things at pleasure. The emperor at length resolved no longer to brook his imperious behavior, and bear with his insolence. In 392, when they were both together in Gaul, busy in securing the country against the Germans, their misintelligence was carried to the highest pitch. But at length a seeming peace was concluded. The emperor pressed St. Ambrose to come to him at Vienne in Gaul, to be a witness to their reconciliation, and he was desirous to be baptized by him, being then in the twentieth year of his age. In his impatience to see him, and receive the holy sacrament of regeneration, he used often to say: "Shall I be so happy as to see my father?" He never had that happiness, being strangled by Arbogastes whilst he was diverting himself in the garden of his palace, on the banks of the Rhone, at Vienne, on the 15th of May, 392. St. Ambrose, who was advanced on his journey as far as the Alps, upon hearing this tragical news, returned to Milan, watering all his steps with his tears. Valentinian's corpse was buried with Gratian's at Milan, and St. Ambrose pronounced his funeral oration, in which he largely proves that his desire of baptism supplied the want of it, and promises always to remember him in his

sacrifices and prayers. Arbogastes placed the imperial diadem on the head of Eugenius, a rhetorician by profession, a man of parts and learning, who had long been in his service, and, from an ignoble condition, had been raised to high undeserved honors. This man was a nominal Christian, but unsettled in religious principles; for he flattered the heathens, and placed great confidence in divinations and auguries. They hastened their march into Italy, and courted St. Ambrose by very obliging letters; but before they arrived at Milan, the holy bishop had retired to Bologna, where he assisted at the translation of the relics of SS. Vitalis and Agricola. Thence he went to Florence, where he consecrated a church, called afterward the Ambrosian basilic, like another at Milan, which was mentioned above. At Florence, Saint Ambrose lived in the house of the most considerable among the citizens, named Decentius, whose infant child happened to die. The mother laid him upon the bed of St. Ambrose while he was abroad. The saint, being returned, laid himself upon the child, in imitation of Eliseus, and by his prayers restored him to life, as Paulinus assures us. Theodosius refused all terms proposed to him by Eugenius's ambassadors, and raised a powerful army to march against the traitors. He prepared himself for war by fasts, prayers, and frequent visiting of churches;<sup>1</sup> and he sent to implore the prayers of St. John of Egypt. That holy hermit, who had formerly foretold him the defeat of Maximus, sent him an assurance that this enterprise against Eugenius would be more difficult than the former against Maximus had been, yet that he should obtain a complete victory, but should die shortly after.<sup>2</sup> Theodosius, before he set out, among many actions of heroic and public charity, justice, devotion, and piety, by a rescript inserted in the Roman law, pardoned all injuries in word or action that had ever been committed against his person. "For," said he, "if it be by indiscreet levity that any one has spoken against us, we ought not to regard it; if it is by folly, we ought to pity him; if by ill will, we are very willing to pardon him."<sup>3</sup>

His army was assembled under Timasius, who commanded the Roman legions; Stilico, a Vandal prince who had married Serena, the emperor's niece; Gainas, general of the Goths, &c. Theodosius joined them in Thrace, marched through Pannonia and Illyricum, and forced the passes of the Alps, which Arbogastes had so fenced and guarded as to look upon them as not only impregnable, but even inaccessible. Yet Arbogastes was not dismayed, and drew up his army in battalia in the spacious plains of Aquileia, at the foot of the Alps. In the first engage-

<sup>1</sup> Sozom. l. 4, c. 22.

<sup>2</sup> Evagr. Vit. Patr. c. 1; Theodoret, Hist. l. 5, c. 24.

<sup>3</sup> Leg. 1, Siquis maledic. Imper. Cod. Theodos

ment Arbogastes gained the day; and, in a second, the army of Theodosius was upon the point of being broken and dispersed, when, by a fervent prayer, he conjured God to defend the cause of his own divine honor.<sup>1</sup> Soon after, there arose from the Alps an impetuous wind, which put the squadrons of the enemy into strange disorder, drove back their darts and arrows, and beat clouds of dust upon their faces, which deprived many of the use of their sight, and almost of their respiration,<sup>2</sup> which gave Theodosius a complete victory. Theodoret<sup>3</sup> tells us that the prince, before this second battle, shut himself up one night in a church to pray, and falling asleep, saw in a vision two men in white, on white horses, who promised him that they would assist him. The one was St. Philip the apostle, the other St. John the Evangelist. Evagrius and his companions taking leave of St. John in Thebais, that holy man giving them his blessing said: "Go in peace, my dear children, and know that they hear this day in Alexandria that Theodosius has defeated the tyrant Eugenius. But this prince will not long enjoy the advantage of his victory, and God will ere long withdraw him out of this world."<sup>4</sup> Eugenius, who was seated on a hill near the field of battle, was taken and brought to Theodosius, who reproached him with his crimes and credulity in the promises of heathenish diviners, and commanded him to be beheaded on the 6th of September in 394. Arbogastes, after wandering two days in the mountains, became his own executioner, thrusting two swords one after another through his body.\* Theodosius pardoned all the rest of their party; and never was any prince more moderate in his victory. He knew how to pardon, scarce how to punish; and he seemed to forget that he had enemies as soon as he had overcome. Being informed that the children of Eugenius and Flavian (general of his Roman forces) had taken sanctuary in the churches of Aquileia, he sent a tribune with an order to save their lives. He took care to have them educated in the Christian religion, left possessions for them, and used them as if they had been of his own family. As this victory was rather God's than his own, his first care was that a solemn thanksgiving should be rendered to him throughout his whole empire. He wrote particularly to St. Ambrose on that subject. This holy archbishop had returned to Milan

<sup>1</sup> Rufin. l. 2, c. 33.

<sup>2</sup> Claudian, in Paneg. Consul. Honor.; Oros. l. 7, c. 35; S. Aug. l. 26 De Civ. Dei; Rufin.; Socr.; Sozom.; Theodoret.

<sup>3</sup> Theodor. l. 5, c. 24.

<sup>4</sup> Evagr. l. 1, c. 1; Pallad. in Lausiaca. c. 4.

\* Claudian, though a pagan, thus addresses Theodosius on this victory:

"O nimium dilecte Deo, cui militat æther,  
Et fortunati veniunt ad classica venti."

as soon as Eugenius was departed thence; and upon receiving his letter, with the news of his victory, he offered the holy sacrifice in thanksgiving, and sent one of his deacons to him with letters, in which, after having expressed his joy for the prosperity of his arms, he represented to him that he ought to give God the whole glory thereof, that piety had contributed more to it than valor, and that his victory was incomplete unless he pardoned those who were involved in the misfortune rather than in the crimes of the tyrant, to which mercy he strongly exhorted him.<sup>1</sup> This he besought in particular in favor of those who had taken refuge in the churches; which the saint doubted not of obtaining from a prince in whose behalf God had wrought prodigies, as he had formerly done in favor of Moses, Josue, Samuel, and David.<sup>2</sup> A little while after, St. Ambrose went to Aquileia to wait upon the emperor. Their interview was full of joy and tenderness. The archbishop prostrated himself before this prince whom piety and the visible protection of God had rendered more venerable than his victories and crowns, and prayed that God would bestow on him all the blessings of heaven as he had loaded him with all the prosperity of the earth. The emperor, on his side, cast himself at the feet of the archbishop, imputing to his prayers the favors which he had received from God, and entreating him to pray for his salvation, as he had done for his success. Then they entertained themselves about the means of restoring religion.

Theodosius soon followed St. Ambrose to Milan, who was gone the day before; but the prince refrained some time from the holy communion, because he had been stained with blood, though shed in a just and necessary war.\* In the mean time he studied by compunction to purify his soul, and was assaulted by a mortal dropsy, which the fatigues of his expedition and the severity of winter had brought on him. He sent for his children to Milan, and would receive them in the church on the day on which he received the communion the first time after his wars. He gave his two sons excellent instructions how to govern well, then turning to St. Ambrose he said: "These are the truths which you have taught me, and which I myself have experienced. It is your part to make them descend in my family, and to instruct, according to your custom, these young emperors whom I leave to you." The archbishop answered that he hoped God would give to the children a teachable heart and easy temper, which he had given the father. He granted, and confirmed by law, a general amnesty and pardon to all rebels who were

<sup>1</sup> S. Ambr. ep. 61.

<sup>2</sup> Ep. 62.

\* This was prescribed in some penitential canons. See St. Basil to St. Amphil. c. 13, Num. 31; St. Ambrose in fun. Theodos.

returned to their duty, by which they were reestablished in their estates and dignities. He discharged the people of the augmentations of tribute, desiring that his subjects might enjoy the advantage of a victory to which they had contributed by their prayers and labors. Nothing could be more pathetic than his last exhortations to those senators who still remained idolaters, that they would embrace the faith of Christ, in which he declared it to have been his greatest desire to make all his subjects faithful servants of Jesus Christ.<sup>1</sup> He gave much of his time to his devotions, and to pious conversation with St. Ambrose, in whose arms he expired on the 17th of January in the year 395, of his age the fiftieth. St. Ambrose preached his funeral sermon on the fortieth day after his death, and his body was conveyed to Constantinople, and every where received with honors which rather resembled triumphs than funeral solemnities.

In the year 395, St. Ambrose discovered the bodies of the holy martyrs Nazarius and Celsus, in a garden near Milan, and translated them into the basilic of the apostles, near the Roman gate. Their blood was gathered up with plaster and linen; and this was distributed to others as a precious relic.<sup>2</sup> A person possessed with a devil was delivered by St. Ambrose at these relics, before which the devil tormented him till the saint bade him hold his peace. One who had counterfeited grants for the office of a tribune, the saint delivered to Satan; and even before the bishop had done speaking, the unclean spirit seized on him, and began to tear him: "At which," saith the secretary Paulinus, "we were all much terrified." He adds: "We saw in those days many dispossessed at his command, and by the laying on of his hands." He also mentions sick persons who were cured by his prayers. The reputation of St. Ambrose reached the most distant countries, and drew to Milan two Persians of the greatest authority and wisdom in that nation, who came thither furnished with many questions to make trial of his wisdom. They discoursed with him by the help of an interpreter for a whole day, and departed full of admiration. A little before our saint's death, Fritigil, queen of the Marcomanni, having heard of the fame of his sanctity from a certain Christian that came from Italy, was moved by it to believe in Jesus Christ, and sent ambassadors to him with presents for the church of Milan, entreating St. Ambrose to instruct her by writing in what she was to believe. He sent her an excellent letter in form of a catechism, which is now lost. The queen, having received it, persuaded the king to submit himself and his people to the Ro-

mans, and went to Milan; but to her great affliction, did not herself find St. Ambrose alive.

Our holy bishop made the administration of the sacrament of penance a chief part of his pastoral care. Paulinus writes thus of him: "Whenever any person confessed his sins to him, in order to receive penance, he shed such an abundance of tears as to make the penitent also to weep. The sins which were confessed to him he never disclosed to any one, but only interceded with God."<sup>1</sup> In his writings he explains in a great detail all the parts and duties of penance. Speaking of the obligation of confessing sins, he says: "If thou wilt be justified, confess thy crime. For an humble confession loosens the bonds of sins."<sup>2</sup> And again: "Why are you ashamed to do this in the church, where it ought only to be an object of shame not to confess our faults, seeing we are all sinners; where he is most commendable who is most humble, and he is the most just who is the lowest in his own eyes."<sup>3</sup> Against the Novatian heresy St. Ambrose wrote his two books of Penance. In the first, he shows that absolution is to be given to penitents for all sins however grievous. But, toward the end, observes that their penitence must be condign and sincere. "If any one," says he, "be guilty of *secret*\* sins, and does penance for them very heartily, in obedience to the commands of Jesus Christ, how shall he receive the reward, unless he be restored to the communion of the church? I would have the guilty hope for the pardon of his sins; yet he should beg it with tears, sighs, and the lamentations of all the people. I would have him pray for absolution; and when it is twice or thrice delayed, let him believe that this delay proceeds from the want of importunity in his prayers. Let him redouble his weeping, let him render himself more worthy of pity; and then let him return, let him throw himself at the feet of the faithful, let him embrace them, kiss them, bathe them with his tears; and let him not forsake them; that so our Lord may say to him, *Many sins are forgiven him because he loved much*. I have known some persons who, in their penance, have disfigured their face with much weeping, who have hollowed their cheeks with continual tears, who have prostrated themselves on the ground to be trod under foot, who, by their continual fasting have rendered their countenances so pale and disfigured, that they carried in a living body the very image of death." In the second book, after answering some objections of the Novatians, he shows that penance is false and

<sup>1</sup> Paulin. n. 39.

<sup>2</sup> S. Ambr. l. 2 De Pœnit. c. 6, n. 40.

<sup>3</sup> Ib. c. 10, n. 91, 92.

<sup>1</sup> Oros. l. 7, c. 36.

<sup>2</sup> Paulin. in Vit. Ambros. n. 32; S. Aug. ep. 31; et ep. 7 (aliàs ep. 46); S. Paulin. Natal. 9; S. Gaudent. Serm. 17, p. 90, Bibl. Patr.; Ennod. Carm. 18.

\* "Si quis occulta habens crimina." Daillé will have it to be read, "Si quis multa habens crimina." But his correction is condemned by the authority of all manuscript copies.

fruitless without a total change of heart and manners, in which its very essence consists. "There are others," says he, "who may be immediately restored to communion. These do not so much desire to be loosed, as to bind the priest; for they do not unburden their own conscience, but burden that of the priest, who is commanded not to give holy things to dogs, that is, not easily to admit impure souls to communion.—I have found more persons who have preserved the innocence of their baptism, than who have done penance as they should do after they have lost it.—They must renounce the world, and allow less time for sleep than nature requires; they must break their sleep with groaning and sighing, and employ part of that time in prayers; they must live in such a manner as to be dead to the use of this life; let such men deny themselves, and change themselves wholly," &c. St. Ambrose exhorts the faithful to very frequent communion, because the holy eucharist is our spiritual bread and daily nourishment, not a poison. In his book, *On the Mysteries*, composed in 387, he instructs the new baptized, expounding the ceremonies of baptism and confirmation, and the sacrament of the holy eucharist, which he does in the clearest terms.\* That this book

\* The same doctrine, and some of the same expressions occur in the six books *On the Sacraments*, which are ascribed to St. Ambrose by the writers of the ninth century, and in MSS. of the eighth century. The author was a bishop, lived where the number of adult catechumens was very great, and remains of idolatry still subsisted. But the work is an imitation of St. Ambrose's on the mysteries, more at large, written in a low flat style. If these books should not be St. Ambrose's, as the Benedictine editors of his works doubt, and Ceillier and Rivet (p. 397) think most probable, the cause of the church is so much the stronger, by having two vouchers instead of one. (See the remarks of the Benedictine editors, t. 3, p. 341, ed. Ben.). The ancient liturgy and ecclesiastical office of the church of Milan, called the Ambrosian rite, certainly received a new lustre from our saint's care, but is proved from his writings to have been older as to many accidental differences from the Roman; whether St. Barnabas, or, more probably, St. Marcellus was the first author. (See *Le Brun. Explic. des Cérém. de la Messe*, t. 2, diss. 3. p. 175; and *L'Origine Apostolica della Chiesa Milanese, e del Rito della Stessa*, opera del dottore Nicolo Sormanni, Oblato, e Prefecto della Bibl. Ambros. in Milano. 1755). The sermons attributed to Saint Ambrose in former editions are thrown by the Benedictines into the Appendix, with the treatise, *To a Devout Virgin*, and two Prayers before Mass, though some critics think one of these, which begins "*Sunne Sacerdos*," &c. differs not so much in style but it may be the work of our saint. (On the *Te Deum*, see Berti's life of St. Austin; also *Le Brun, &c.*)

The Commentaries of St. Ambrose on the scripture were originally sermons which he preached to his people. His *Hexaemeron*, or *On the Work of Six Days*, or *The Creation*, is copied in some places from St. Basil. His book, *On Paradise*, or *On the Fall of Adam*, is a continuation of the same work. His books on Cain and Abel, On Noah and the Ark, On Isaac, and On the Soul (in which he explains the union of the Divine Word with the soul, and that of Christ with his church by an application of the sacred book of Canticles to that subject),

On the Mysteries, is the undoubted work of our holy doctor, is manifest not only from the unanimous consent of authors, but also from the first part of this book itself. After having

contain an exposition of those parts of Scripture, and set off in an elegant and beautiful style the lives of those patriarchs as excellent models of virtue. In his treatise, *On the Advantage of Death*, he shows the happiness of dying, because death has nothing terrible in itself, and is a deliverance from snares and sin; for to live on still to sin without repentance, is worse than to die at present in sin. He closes it by a pathetic invitation of souls to heaven. The treatise *On the Flight of the World*, is filled with solid instructions on the vanity of the world, the danger of its charms, and the frailty of our nature prone to evil. In the two books *On Jacob*, and *On a Happy Life*, he gives excellent instructions on docility and perseverance to the new baptized Christians, with an exposition of the history of that patriarch. It is followed by the book on Joseph, and by that *On the Benedictions of the Twelve Patriarchs*. That on Elias and Fasting, consists of sermons preached before and in Lent, and commends fasting and the virtue of temperance. That on Naboth, is an invective against avarice from that part of Achab's history. That on Toby, is composed out of several sermons preached on the virtues of that holy man. The four books *On the Interpellation*, or, *Complaints of Job and David*, are a strong description of the miseries, dangers, and snares of this life; for even affluence of earthly goods is a dangerous snare, by which souls fall into pride and the forgetfulness of God. The apology of David justifies the honor of that holy king, inasmuch as his repentance expiated his crimes. The saint gives a devout and elegant exposition of the *Miserere psalm*, which expressed the penitential sentiments in which the king wept for his sins all the remainder of his life. His commentaries on several of the psalms abound in excellent maxims of morality; that on the hundred and eighteenth is his master-piece. His commentary on St. Luke was the first that was written among the Latins on that gospel. Several excellent passages of morality and piety are interspersed in this work; and the saint admirably expresses his tender and ardent love to our divine Redeemer; but a great part of this book is taken up in showing the harmony and concordance of the evangelists in the sacred history.

The treatise, *To a Virgin that was Fallen*, is attributed to St. Ambrose in ancient MSS.; and though the style differs from that of his other works, it seems not sufficient alone to disprove the testimony of the oldest copies that are extant. At least the author was a bishop, and very ancient. The virgin was a young lady of quality, who had pronounced her vows publicly before the people, taken the veil, and entered a monastery, yet three years after fell into sin with a man, and had a child; was convicted before the bishop, and put under public penance. The author of this treatise represents to her the heinousness of her crime, exhorts her to do penance in continual sorrow and grief all the rest of her life that at least she might avoid the punishment of hell, and tells her that she ought not to expect absolution in this life, so as ever to be released from the severity of her penance before her death. This expression may be softened by a mild interpretation, though some have thought it savors of Novatianism, and consequently that the author cannot be this father; it was perhaps some other prelate of the same name.

St. Ambrose, in the rules which he lays down for oratory, requires a chaste, simple, clear style, full of weight and gravity, without either affecting elegance, or despising the smoothness and graces of language. Yet he fell into the fashionable defects of his time, and gave his discourse such ornaments



explained the ancient types of the eucharist, as the sacrifice of Melchisedech, the manna, and the water flowing out of the rock, he adds: "You will say perhaps I see something else; how can I be sure that I receive the body of Christ? Prove that it is not what hath been formed by nature, but what the benediction hath consecrated, and that the benediction is more powerful than nature, because it changes even nature itself." He urges the example of the rod of Moses changed into a serpent, and several other miracles; and, lastly, the incarnation, which mystery he compares to that of the eucharist. "A virgin," says he, "brought forth. This is contrary to the order of nature. The body which we consecrate came forth of a virgin; Why do you seek for the order of nature in the body of Jesus Christ, since Jesus Christ was born of a virgin against the order of nature. Jesus Christ had real flesh which was fastened to the cross, and laid in the sepulchre. So the eucharist is the true sacrament of this flesh. Christ himself assures us of it. *This is, says he, my body.* Before the benediction of these heavenly words, it is of another nature, after the consecration; it is the body. If man's benediction has been capable of changing the nature of things, what shall we say of the divine consecration, wherein the very words of our Saviour himself operate? The word of Jesus Christ, which could make that out of nothing which was not, can it not change that which is into what it was not?" &c. The saint recommends to the new believers to keep the mysteries secret. St. Austin, who was baptized by St. Ambrose in 387, must have been present at these discourses which St. Ambrose then made to the Neophytes. St. Ambrose was particularly careful in the choice of his clergy. This appears from several instances which the saint himself relates. One of his friends he would never be prevailed upon to admit among the clergy, on account of some levity in his carriage. Another, who was one of the clergy, he forbade ever to walk before him, on a like account; for he was persuaded that such faults proceed from an irregularity of the mind.<sup>1</sup> He forbids the clergy to inter-

<sup>1</sup> S. Ambr. l. 1 Offic. c. 18, n. 72.

as were then in vogue. But, notwithstanding puns and quibbles which he sometimes uses, he wrote with uncommon force, and with an affecting tenderness. For an instance of the first, Fenelon appeals to his letter of Theodosius; and of the latter, to what he writes on the death of his brother Satyrus. The books which he took pains about are very smart, ingenious, and adorned with flowers and figures; in the rest, his style is always noble, short, sententious, and full of strokes of wit; it always has a certain sweetness and smoothness. His letters to the emperors, and some others, are master-pieces, and show how well he was acquainted with the world and business, and had a free air and easy way in conversing with all ranks, and managing all affairs. (See the Benedictine monks of St. Vanne, Critiques de M. Dupin, t. 3).

meddle with business or traffic, wishing them to be contented with their small patrimony, or, if they have none, with their salaries.<sup>1</sup> In order to regulate the manners of the clergy that they might be the light of the world, he composed, in 386, three books *On the Offices of the Ministers*; in which, however, he often descends to general precepts of morality adapted to Christians of all denominations.\*

One of St. Ambrose's last actions was the ordination of St. Honoratus, bishop of Vercelli. A few days before he fell sick, he foretold his death but said, he should live till Easter. Before he took his bed, he continued his usual studies, and expounded the forty-third psalm. Whilst he dictated this exposition, Paulinus, who was his amanuensis, looking up, saw a flame in the form of a small shield covering his head, and by degrees creeping into his mouth; upon which

<sup>1</sup> Ib. l. 1, c. 36, n. 184.

\* The Roman orator wrote a famous book of offices, or practical precepts of morality, which two Roman emperors read so diligently as to be able to repeat it by heart. It is, nevertheless, imperfect, and would have been more useful if the method in some parts had been clearer. To remedy this last inconvenience, the marquis Andrea Luigi de Sylva, in his elegant and prolix Italian commentary on Cicero's Offices, dedicated to Don Philip of Spain, duke of Parma, printed at Vicenza in 1756, has reduced the principles of morality laid down in this book into a clearer order. But the author was unacquainted with the duties of resignation, humility, mortification, penance, and others, and even of the regulation of the affections, and the end of our actions. Aristotle's ethics seem the most complete system of morals that ever came from the pen of a heathen, and the four cardinal virtues are explained by him in a clear and beautiful order. Yet he is utterly a stranger to the most heroic moral virtues; and spoils the rest by allowing a mixture of vanity, pride, and self-love in the composition of every virtue. His description of the magnanimous or perfectly virtuous man is the portraiture of the most intolerable refined pride (Ethic. l. 7, c. 7, 8. See Francis II, duke of Rochefoucault's *Maxims*, and M. l'Esprit, *Fausseté des Vertus Humaines*). Indeed, so much is man's reason blinded by his passions, that the systems of morality laid down by all the greatest heathen philosophers are disgraced by many shocking impieties and absurdities. (See bishop Cumberland on the Law of Nature). And the best human virtues which are barely human (or destitute of principles of revealed religion) are mostly so interested that self-love seems the spring of all the actions and affections which they produce; pure virtue is very rare, and only found where it is built on the gospel principles of self-denial, and the crucifixion of inordinate self-love. This gives a great advantage to this work of St. Ambrose above those of heathen philosophers, though he often confines his discourse to moral or philosophical considerations. However, the author discovers how great an advantage morality derives from the gospel revelation. Thus he shows (b. 3, ch. 1,) that the maxim of Scipio, "That he was never more busy nor less alone than when he was by himself," was more excellently verified in Moses, Elias, Eliseus, and the apostles, who not only knew how to converse with themselves, but also were always with God, and employed in heavenly meditations, which is the just man's delight.

his face became white as snow, though, soon after, it returned to its usual complexion. "I was so affrighted thereat," says Paulinus, "that I remained without motion, and could not write what he dictated till the vision was over. He was then repeating a passage of scripture which I well remember; and on that day he left off both writing and reading, so that he could not finish the psalm." We have this exposition of St. Ambrose upon the forty-third psalm, which ends at the twenty-fifth verse, and nothing is said upon the two last. He must have been already sick; for Paulinus assures us, that when he was well, he never spared the pains of writing his books with his own hand. After having ordained a bishop of Pavia, he was taken so ill that he kept his bed a long time. Upon this news, count Stilico, the guardian and prime minister of Honorius, who governed the western empire, was much troubled, and said publicly: "The day that this great man dies, destruction hangs over Italy." And therefore sending for as many of the nobility and magistrates of the city as he knew had the greatest interest and sway with the bishop, he persuaded them to go to him, and by all means prevail with him to beg of God a longer life. They went, and, standing about his bed with tears, entreated him to intercede with heaven for his own life for the sake of others; to whom he answered: "I have not so behaved myself among you that I should be ashamed to live longer; nor am I afraid to die, because we have a good Master." He lay in a gallery, at the end whereof were four deacons discoursing together who might succeed him. They spoke so low that they could hardly hear each other. Yet, when they named Simplician, the bishop, though at a distance, cried out three times: "He is old, but good." At which they were so surprised that they hastened out of the place. As St. Ambrose was praying in the same place, he beheld Jesus Christ coming toward him with a smiling countenance. This he told Basianus, bishop of Lodi, who was praying with him, and from him Paulinus learned it. The saint died a few days after. The day on which he expired, he lay with his hands extended in form of a cross for several hours, moving his lips in constant prayer, though it could not be understood what he said. St. Honoratus, bishop of Vercelli, was there, and, being gone into an upper chamber to take a little rest, heard a voice crying three times to him: "Arise, and make haste; for he is going to depart." He went down, and gave him the body of our Lord, which the saint had no sooner swallowed, but he gave up the ghost.<sup>1</sup> St. Ambrose died about midnight before Holy Saturday, the 4th of April in 397; he was about fifty-seven years old, and had been bishop twenty-two years and four months.<sup>2</sup> The common suffrage of all anti-

quity has ranked him among the four great doctors of the Latin church.\* His feast is kept on the 7th of December, the day on which he was ordained bishop; and he is honored on the same not only in the western calendars, but also in those of the oriental church. The body of St. Ambrose reposes in a vault under the high altar in the Ambrosian basilic at Milan; it was first interred near the relics of SS. Gervasius and Protasius. God was pleased to honor him by manifesting that through his intercession he protected the state against the idolaters. Radagaisus, a king of the Goths, a pagan, threatened the destruction of Christianity, and the ruin of the Roman empire, which he invaded with an army, it is said, of two hundred thousand, others say, four hundred thousand men, about the year 405. He had vowed to sacrifice all the Romans to his gods; and he seems to have been the last instrument which the devil raised to attempt to reestablish idolatry in the empire. The pagans among the Romans seemed disposed to rebel, and openly imputed these calamities to the establishment of Christianity. But the Romans, commanded by Stilico, obtained a complete victory, without any loss of men, and Radagaisus was taken prisoner, with his two sons, and put to death. Tillemont gives the following relation.<sup>1</sup> "Radagaisus besieged Florence. This city was reduced to the utmost straits, when St. Ambrose, who had once retired thither (and who had now been dead nine years), appeared to a person of the house where he had lodged, and promised him that the city should be delivered from the enemy on the next day. The man told it to the inhabitants, who took courage and resumed the hopes which they had quite lost; and on the next day came Stilico with his army. Paulinus, who relates this, learned it from a lady who lived at Florence." And this proves what St. Paulinus, the bishop of Nola, says, "That God granted the preservation of the Romans to the prayers of St. Peter, St. Paul, and the other martyrs and confessors who were honored by the church throughout the empire." Though the forces of the emperor Honorius were too weak to oppose this torrent, at their approach Radagaisus was struck with a sudden panic, and fled, and his scattered troops were taken, and sold like droves of cattle.

St. Ambrose joined together in the conduct of his life a wonderful generosity and inflexibility, where the divine law was concerned, with all possible prudence and moderation; yet in all his actions tempered the boldness and authority of a bishop with an air of sweetness and charity. By this he gained all hearts, and his inflexible severity in points

<sup>1</sup> Tillemont, *Hist. des Emp.* t. 5, p. 540.

<sup>1</sup> Paulin. n. 47.

<sup>2</sup> See Pagi, ad an. 397.

\* These four doctors are St. Jerom, St. Ambrose, St. Augustine, and St. Gregory the Great.

of duty appeared amiable and mild, whilst every one saw that it proceeded wholly from the most tender charity. St. Austin tells us, that in his first interview, when he was a stranger to St. Ambrose, and enslaved to the world and his passions, he was won by him, because he saw in him a good eye, and a kind countenance, the index of his benevolent heart. "I saw a man affectionate and kind to me," says he. When a friend shows, by his words and behavior, that he has sincerely and only our interest at heart, this opens all the avenues of our mind, and strengthens and enforces his admonitions, so that they never fail to make deep impressions. They who speak affectionately, and from their hearts, speak powerfully to the hearts of others. This is the property of true charity, the most essential qualification of a minister of Christ, who is dead to the world and himself, and seeks no interest but that of Christ and his neighbor in the salvation of souls.

#### ST. FARA, V. ABBESS.

AGNERIC, one of the principal officers of the court of Theodebert II, king of Austrasia, had, by his wife Leodegonda, four children; St. Cagnoald, who took the monastic habit under St. Columban at Luxeu, about the year 594; St. Faro, who became bishop of Meaux; St. Fara,\* and Agnetrudis. In 610, St. Columban, being banished from Luxeu, in his flight lodged at the house of Agneric, called Pipimisium, two leagues from Meaux, the present Aupigny, according to Mabillon, or Champigny, according to Du Plessis. St. Cagnoald, who accompanied this abbot in his exile into Switzerland, probably introduced him to his father, and St. Columban gave his blessing to all the family; and when he came to Fara, consecrated her to God in a particular manner. Jonas says she was then in her infancy; Baillet supposes her then fifteen, Du Plessis only ten. When she had attained the age of puberty, her father proposed to her an honorable match. The holy virgin did every thing that lay in her power to prevent it, and fell into a lingering

\* St. Faro, in ancient writings, is called Burgundofaro, and St. Fara, Burgundofara. Baillet (28 Oct. in S. Faro) pretends that they were so called because *Burgundiæ farones*, or lords of the kingdom of Burgundy; for this critic pretends that Brie was part of the province of the Senones, which belonged to the dominions of Gontran, king of Orleans and Burgundy, though it had formerly been part of the kingdom of Austrasia. (See F. Daniel. Hist. t. 1, p. 146). But Du Plessis shows that Meaux belonged not to Gontran, but to Theodebert II, king of Austrasia, and that Fara signifying lineage, these names implied that the persons were of Burgundian extraction, which Jonas, in the Life of St. Fara, testifies to have been the interpretation of this name. (See Mabillon, Act. Ben. p. 817; Ruinart, Not. in Chron. Fredegarii, p. 621; Du Plessis, Hist. de Meaux, Not. 11, p. 632, t. 1)

sickness, which brought her life in danger. Saint Eustasius, Saint Columban's successor, when that holy man went to Bobio in Italy, made a journey thither, by order of Clotaire II, in order to persuade him to return, taking with him St. Cagnoald, who had returned to Luxeu when St. Columban left Switzerland. St. Eustasius, after he came back, repaired to the court of Clotaire II, to give him an account of his embassy, and in his way lodged at Agneric's. Fara discovered to him her earnest desire of consecrating her virginity to her heavenly spouse. The holy man told her father that God had visited her with a dangerous illness which threatened certain death, only because he opposed her pious inclinations, and after praying some time prostrate on the ground, he arose, and made the sign of the cross upon her eyes; whereupon she was forthwith restored to her health. The saint recommended her to her mother, that she might be prepared to receive the veil at the time he should come back from court. No sooner was he gone out of doors, but Agneric began again to persecute his daughter, in order to extort her consent to marry the young nobleman to whom he had promised her. Fara fled to the church, and, when she was told that, unless she complied with her father's desire, she would be murdered, she resolutely answered: "Do you think I am afraid of death? To lose my life for the sake of virtue and fidelity to the promise I have made to God, would be a great happiness." St. Eustasius speedily returned, and easily reconciled her father to her, and engaged Gondoald, bishop of Meaux, to give her the religious veil. This happened in the year 614. The foundation of the famous monastery of Faremoutier, is dated a year or two after this, Agneric having given his pious daughter a competent portion of land, and raised a building proper for this purpose. The abbey was originally called Brige, from the Celtic word which signifies a bridge. Du Plessis supposes that there was then, as there is at present, a bridge over the river at the confluence of the Aubetin and the Great Morin. Hence the neighboring forest, now called the Forest of Faremoutier, took that name.\* The Latin name Eboriacas or Eboriacas, which in the seventh age was given to this monastery, seems to have been derived from the Celtic; and from this monastery and forest a district of the country on the south of the Marne took the same name, and is now called Brie.<sup>1</sup> This monastery was founded double, and St. Eustasius sent thither from Luxeu St. Cagnoald, who, in 620, was made bishop of Laon, and St. Walbert, who, being born of an illustrious family in Ponthieu, and having served some time in the army, had retired to Luxeu. He afterward

<sup>1</sup> See Du Plessis, n. 17, p. 639.

\* Saltus Briegius, Bede, &c.

succeeded St. Eustasius in that abbacy in 625. Jonas was also a monk at Faremoutier, soon after the foundation of that house, and an eye-witness to the eminent virtues of the holy persons who inhabited it, and of which he has left us an edifying account.

St. Fara, though very young, was appointed abbess of the nunnery, and, assisted with the councils of St. Cagnoald and St. Walbert, settled there the rule of St. Columban, in its greatest severity. We find that the use of wine was there forbid, and also that of milk, at least in Lent and Advent, and the religious made three confessions a-day, as is mentioned in the life of St. Fara; that is, thrice every day they made a strict examination of their consciences, and made a confession or manifestation of what passed in their souls to their superior. This practice of rigorous self-examination and confession or manifestation is most strenuously recommended and ordered in all the ancient rules of a monastic life,<sup>1</sup> as a most important and useful means of attaining purity of heart, a perfect government of the affections, a habitual Christian watchfulness, and true perfection. Under the direction of guides perfectly disengaged from all earthly things, and enlightened in the paths of virtue, many heroic souls at the same time filled this monastery and all France with the odor of their sanctity. Among these, several are honored in the calendars of the saints, as St. Sisetrudis, St. Gibitrudis, St. Hercantrudis,<sup>2</sup> and others. From the life of St. Gibitrudis, it appears that in this monastery it was customary to say a trental of masses for every one that died in the house during thirty days after their decease. St. Fara was the directress of so many saints, and walked at their head in the perfect observance of all the rules which she prescribed to others. Her younger brother St. Faro, was so moved by her heavenly discourses one day when he came to pay her a visit, that he resigned the great offices which he held at court, persuaded a young lady to whom he had promised marriage to become a nun, and took the clerical tonsure. In 626, he succeeded Gondoald in the episcopal chair of Meaux, died in 672, and was buried in the monastery of the Holy Cross, which he founded, and which bears his name. His protection and holy counsels were a support and comfort to St. Fara, under the assaults which she had to sustain. Agrestes, a turbulent monk, pretending to correct the rule of St. Columban in several points, drew over St. Romaric, founder of the abbey of Remiremont, and St. Amatus, first abbot of that house; though they afterward discovered the snare, and repented of their fault. St. Fara was upon her guard, and constantly opposed all attempts to undermine the severity of the holy rule which she had professed. Ega,

<sup>1</sup> Reg. S. Bened. c. 7; Pœnitent. S. Columbani, p. 98.

<sup>2</sup> See Mabill. Act. Bened. p. 439, 441, 442.

mayor of the palace of Clovis II, raised a troublesome persecution against her, which she bore with patience and constancy to his death, in 641. On the other side, the reputation of her virtue reached the remotest parts. Several English princesses crossed the seas, to sacrifice at the foot of the altars the pomp and riches which waited for them on thrones. The glittering splendor of the purple and courts appeared in their eyes an empty seducing phantom; they trampled it under their feet, and preferred the humility of a cloister to worldly greatness.

Sedrido, the first of these princesses, was daughter of Hereswith, whose father Hereric, was brother to St. Edwin, the glorious king of the Northumbers. St. Hereswith had her by a first husband, whose name has not reached us. Her second husband was Annas, king of the East-Angles, with whose consent she renounced the world, and died a nun at Chelles. Her daughter Sedrido passed into France in 644 or 646, about two years after Annas, her father-in-law, had ascended the throne, and embracing the humble state of a crucified life at Faremoutier, served God with joy, in sackcloth and ashes, in the heroic practice of all Christian virtues. Though a stranger, she was chosen to succeed St. Fara, and governed this flourishing colony of saints from 655 till her happy death. Her mother Hereswith, her sister Edelburge (daughter of Hereswith and king Annas), and her niece Erkengota, daughter of her sister Sexburga, and of Ercombert king of Kent, passed at the same time into France, hoping in this exile more perfectly to forget and be forgotten by the world, which they renounced. St. Edelburge, called by the French St. Aubierge, is called by Bede<sup>1</sup> the *natural* daughter of Annas; whence many have inferred that she was illegitimate. But the word *natural* child seems never to have been anciently taken in that sense, but in opposition to an adoptive child.<sup>2</sup> It is at least visible that Bede here uses it to distinguish her birth from that of Sedrido, who was only step-daughter to Annas.<sup>3</sup> St. Edelburge was chosen third abbess of Faremoutier, upon the death of Sedrido, and is honored among the saints in the diocese of Meaux, on the 7th of July. An ancient chapel in her honor, which stands not far from the abbey, was rebuilt in 1714. A spring which is near it is esteemed a holy well; and many drink at it out of devotion. It was beautified and adorned at the expense of certain English gentlemen, who resided in that country in 1718. St. Erkengota, called by the French Artongate, died a private nun at Faremoutier, and is honored with an office in the diocese of Meaux on the 23d of February.<sup>4</sup> Some Benedictine writers add to these

<sup>1</sup> Bede, l. 3, c. 8.

<sup>2</sup> Sueton. in Tib. c. 52. See Rob. Stephen. Thes. ling. Latin. V. *Naturalis*.

<sup>3</sup> Du Plessis, note 34, p. 699, t. 1.

<sup>4</sup> Bede, l. 3. c. 8; Brev. Meldens.; Menolog. Ben.

St. Hildelide, a nun of Faremoutier, who was also an English princess, and was the assistant of St. Edelburge in the foundation of the great nunnery of Barking. The primitive spirit of the religious state which was established by these glorious saints, was long maintained in this monastery of Faremoutier.\* St. Fara, after having been purified by a painful lingering sickness, and made worthy of the crown of eternal glory, was called to receive it on the 3d of April, about the year 655.<sup>1</sup> By her last will she gave part of her estates to her brothers and sister, but the principal part to her monastery; and in these latter mentions her lands at Champeaux.<sup>2</sup> It therefore seems a mistake in some critics that she founded there another monastery. A conventual priory seems to have been afterward erected there by the monastery of Faremoutier. It has been since converted into a collegiate church of canons, and is situate in the diocese of Paris. The relics of Saint Fara were enshrined in 695, and a great number of miracles has been wrought through her intercession.

Dame Charlotte le Bret, daughter to the first president and treasurer-general of the finances in the généralité or district of Paris, who was born in 1595, lost her left eye at seven years of age, was received a nun at Faremoutier in 1609, and in 1617 lost her right eye, and became quite blind. She went twice out of her monastery to consult the most famous oculists at Paris, who unanimously agreed that an essential part of the organ of her eyes was destroyed, and her sight irrecoverably lost; and, to remove the

<sup>1</sup> See Mabillon, Act. SS. Bened. t. 2, p. 449; et Annal. Bened. t. 1, p. 434; Du Plessis, note 19, p. 642.

<sup>2</sup> See her last will and testament, published by Toussaints Du Plessis, Hist. de l'Eglise de Meaux, Pièces Justificatives, t. 2, p. 1.

\* At what time the abbey of Faremoutier exchanged the rule of St. Columban for that of St. Bennet, has been the subject of warm debates between le Cointe and the Benedictines. The latest epoch that can be fixed is about the time of Charlemagne. Within half a league from Faremoutier is situated the abbey of La Celle, which name was formerly given to hermitages and small monasteries. This was raised upon the cell of St. Blandin, a hermit, born of poor parents, who died there on the 1st of May, about the tenth century. A council at Meaux, about the year 1082, ordered all small communities which did not maintain above ten monks, to be subjected either to Marmoutier or Cluni. Thus La Celle became subject to the former. In 1633, the monks of Marmoutier yielded it to F. Francis Walgrave and the English Benedictine monks, upon condition that the claustral prior, after his election, be instituted to his office by, and his community be subject to, the visitation of the grand prior and monks of Marmoutier. (See the deed of this convention in Du Plessis, t. 2, n. 40, p. 343; and his account of this transaction, t. 1, p. 117, l. 2. n. 38). The English Benedictines, were aliens in France till naturalized by Lewis XIV, in 1650, by letters patent, which were renewed in 1674, and again by Lewis XV, in 1723, ib. p. 734, t. 2, p. 443).

pain which she frequently felt, they by remedies extinguished all feeling in the eye-balls and adjacent nerves, insomuch that she could not feel the application of vinegar, salt, or the strongest aromatic; and if ever she wept, she only perceived it by feeling the tears trickle down her cheeks. Four years after this, in 1622, the relics of St. Fara being taken out of the shrine, she kissed one of the bones, and then applied it to both her eyes. She immediately felt a pain in them, though they had been four years and a half without sensation, and the lids had been immoveably closed; and she had scarce removed the relics from her eyes, but a humor distilled from them. She cried out, begging that the relics might be applied a second and a third time; which being done, at the third touch she cried out that she saw. In that instant, her sight was perfectly restored to her, and she distinguished all the objects about her. Then, prostrate on the ground, she gave thanks to the author of her recovery, and the whole assembly joined their voices in glorifying God.<sup>1</sup> The certificates and affidavits of the surgeons and physicians who had treated her, and the affidavits of the eye-witnesses of the fact were juridically taken by the bishop of Meaux (John de Vieupont), who, by a judicial sentence, given on the 9th of December, 1622, declared that the cure of the said blindness was the miraculous work of God. The abess, Frances de la Chastre, and the community of nuns, signed and published a certificate to the like purport; in which they also mention the miraculous cures of two other nuns, the one of a palsy, the other of a rheumatism.<sup>2</sup> Other miracles performed through her intercession are recorded by Careat<sup>3</sup> and Du Plessis, who appeal to memoirs of the abbey, drawn up in an authentic manner, &c. The name of St. Fara is exceedingly honored in France, Sicily, Italy, &c. See the life of St. Burgundofara, ascribed to Bede, but really the work of Jonas, of whom some account is given at note\* under the life of St. Columban, on the 21st of November; he wrote at Faremoutier the lives of St. Columban and his successors, St. Attalus and Bertulfus at Bobio, St. Eustasius at Luxeu, and St. Fara. See also Du Plessis, Hist. de l'Eglise de Meaux, t. 1, l. 1, n. 21, &c.; t. 2, p. 1.

<sup>1</sup> Du Plessis, t. 1, l. 5, n. 12, p. 433, 434.

<sup>2</sup> Ib. Pièces Justif. t. 2, p. 320, 322.

<sup>3</sup> August. Carcat, Vie de S. Fare, p. 238, &c.



## DECEMBER VIII.

## CONCEPTION OF THE BLESSED VIRGIN MARY.

So great are the advantages we reap from the incarnation of the Son of God, and so incomprehensible is the goodness which he hath displayed in this wonderful mystery, that to contemplate it, and to thank and praise him for the same, ought to be the primary object of all our devotions, and the employment of our whole lives. In the feast of the Conception of the immaculate Virgin Mother of God we celebrate the joyful dawning of that bright day of mercy, the first appearance which that most glorious of all pure creatures made in the world, with those first seeds of grace which produced the most admirable fruit in her soul. Her conception was itself a glorious mystery, a great grace, and the first effect of her predestination. Her Divine Son, the eternal God, in the first moment of her being, considered the sublime dignity to which he had decreed to raise her, and remembered that august, dear, sacred, and venerable name of his mother, which she was one day to bear; and he beheld her with a complacency, and distinguished her in a manner, suitable to so near a relation she was to bear. He called her not his servant in whom he gloried, as he did Israel,<sup>1</sup> but his mother, whom for the sake of his own glory he decreed exceedingly to exalt in grace and glory. From that instant the eternal Word of God, which was to take flesh of her, looked upon it as particularly incumbent on him, in the view of his future incarnation, to sanctify this virgin, to enrich her with his choicest gifts, and to heap upon her the most singular favors with a profusion worthy his omnipotence. She could say, with much greater reason than Isaiah:<sup>2</sup> *The Lord hath called me from the womb: from the bowels of my mother he hath been mindful of my name.* From that very moment he prepared her to be his most holy tabernacle. When Almighty God commanded a temple to be built to his honor in Jerusalem, what preparations did he not ordain! What purity did he not require in the things that belonged to that work, even in the persons and materials that were employed in it! David, though a great saint, was excepted against by God, because he had been stained with blood spilt in just wars. Again, what purifications, consecrations, rites, and ceremonies did he not order to sanctify all the parts of the building! This for a material temple, in which the ark was to be placed, and men were to offer their homages and sacrifices to his adorable Majesty. What then did he not do for Mary in spiritually decking her, whose

chaste womb was to be his living tabernacle, from whose pure flesh he was to derive his own most holy body, and of whom he would himself be born! So tender a mercy was this great work to him, that the church, in her most earnest daily supplications, conjures him, as by a most endearing motive, that he will be pleased to hear her prayers, and enrich her children with his special graces, by his effusion and liberality toward her, when he most wonderfully prepared and fitted both her body and soul, that she might be made a worthy dwelling for himself.

The first condition in the spiritual embellishing of a soul is perfect purity, or cleanness from whatever can be a blot or stain in her. A skilful statuary is careful, in the first place, that there be no irregularity or deformity in the piece which he is going to carve. And if a house is to be put in order and adorned, to receive some guest of great distinction, the first thing is to remove all filth, and whatever is offensive. Almighty God therefore was pleased to preserve this holy Virgin from contracting any stain of sin, whether original or actual. Without the privilege of an extraordinary grace, the greatest saints daily fall into venial sins of surprise and inadvertence, through a neglect of a universal watchfulness over all the secret motions of their hearts in the course of action. But Mary was distinguished by this rare privilege, and by the succor of an extraordinary grace was so strengthened, that her interior beauty was never sullied with the least spot, and charity or the divine love never suffered the least remission or abatement in her soul; but from the moment in which she attained the use of reason, increased, and she continually pressed forward with fresh ardor toward the attainment of higher perfection in virtue and holiness. Her exemption from original sin was yet a more extraordinary privilege of grace. It is an undoubted truth, in which all divines are agreed, that she was sanctified and freed from original sin before she was born, and that she was brought forth into this world in a state of perfect sanctity. Some have thought it more consonant to the sacred oracles that she was thus sanctified only after her conception, and after the union of the rational soul with the body. But it is the most generally received belief, though not defined as an article of faith, that in her very conception she was immaculate. Many prelates, and a great number of Catholic universities,<sup>1</sup> have declared themselves in strong terms in favor of this doctrine; and several popes have severely forbidden any one to impugn the same, or to dispute or write against it. Nevertheless, it is forbid to rank it among articles of faith defined by the church, or to censure those who *privately* hold the contrary. It is needless here to produce the passages of

<sup>1</sup> See their suffrages enumerated by F. Francis Davenport, called in religion F. Fr. of St. Clare; and by Frassen, t. 8, p. 188.

<sup>1</sup> Isa. xlix, 3.

<sup>2</sup> Isa. xlix, 1.

holy scripture usually alleged by theologians, and other proofs by which this assertion is confirmed. It is sufficient for us, who desire, as dutiful sons of the church, to follow, in all such points, her direction, that she manifestly favors this opinion, which is founded in the clear testimonies of the most illustrious among the fathers, in the decrees of several particular councils, and the suffrages of most learned and eminent masters of the theological schools.\* The very respect which we owe to the Mother of God, and the honor which is due to her divine Son, incline us to believe this privilege most suitable to her state of spotless sanctity. To have been one moment infected with sin was not agreeable to the undefiled purity of her who was chosen to be ever holy, that she might be worthy to bring forth the author of sanctity. Had she ever been in sin, notwithstanding the advantages of her other privileges and graces, and her predestination to the sublime dignity of Mother of God, she would have been for that moment before she was cleansed, the object of his indignation and just hatred. St. Austin thought this reason sufficient for exempting her, whenever mention is made of sin. "Out of reverence," says he, "and for the honor which is due to her Son, I will have no question put about

\* The question concerning the Immaculate Conception of the Blessed Virgin Mary had been agitated with great warmth in the university of Paris, when both the university and bishop, in 1387, condemned certain propositions of John de Montesano, a Dominican, in which this privilege was denied. The council of Basil, in 1439 (Sess. 36), declared the belief of her Immaculate Conception to be conformable to the doctrine and devotion of the church, to the Catholic faith, right reason, and the holy scriptures, and to be held by all Catholics. But this council was at that time a schismatical assembly, nor could its decree be of force. It was, nevertheless, received by a provincial council held at Avignon in 1457, and by the university of Paris. When some gave scandal by warmly contesting the Immaculate Conception, this famous university passed a decree in 1497, in which it was enacted, that no one should be admitted in it to the degree of doctor of divinity who did not bind himself by oath to defend this point. (See Spondan, Contin. Baron. ad an. 1497; Bulæus, Hist. Universit. Paris, t. 5, p. 815; Fleury, cont. t. 24, p. 336; Frassen, t. 8, p. 227). The council of Trent declared, in the decree concerning original sin, that it was not its intention to include in it the Immaculate Virgin Mary, Mother of God, and ordered the decree of Sixtus IV, relating to this point, to be observed. That pope, in 1476, granted certain indulgences to those who assisted at the office and mass on the feast of her Conception; and, in 1483, by another constitution, forbade any one to censure this festival, or to condemn the opinion which asserted the Virgin Mary's Immaculate Conception. St. Pius V, by his bull in 1570, forbade either the opinion which affirmed, or that which denied it, to be censured. Paul V, in 1616, reiterated the same prohibition, and, in 1617, forbade any one to affirm in sermons, theses, or other like public acts, that the Blessed Virgin Mary was conceived in original sin. Gregory XV, in 1622, forbade any one to affirm this, even in private disputations, except those to whom the holy see gives a special license to do it, which he granted to the Dominicans, provided they

her when we speak of any sin."<sup>1</sup> Christ was no less her Redeemer, Reconciler, and most perfect Saviour and Benefactor, by preserving her from this stain, than he would have been by cleansing her from it; as by descending from Adam she was liable to this debt, and would have contracted the contagion, had she not been preserved from it through the grace and merits of her Son.

To understand how great a grace, and how singular a prerogative this total exemption from all sin was in Mary, we may take a survey of the havoc that monster made amongst men from the beginning of the world, excepting Mary. The most holy amongst the saints all received their existence in sin; they were all obliged to say with St. Paul: *We were the children of wrath, even as the rest.*<sup>2</sup> The fall of our first father Adam involved all mankind in guilt and misery. From that time, for the space of four thousand years, sin reigned without control on every side. By its dire effects the greatest part of the world was plunged into the most frightful state of spiritual darkness and blindness. Even the sons of light were born under its slavery; Abraham, Moses, Elias, Jeremy, Job, and all the other saints confessed with David: *Behold I was conceived in iniquities,*

<sup>1</sup> S. Aug. l. De Nat. et Grat. c. 36, n. 42, p. 144.

<sup>2</sup> Ephes. xi, 3.

do it privately, and only among themselves; but he ordered that, in the office or mass of this festival, no other title than simply that of the Conception should be used. Alexander VII, in 1671, declared that the devotion of honoring the Immaculate Conception of the Blessed Virgin Mary is pious; yet prohibits censuring those who do not believe her Conception immaculate. Philip III, of Spain, demanded of Paul V, and Philip IV, of Gregory XV, a definition of this question, but could obtain nothing more than the foregoing bulls. (See Luke Wadding, the learned Irish Franciscan, who lived some time in Spain, and died at Rome in 1655, De legatione Philippi III et Philippi IV ad Paulum V et Greg. XV, pro definiendâ Controversiâ de Conceptione Virginis). In the latest edition of the Roman Index, a certain little office of the Immaculate Conception is condemned; but this censure is not to be extended to other such little offices. In the prayers themselves it is called the Conception of the Immaculate Virgin, which phrase is ambiguous, and may be understood to imply only she was spotless from all actual sin, and was cleansed from original sin before she was born, in which all Catholics agree. Benedict XIII granted to the subjects of Austria, and the empire a weekly office of the Immaculate Conception on every Saturday; but the epithet Immaculate Conception occurs not in any of the prayers, but only in the title of the office. This prudent reserve of the church in her public prayers is a caution to her children, whilst they maintain this pious sentiment, not to exceed the bounds which she has prescribed them; though certain devotions are used in many parts, in which the Conception is called immaculate in the prayers themselves. It is the mystery of the Immaculation, or Sanctification of the Blessed Virgin Mary, which is the object of the devotion of the church on this festival, rather than her bare Conception; according to the remark of the ingenious author of Observations Hist. et Crit. sur les Erreurs des Peintres, &c., anno 1771, t. 1. p. 35, 36.

*and in sin my mother conceived me.*<sup>1</sup> Sin was become a universal leprosy, a contagion which no one could escape; an evil common to all mankind, and infecting every particular individual that descended from Adam, as his own inherent guilt; something accidental and foreign to our nature, yet so general an attendant upon it, that it might almost seem a constituent part thereof. It was communicated with the flesh and blood which men received from their parents, and from their first father, Adam. Every child contracted this infection with the first principle of life. Mary, by a singular privilege, was exempted from it, and entered a world of sin, spotless and holy. *Who is she that cometh forth as the morning rising, fair as the noon, bright as the sun, terrible as an army set in array!*<sup>2</sup> These words we may understand as spoken by the angels at the first glorious appearance of the Mother of God, astonished to behold her, after the dismal night of darkness and sin, as the morning rising, beautiful as the moon, shining as the sun, decked with the brightest ornaments of grace, and terrible to all the powers of hell, as the face of an army drawn up in battalia, displaying her beams on the horizon of the earth, which had been hitherto covered with the hideous deformity of sin. What a glorious spectacle, what a subject of joy was it to the heavenly spirits, to see the empire of sin broken, and a descendant of Adam come forth free from the general contagion of his race, making her appearance pure, holy, and beautiful, richly adorned with the most precious gifts of grace, and outshining the highest angels and cherubim! Shall we refuse to her our admiration and praises? Shall we not offer to God our best homages in thanksgiving for such a mercy, and for so great a present which he has bestowed on the world in Mary?

The grace which exempted Mary from original sin, preserved her also from the sting of concupiscence, or inordinate love of creatures, and tendency to evil. The first sin of Adam brought on us a deluge of evils, and by the two wounds of ignorance and concupiscence which it has left in us, its malignity has spread its influence over all the powers of our souls. Through it our understanding is liable to be deceived, and to be led away with errors; our will is abandoned to the assaults of the basest passions; our senses are become inlets of dangerous suggestions; we are subjected to spiritual weakness, inconstancy, and vanity, and are tyrannized over by inordinate appetites. Hence proceeds in us a difficulty in doing good, a repugnance to our duties, a proneness to evil, the poisoned charm of vice, and the intestine war of the flesh against the spirit. All this we experience and groan under; yet under the weight of such miseries, by a much greater evil, we are blind, proud, and insensi-

ble. The excess of our misery is, that though it be extreme, we do not sufficiently deplore it, humble ourselves under it, and labor by watchfulness, mortification, and prayer to acquire strength against our dangers. Mary employed earnestly these arms during the course of her life, though free from this inward proneness to evil and from the *fomes peccati* or dangerous sting of concupiscence, which we inherit with original sin, and which remains after baptism, for the exercise of our virtue and fidelity. We court our dangers, indulge and fortify our enemies, and caress and adore those idols which we are bound to destroy. To procure for ourselves some part in the blessing which Mary enjoyed in the empire over our passions, we must check them, restrain our senses, and die to ourselves. We must never cease sighing to God, to implore his aid against this domestic enemy, and never enter into any truce with him. *Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.*<sup>1</sup> If our weakness and dangers call for our tears, we have still much greater reason to weep for our guilt and repeated transgressions. Whereas grace in Mary triumphed even over original sin; we, on the contrary, even after baptism and penance, by which we were cleansed from sin, return to it again, increase our hereditary weakness and miseries, and, what is of all things most grievous, infinitely aggravate our guilt by daily offences. *Who will give water to my head, and a fountain of tears to my eyes?*<sup>2</sup> O Mother of Mercy, let thy happy privilege, thy exemption from all sin and concupiscence, inspire thee with pity for our miseries; and by thy spotless purity and abundant graces, obtain for us strength against all our dangers, the deliverance from all our miseries, and the most powerful remedies of divine grace. Thus, from this mystery we are to draw lessons of confusion and instruction for ourselves.

Mary, in her conception, was not only free from stain, but moreover was adorned with the most precious graces, so as to appear beautiful and glorious in the eyes of God. And the grace she then received was the seed of the great virtues which she exercised, and the higher graces to which, by the improvement of her first stock, she was afterward raised, during the whole course of her mortal life. By the first graces she was free from all inclination to accursed pride, and from all inordinate self-love, and remained always perfectly empty of herself. This disposition she expressed when honored with the highest graces, and exalted to the most sublime and wonderful spiritual dignity; under which, sinking lower in her own abyss of weakness and nothingness, she sincerely and purely gave all glory to him. She confessed aloud that he chose her, not for any

<sup>1</sup> Ps. i, 7.<sup>2</sup> Cant. vi, 9.<sup>1</sup> Ps. vii, 3.<sup>2</sup> Jer. ix



merit, or any thing he saw in her, but because he would signalize his omnipotence by choosing the weakest and meanest instrument, and because he saw in her the nothingness in which he most fitly exerted and manifested his infinite power and greatness. By a lurking pride we obstruct the designs of the divine mercy in our favor. The vessel of our heart cannot receive the plentiful effusion of divine grace, so long as it is filled with the poison of self-love. The more perfectly it is cleansed and empty, the more it is fitted to receive. As the prophet called for vessels that were empty, that they might be filled with miraculous oil; so must we present to God hearts that are perfectly empty, when we pray that he replenish them with his grace. The exercise of humility, meekness, patience, resignation, obedience, self-denial, rigorous self-examination, compunction, and penance begin the work; but prayer and divine love perfect the cleansing of the fountain from which they spring. Thus are we to attain that purity of heart and affections by which we shall bear some degree of resemblance to the holy Mother of God. This grace we ought earnestly to beg of God, through her intercession, and particularly to commend to him, through her, the preservation of the holy virtue of purity. The venerable and pious John of Avila gives this advice in the following words: "I have particularly seen much profit received, through her means, by persons molested with temptations of the flesh, who recited some prayer in memory of her spotless conception and of that virginal purity with which she conceived the Son of God."

The Immaculate Conception of the holy Mother of God was not only in itself a great and glorious mystery, but likewise joyful to mankind. Certain glimmerings of the benefit of our Redemption had gone before from the fall of Adam in several revelations, types, and figures; in which the distant prospect of this wonderful mercy filled the patriarchs and other saints of the old law with comfort and holy joy. But the conception of Mary displayed the first rays of its approaching light, and may be said to have been its rising morning, or the dawning of its day.\* In this

\* St. Bernard reproves the canons of the church of Lyons, because, by their own private authority, they celebrated a feast of the Immaculate Conception of the Blessed Virgin Mary, without consulting the Roman see (ep. 174). Long before that time this festival was kept with great devotion in the eastern churches; and was a holyday before the emperor Emmanuel Comnenus enforced its observance, about the year 1150 (ap. Balsam. in Nomencl. Photii). George, bishop of Nicomedia, in the reign of Heraclius, calls it a feast of ancient date. Baronius, Benedict XIV, &c., suppose that in the West it was first instituted in England by St. Anselm, about the year 1150. But St. Anselm's letter, on which this opinion is founded, seems not to be genuine. (See Lupus, ad Conc. Mogunt. sub Leone IX, t. 3, p. 497). And Jos. Assemani demonstrates from the marble calendar of Naples,

mystery she appeared pure and glorious, shining among the daughters of Adam as a *lily among thorns*.<sup>1</sup> To her from the moment of her Conception God said: *Thou art all beautiful, my love, and there is no spot in thee*.<sup>2</sup> She was the *enclosed garden*, which the serpent could never enter, and the *sealed fountain* which he never defiled.<sup>3</sup> She was the Throne and the Tabernacle of the true Solomon, and the Ark of the Testament, to contain, not corruptible manna, but the Author of the incorruptible life of our souls. Saluting her with these epithets, in exultation and praise let us sing with the church: "This is the Conception of the glorious Virgin Mary, of the seed of Abraham, sprung from the tribe of Juda, illustrious of the house of David, whose life, by its brightness, illustrated all churches."

### ST. ROMARIC, ABBOT.

RENOUNCING the court of Clotaire II, in which he enjoyed the highest honors and dignities, he sold great part of his estates for the benefit of the poor; and, with the residue, founded two monasteries, one for men, the other for women, at the foot of mount Vosge, now in Lorraine. He took the monastic habit at Luxeu, and procured St. Amatus, a monk of that house, to be appointed first abbot at Remiremont, which was the name of the monastery which he had built. He spent several years under his direction in the same house, to which he removed. Upon the death of St. Amatus he was compelled to take upon him the government of that abbey. The world from which he fled, he viewed at a distance with a pious dread, and in his sanctuary enjoyed that peace which heaven alone can give. The example of his life, and the severity which he used toward himself, were alone a censure of the slothful. Charity, sweetness and humility formed the character of his virtue. Having made it his chief study, during the twenty-six years of his abbacy, to learn to die, he joyfully received the last summons, and departed from this life to a better in 653. His name is inserted in the Gallican and Roman Martyrologies. See his life written by a disciple; and Bulteau.

<sup>1</sup> Cant. xi, 2.    <sup>2</sup> Cant. iv, 7.    <sup>3</sup> Cant. iv, 12.

engraved in the ninth age, that this feast was then kept in that city, and that the church of Naples was the first in the West which adopted it in imitation of the Orientals. Pope Sixtus IV, in 1483, commanded it to be kept a holyday. (See Bened. XIV, De Festis B. Mariæ V, c. 15, p. 348; Jos. Assemani, in Calend. Univ. t. 5, p. 433 ad. p. 462; and Mazocchius, In Vetus Marmoreum Neap. Calendarium).

## DECEMBER IX.

## ST. LEOCADIA, VIRGIN, MARTYR.

A. D. 304.

THE name of St. Leocadia is highly revered in Spain. This holy virgin was a native of Toledo, and was apprehended by an order of Dacian, the cruel governor under Dioclesian, in 304. Her constancy was tried by torments, and she died in prison. For, hearing of the martyrdom of St. Eulalia, she prayed that God would not prolong her exile, but unite her speedily with her holy friend in his glory; in which prayer she happily expired in prison. Three famous churches in Toledo bear her name, and she is honored as principal patroness of that city. In one of those churches most of the councils of Toledo were held; in the fourth of these she is honorably mentioned. Her relics were kept in that church with great respect, till, in the incursions of the Moors, they were conveyed to Oviedo, and some years afterward to the abbey of St. Guislain, near Mons in Hainault. By the procurement of king Philip II, they were translated back to Toledo with great pomp, that king, his son prince Philip, his daughter Elizabeth, and the empress Mary his sister, being present at their solemn reception in the great church there on the 26th of April, 1589.

St. Leocadia, being called to the trial, exerted all heroic Christian virtues, because she had made her whole life an apprenticeship of them, and their practice had been familiar to her. Some people say it was easy for Christians to be totally disengaged from the world, and to give themselves up to prayer and penance when they were daily and hourly expected to be called upon to lay down their lives for Christ. But were we not blinded by the world, and if the enchantment of its follies, the near prospect of eternity, the uncertainty of the hour of our death, and the repeated precepts of Christ were equally the subjects of our meditation, these motives would produce in us the same fervent dispositions which they did in the primitive Christians. How much soever men now-days are strangers to these gospel truths, for want of giving themselves leisure to consider them, Christians are bound to be totally disentangled from worldly affections in order to unite their hearts closely to God, that they may receive the abundant graces and favors which he communicates to souls which open themselves to him. They are bound to renounce sensuality, and the disorders and vanities of the world, and to be animated with a spirit of meekness, peace, patience, charity, and affectionate good-will toward all men, zeal, piety, and devotion. They are bound to be prepared in the disposition of

their hearts to leave all things, and to suffer all things for his love.

## SEVEN MARTYRS AT SAMOSATA.

IN the year 297, the emperor Maximian, returning victorious from the defeat of the Persian army, celebrated the quinquennial games at Samosata, the capital of Syria Comagene, upon the banks of the Euphrates. On this occasion, he commanded all the inhabitants to repair to the temple of fortune, situate in the middle of the city, to assist at the solemn supplications and sacrifices which were there to be made to the gods. The whole town echoed with the sound of trumpets, and was infected with the smell of victims and incense. Hipparchus and Philotheus, persons for birth and fortune of the first rank in the city, had some time before embraced the Christian faith. In a secret closet in the house of Hipparchus, upon the eastern wall, they had made an image of the cross, before which, with their faces turned to the east, they adored the Lord Jesus Christ seven times a-day. Five intimate friends, much younger in years, named James, Paragrus, Habibus, Romanus, and Lollianus, coming to visit them at the ninth hour, or three in the afternoon, found them in this private chamber praying before the cross, and asked them why they were in mourning, and prayed at home, at a time when, by the emperor's orders, all the gods of the whole city had been transported into the temple of fortune, and all persons were commanded to assemble there to pray. They answered that they adored the Maker of the world. James said: "Do you take that cross for the maker of the world! For I see it is adored by you." Hipparchus answered: "Him we adore who hung upon the cross. Him we confess to be God, and the Son of God begotten, not made, co-essential with the Father, by whose deity we believe this whole world is created, preserved, and governed. It is now the third year since we were baptized in the name of the Father, and of the Son, and of the Holy Ghost, by James, a priest of the true faith, who since has never intermitted from time to time to give us the Body and Blood of Christ. We therefore think it unlawful for us during these three days to stir out of doors; for we abhor the smell of victims with which the whole city is infected." After much discourse together, the five young noblemen declared they desired to be baptized, but feared the severity of the laws, saying these two were protected by their dignities in the magistracy and their favor at court; but that, as for themselves, they were young and without protection. Hipparchus and Philotheus said: "The earthen vessel or brick is but dirt till it be tempered with clay and has passed the fire." And they discoursed so well on martyrdom, and on the contempt of the world,

which faith inspireth, that the five young men desired to be baptized, and to bear the badge of Christ, confessing that when they first saw their two friends at prayer before the cross, they felt an unusual fire glowing within their breasts. Hipparchus and Philotheus at first advised them to defer their baptism, but at length, pleased with their ardor, they despatched a messenger to the priest James, with a letter sealed with their own seal, the contents of which were as follows: "Be pleased to come to us as soon as possible, and bring with you a vessel of water, a host, and a horn of oil for anointing. Your presence is earnestly desired by certain tender sheep which are come over to our fold, and are impatient that its mark be set upon them." James forthwith covered the sacred utensils with his cloak, and coming to the house, found the seven blessed men on their knees at prayer. Saluting them, he said: "Peace be with you, servants of Jesus Christ who was crucified for his creatures." They all arose, and James, Paragrus, Habibus, Romanus, and Lollianus fell at his feet and said: "Have pity on us, and give us the mark of Christ, whom you adore." He asked them if they were ready to suffer tribulation and torments for Christ, who suffered first for them. They answered with one voice, that nothing should ever be able to separate them from the love of God which is in Christ Jesus. He then bade them join him in prayer. When they had prayed together on their knees for the space of an hour, the priest rose up, and saluting them said: "The grace of our Lord Jesus Christ be with you all." When they had made a confession of their faith, and abjured idolatry, he baptized them, and immediately gave them the Body and Blood of Christ. This being done, he took up the sacred utensils, and, covering them with his cloak, made haste home, fearing lest the pagans should discover them together; for the priest was an old man in a mean ragged garment; and Hipparchus and Philotheus were men of the first rank, and enjoyed posts of great honor, and the other five were illustrious for their birth.

On the third day of the festival, the emperor inquired whether none among the magistrates contemned the gods, and whether they had all performed the duty of sacrificing on this public occasion. He was answered that Hipparchus and Philotheus had for three years past constantly absented themselves from the public worship of the gods. Hereupon the emperor gave orders that they should be conducted to the temple of fortune, and compelled to offer sacrifice. The messengers, coming to the house of Hipparchus, found the seven above-mentioned assembled together; but at first apprehended only Hipparchus and Philotheus. The emperor asked them why they contemned both him and the immortal gods? Hipparchus said: "I blush to hear wood and stones called gods." The

emperor commanded that he should receive fifty stripes with whips loaded with leaden plummets, on the back, and then be confined in a dark dungeon. Philotheus being presented before him, the emperor promised to make him prætor, and to bestow on him other preferments if he complied. The confessor replied that honors upon such terms would be an ignominy, and that he esteemed disgrace suffered for Christ the greatest of all honors. He then began to explain the creation of the world, and spoke with great eloquence. The emperor interrupted him, saying he saw that he was a man of learning, and that he would not put him to the torture, hoping that his own reason would convince him of his errors. But he gave orders that he should be put in irons, and confined in a separate dungeon from that in which Hipparchus was detained. In the mean time an order was sent to seize the other five that were found with them. The emperor put them in mind that they were in the flower of their age, and exhorted them not to despise the blessings of life. They answered that faith in Christ is preferable to life, adding, that no treacherous artifices should draw them from their duty to God; "Especially," said they, "as we carry in our bodies the Body and Blood of Christ. Our bodies are consecrated by the touch of his Body; nor ought bodies which have been made holy, to be prostituted, by offering an outrageous affront to the dignity to which they have been raised." The emperor entreated them to have pity on their youth, and not throw away their lives, swearing by the gods, that, if they persisted in their obstinacy, they should be unmercifully beaten, and should miserably perish. He repeated, that they should be crucified like their master. Their answer was, that they were not affrighted with torments. The emperor ordered that they should be chained, and kept in separate dungeons, without meat or drink, till the festival should be over.

The solemnity which was celebrated for several days in honor of the gods, being concluded, the emperor caused a tribunal to be erected without the walls of the city, in a meadow near the banks of the Euphrates, and the fields thereabouts were covered with rich hangings like tents. Maximian having taken his seat, by his order the confessors were brought before him. The two old magistrates were first led by chains thrown about their necks; the other five followed them, all having their hands tied behind their backs. Upon their peremptory refusal to offer sacrifice, they were all stretched upon the rack, and each received twenty stripes upon his back, and was then scourged with thongs upon the breast and belly. This being done, they were carried back each to his own dungeon, with strict orders that no one should be allowed to see them, or send them any thing to comfort or support them, and that they should be furnished by their keepers

with just so much coarse bread as would keep them alive. In this condition they lay from the 15th of April to the 25th of June. Then they were again brought before the emperor, but looked more like carcasses than living men. He told them, that if they would comply, he would cause the hair to be shorn, and would have them washed in the bath, carried to the palace, and reestablished in their dignities. They all prayed that he would not seek to draw them from the way which Jesus Christ had opened to them. The emperor, whose eyes sparkled with fury upon hearing this answer, said: "Wretches, you seek death. Your desire is granted, that you may at length cease to insult the gods." He then commanded that cords should be put across their mouths, and bound round them, and that they should be crucified. The cords were immediately put in their mouths, and fastened tight about their bodies, so that they could only mutter broken words, and not speak distinctly. In this condition, however, they returned thanks to God, and encouraged one another, rejoicing that they were leaving this miserable world, to go to God, the Lord Jesus Christ, and the Holy Ghost. They were immediately hurried toward the tetradian, the common place of execution, at some distance from the city, and were followed by a long train of relations, friends, servants, and others, who filled the fields in the way, and rent the air with their lamentations. In the mean time the lords of that territory, Tiberianus, Gallus, Longinianus, Felicianus, Proclus, Cosmianus, Mascolianus, and Priscus, to whom, by an imperial writ, the government of the city was committed, waited on the emperor in a body, and represented to him that a great multitude of citizens followed the prisoners all in tears, grieved to see seven princes of their country led chained to a cruel and ignominious death; they alleged that Hipparchus and Philotheus were their colleagues in the magistracy, who ought to settle their accounts, and the public affairs which had been left in their hands, that the other five were senators of their city, who ought to be allowed at least to make their wills; they therefore begged that some respite might be granted them. The emperor readily assented, and gave order that the martyrs should be put into the hands of these magistrates for the aforesaid purposes. The magistrates led them into the porch of the circus, and having taken the cords from their mouths, privately said to them: "We obtained this liberty under pretence of settling with you the public accounts, and civil affairs; but in reality to have the favor of speaking to you in private, begging your intercession with God, for whom you die, and desiring your blessing for this city and ourselves." The martyrs gave their blessing, and harangued the people that were assembled. The emperor was informed, and sent a reprimand to the ma-

gistrates for suffering the martyrs to speak to the people. Their excuse was, that they durst not forbid it for fear of a tumult.

The emperor ascending his tribunal, would again see the martyrs; but found their resolution unshaken. He therefore ordered seven crosses to be erected over-against the gate of the city, and again conjured Hipparchus to obey. The venerable old man, laying his hand upon his bald head, said: "As this, according to the course of nature, cannot be again covered with hair, so never shall I change or conform to your will in this point." Maximian commanded a goat's skin to be fastened with sharp nails upon his head; then jeering, said: "See, your bald pate is now covered with hair; sacrifice, therefore, according to the terms of your own condition." The martyrs were hoisted on their crosses; and at noon several ladies came out of the city, and having bribed the guards with money, obtained leave to wipe the faces of the martyrs, and to receive their blood with sponges and linen cloths. Hipparchus died on the cross in a short time. James, Romanus, and Lollianus expired the next day, being stabbed by the soldiers whilst they hung on their crosses. Philotheus, Habibus, and Paragrus were taken down from their crosses whilst they were living. The emperor being informed that they were yet alive, commanded huge nails to be driven into their heads. This was executed with such cruelty that their brains were thrust out through their noses and mouths. Maximian ordered that their bodies should be dragged by the feet, and thrown into the Euphrates. But Bassus, a rich Christian, redeemed them privately of the guards for seven hundred denarij, and buried them in the night at his farm in the country. The Acts of their martyrdom were compiled by a priest, who says he was present in a mean garb when the holy martyrs gave their blessing to their citizens. See these authentic Acts, written by the priest who was eye-witness to their sufferings, published in Chaldaeic by Steph. Assemani, Act. Mart. t. 2, p. 123.

#### ST. WULFHILDE, V. ABBESS.

THIS noble lady learned from her infancy to despise all earthly things, and to love and esteem only those which are heavenly; and was placed young by her parents in the monastery of Winchester. King Edgar became enamored of her; but she rejected his great offers, entreaties, ensnaring presents, and messages, knowing that virtue is not to be secured but by watching against the most distant sight, and the most subtle and disguised approaches of an enemy. An aunt of the virgin suffered herself to be gained by the king, and, feigning herself sick, sent for Wulfhilde out of her monastery to come to her. The virgin was scarce arrived at her

nouse but the king came upon her, hoping to overcome her resolution. But alarmed beyond measure at the danger, she violently broke out of the house, leaving part of her sleeve in the hands of the king, who attempted to hold her, and, running to the church, held the altar, imploring the divine protection with many tears. It had long been her desire to consecrate herself to her heavenly spouse in a religious state. The horror and dread of the danger to which her soul had been exposed in this temptation, was a spur to her in the pursuit of virtue, and she completed the entire sacrifice of herself to God with the fervor of a saint. The king was overcome by her constancy, and afterward nominated her abbess of Barking, on which house he bestowed many fair possessions. Wulfhilde settled upon it twenty villages of her own patrimony; and founded another monastery at Horton in Dorsetshire. Both these houses she governed with great sanctity and prudence, lived in great austerity, and was a model of charity, devotion, meekness, and humility. Her inflexible virtue excited the jealousy of queen Elflède, by whom she was ejected out of her monasteries. But she was restored with honor, and died about the year 990, in the reign of Etheldred II. Many miracles were wrought at her tomb, as William of Malmesbury and others assure us. St. Edilburge, St. Wulfhilde, and St. Hildelide were much honored by our English ancestors, and their relics esteemed the greatest treasure of the abbey of Barking; in which St. Erkonwald, the founder, made his sister St. Edilburge, the first abbess, but gave her St. Hildelide for her assistant, whom he called over from France, where she had made her religious profession, though an English lady by birth.\* As she was the directress of Edilburge, during her life, so she succeeded her in the government of this monastery after her death, and is named in the English Calendars on the 24th of March.<sup>1</sup> On St. Wulfhilde, see William of Malmesbury, l. 2 Pontif; and her life in Capgrave, and in John of Tinmouth.†

<sup>1</sup> Bede, Hist. l. 4, c. 10.

\* Du Plessis imagines Trithemius and others who mentioned St. Hildelide, abbess, among the saints who flourished at Faremoutier, mistook this name for St. Hilda, though she never was there. It is true that St. Hildelide was never abbess at Faremoutier, but at Barking in England. But she had unquestionably lived at Faremoutier or at Chelles, before she came to Barking. (See Bede, l. 4, c. 10; Du Plessis, Hist. de l'Egl. de Meaux, l. 1, n. 84).

† John of Tinmouth, monk of Saint Alban's, flourished in 1370, and compiled the lives of one hundred and fifty-seven British, English, Scottish, and Irish saints. His Sanctilogium is extant MS. in the Lambeth Library, quoted by Wharton (*Anglia Sacra*, t. 2, p. 75, &c.); also in the Cottonian Library; but this copy is so much damaged by the conflagration of an adjoining house, next the wall of the library, when it was kept at Westminster, that the leaves are glued together. By the me-

## DECEMBER X.

## ST. MELCHIADES, POPE.

From Eus. l. 9, c. 9; St. Optat. l. 1; St. Aug. See Tillemont.

A. D. 314.

MELCHIADES, or MILTIADES, succeeded Eusebius in the see of Rome, being chosen on the 2d of July, 311, in the reign of Maxentius. Constantine vanquished that tyrant on the 28th of October in 312, and soon after issued edicts, by which he allowed Christians the free exercise of their religion, and the liberty of building churches. To pacify the minds of the pagans, who were uneasy at this innovation, when he arrived at Milan in the beginning of the year 313, he, by a second edict, ensured to all religions except heresies, liberty of conscience. Among the first laws which he enacted in favor of Christians, he passed one to exempt the clergy from the burden of civil offices. He obliged all his soldiers to repeat on Sundays a prayer addressed to the one only God; and no idolater could scruple at such a practice. He abolished the pagan festivals and mysteries in which lewdness had a share. Unnatural impurity being almost unrestrained among the heathens, the Romans, when luxury and debauchery were arrived at the highest pitch among them, began to shun marriage, that they might be more at liberty to follow their passions. Whereupon Augustus was obliged by laws to encourage and to command all men to marry, inflicting heavy penalties on the disobedient.<sup>1</sup> The abuses being restrained by the Christian religion more effectually than they could have been by human laws, Constantine, in favor of celibacy, repealed the Poppæan law. This emperor also made a law to punish adultery with death.<sup>2</sup> The good pope rejoiced exceedingly at the prosperity of God's house, and, by his zealous labors, very much extended its pale; but he had the affliction to see it torn by an intestine division, in the Donatist schism, which blazed with great fury in Africa. Mensurius, bishop of Carthage, being falsely accused of having delivered up the sacred scriptures to be burnt in the time of the persecution, Donatus, bishop of Casa-nigra in Nu-

<sup>1</sup> See his *Lex Julia*, and *Lex Poppæa*.

<sup>2</sup> See Gothofred, ad *Cod. Theod. l. xi, tit. 36*.

thods which are used at the Vatican library and at Herculaneum, to unfold MSS. which are worn with age, and in which the leaves adhere together, several of these endamaged MS. books might probably be again made useful. John Capgrave, in his *Legenda Sanctorum Angliæ*, printed at London in 1516, collected one hundred and sixty-eight lives of saints, all which, except fourteen, he copied verbatim from John of Tinmouth, says Leland in *Joan. Tinmouthensi*; yet in Tinmouth several things occur which are not found in Capgrave.

midia, most unreasonably separated himself from his communion, and continued his schism when Cecilian had succeeded Mensurius in the see of Carthage, and was joined by many jealous enemies of that good prelate, especially by the powerful lady Lucilla, who was personally piqued against Cecilian whilst he was deacon of that church. The schismatics appealed to Constantine, who was then in Gaul, and entreated him to commission three Gaulish bishops, whom they specified, to judge their cause against Cecilian. The emperor granted them these judges they demanded, but ordered the aforesaid bishops to repair to Rome, by letter entreating pope Melchiades to examine into the controversy, together with these Gaulish bishops, and to decide it according to justice and equity. The emperor left to the bishops the decision of this affair, because it regarded a bishop.<sup>1</sup> Pope Melchiades opened a council in the Lateran palace on the 2d of October, 313, at which both Cecilian and Donatus of Casa-nigra were present; and the former was pronounced by the pope and his council innocent of the whole charge that was brought against him. Donatus of Casa-nigra was the only person who was condemned on that occasion; the other bishops who had adhered to him were allowed to keep their sees upon their renouncing the schism. St. Austin, speaking of the moderation which the pope used, calls him an excellent man, a true son of peace, and a true father of Christians. Yet the Donatists, after his death, had recourse to their usual arms of slander to asperse his character, and pretended that this pope had delivered the scriptures into the hands of the persecutors; which St. Austin calls a groundless and malicious calumny. St. Melchiades died on the 10th of January, 314, having sat two years, six months, and eight days, and was buried on the Appian road, in the cemetery of Calixtus; is named in the Roman Martyrology, and in those of Bede, Ado, Usuard, &c. In some calendars he is styled a martyr, doubtless on account of his sufferings in preceding persecutions.

This holy pope saw a door opened by the peace of the church to the conversion of many, and he rejoiced at the triumph of the cross of Christ. But with worldly prosperity a worldly spirit too often broke into the sanctuary itself; insomuch that the zealous pastor had sometimes reason to complain, with Isaiah, *Thou hast multiplied the nation, and hast not increased my joy.*<sup>2</sup> Under the pressures of severe persecution, the true spirit of our holy religion was maintained in many among its professors during the first ages; yet, amidst the most holy examples, and under the influence of the strongest motives and

helps, avarice and ambition insinuated themselves into the hearts of some, who, by the abuse of the greatest graces, became of all others the most abandoned to wickedness; witness Judas the apostate in the college of the apostles; also several amongst the disciples of the primitive saints, as Simon Magus, Paul of Samosata, and others. But with temporal honors and affluence, the love of the world, though most severely condemned by Christ, as the capital enemy to his grace and holy love, and the source of all vicious passions, crept into the hearts of many, to the utter extinction of the Christian spirit in their souls. This, indeed, reigns and always will reign, in a great number of chosen souls, whose lives are often hidden from the world, but in whom God will always provide for his honor faithful servants on earth, who will praise him in spirit and truth. But so deplorable are the overflowings of sensuality, avarice, and ambition, and such the lukewarmness and spiritual insensibility which have taken root in the hearts of many Christians, that the torrent of evil example and a worldly spirit ought to fill every one with alarms, and oblige every one to hold fast, and be infinitely upon his guard that he be not carried away by it. It is not the crowd that we are to follow, but the gospel; and though temporal goods and prosperity are a blessing, they ought extremely to rouse our attention, excite our watchfulness, and inspire us with fear, being fraught with snares, and, by the abuse which is frequently made of them, the ruin of virtue.

#### ST. EULALIA, V. M.

PRUDENTIUS\* has celebrated the triumph of this holy virgin, who was a native of Merida,

\* AURELIUS PRUDENTIUS CLEMENS, the glory of the ancient Christian poets, was born in Spain in 348 (Præf. in hymn. in Cathemer. p. 1), not at Saragossa, as Ceillier and some others mistake, though he resided there some time in quality of governor), but at Calahorra, in Old Castile (Hymn 1, De Cor. p. 116; et hymn. 18, v. 31). After his childhood, he studied eloquence under a celebrated rhetorician, and, according to the custom of the schools in that age, learned to declaim upon all sorts of subjects, and, by pleading, to make a bad cause appear good; which kind of exercises he afterward severely condemned and repented of, as an art of disguising the truth, and of lying. Isocrates's panegyrics on Helena and Busiris, show this custom to have been ancient in the schools of rhetoricians; and Cicero mentions several instances of Georgias, &c. (In Bruto, De Orat. § 8). Prudentius deplores still more bitterly other irregularities into which he had been betrayed in his youth (Præf. in Cathem.; et hymn. 9, de Sanc. Calagurit.). He was made twice governor of provinces and cities in Spain; after which he tells us (Præf. in Cathem.) that the clemency of the prince Theodosius I or Honorius raised him to the highest honors, and, calling him to court, placed him in rank and dignity next his own person; by which is generally understood that he was created prefect of the prætorium. In this distracted station he

<sup>1</sup> S. Aug. ep. 105, p. 299; et ep. 43, p. 94; et in Brevic. Collat. die 3, c. 12 et 17; Eus. l. 10, c. 5; S. Optat. l. 1, p. 44.

<sup>2</sup> Isa. ix, 3.

then the capital city of Lusitania in Spain, now a declining town in Estremadura, the archiepiscopal dignity having been translated to Compostella. Eulalia, descended from one

of the best families in Spain, was educated in the Christian religion, and in sentiments of perfect piety, from her infancy distinguished herself by an admirable sweetness of temper,

suffered violent conflicts in his soul, being sometimes full of fervor, and earnestly desiring to serve God; at other times, cooled by the dissipation of the world and the corruption of his own heart (Psych. sub finem, v. 898, &c.). But when he had devoted himself with his whole heart to the divine service, God became all his joy, he found no sweetness but in him, no comfort or delight but in his Saviour. "Thou art," says he, "the charming beauty, with whose chaste love I burn, and in whom I find true and sovereign pleasure" (Apoth. Carm. 4). When he quitted his employments, in order to renounce the world, in the vigor of his age, he took a journey to Rome about the year 405, and, passing through Imola, embraced and watered with his tears the tomb of St. Cassian, in bitter compunction for his sins (De Cor. hymn. 19, de S. Cassiano). At Rome he saw an infinite number of tombs of martyrs, at which he prayed for the healing of the spiritual wounds of his soul (De Cor. hymn. 12, de S. Hippolyto, &c.). He passed there the feast of SS. Peter and Paul (ib.), and, returning into Spain, there led a retired life, and consecrated his leisure hours to the composition of sacred poems; for he wrote only on religious subjects, on which all his thoughts were employed. He has always been esteemed the most learned of the Christian poets. Sidonius Apollinaris (l. 2, ep. 9) compares his lyrics to the odes of Horace, who (if Phædrus be joined with him) is the sweetest, smoothest, most polished, and elegant writer, not only of the poets, but of all the classics. No verses in Horace or any other poet seem superior to the stanzas which compose the hymns on the Holy Innocents in the office of the church, which are taken from Prudentius on the Epiphany (Cathemer. hymno 12); nothing can be finer than the similes and other figures, *Salvete flores*, &c.; nothing softer or more beautiful than the expressions, *Palmæ et coronis ludilis*, &c. The hymns *Nox et tenebræ et nubila*, and *Lux ecce surgit aurea*, &c. in the church office, are almost copied from our poet's Morning Hymn (Cathemer. hymno 2). His erudition is displayed in his books against Symmachus; and his genius shines in the majesty, fire, and elegance of his verses, especially his lyrics. Yet he is sometimes careless and incorrect in his versification; and the vigor of his spirit, sentiment, and fancy sometimes flags. Also the Latin language having in this time degenerated from its purity, he deviates from the standard of the Augustan age in certain phrases, and in the accents and quantities of certain words. This defect is not less remarkable in Juvencus, the Spanish priest, author of the poem on the Life of Christ, in the reign of Constantine the Great, whose verses are also too naked of ornaments and elevation, the soul of poetry.

SEDULIUS, a priest (according to some a bishop) in Italy, wrote a paschal poem on the miracles of Christ, and some other pious compositions, and flourished under Theodosius the Great; he is commended for correctness and purity of language, and for strength and majesty of style; yet falls short of Prudentius. The Latin church has inserted in the office for Christmas-day and the Epiphany, hymns extracted from one of Sedulius's poems; and Bede ascribes to him the hymn *Asolis ortus cardine*, &c. According to Trithemius and others, Sedulius was a Scot from Ireland, an eminent poet, orator, and divine; who, for the love of learning, left his native country, travelled into France, Italy, and Asia, and at length came to be in high esteem at Rome for his great accomplishments (Trithem. De Script. Eccl. p. 227; Sixt. Sen. Bibl. sacr.). This is also supported by Usher and the Irish writers. (See Antiq. Brit. c. 16; Colgan, Act. SS. p. 320; Ware's

Writers, p. 7, &c.). He is not to be confounded with another Sedulius, called the *Younger*, who lived in the eighth century, wrote on St. Paul's epistles, and was present at a council held in Rome by pope Gregory II. He was afterward made a bishop in Spain, where it is said he wrote a history of the ancient Irish. Harris and others tell us that his MS. written on parchment in the Gothic character, was in the possession of Sir John Higgins, counsellor of state and first physician of Philip V. (See Usher, loc. cit.; Ware, p. 47, &c.; also Ceillier, t. 10, p. 632).

Prudentius, in his *Psychomachia*, or Combat of the soul against vice, celebrates the victory of faith over infidelity, of purity over lust, of patience over anger, of pride over humility, of temperance over gluttony, of almsdeeds over covetousness, and of concord over enmity. His *Cathemerinon* (or book of hymns for every day) consists of hymns of prayer and praise for different times of the day, *viz.* for morning, night, before and after meals, fast days, after fast days, for Christmas, Epiphany, the lighting of a candle, funerals, &c. *Apotheoses* is the title which Prudentius gave to his poem in defence of the Deity and the divine attributes. It is a confutation of the idolaters, and of the principal heresies which erred chiefly concerning the godhead, Christ, and the resurrection. Against the Marcionites, who established an evil first principle, he composed his *Amartigenia*, or book on the birth or origin of sin, which he shows to spring from the perversity of the will of a free creature. In the close of this book he makes a humble confession that he deserved all manner of chastisements from a just God, and earnestly prays for mercy, and that, whilst others are called to high crowns of glory, he may be purified by the mildest punishment.

Symmachus, in his petition for the restoration of the idol of victory, presented successively to Gratian, Valentinian II, and Theodosius, in 382, 384, and 388, had failed of success, his design being always defeated by the zeal of St. Ambrose. The army of Honorius, commanded by Stilico, in 403, vanquished Alaric the Goth, near Pollentia, in Liguria; the Roman soldiers began the battle by making the sign of the cross on their foreheads, and the ensign of Christ (that is, the figure of the cross, on the first banner) was carried before the legions (Prudent. l. 2 adv. Symmachum, p. 710). Our poet took hence occasion to write two books against Symmachus, which are a spirited, learned, and elegant confutation of idolatry. In the conclusion, he exhorts Honorius to abolish the combats of the gladiators, and not suffer crimes and murders to serve for pastime and pleasure; as his father Theodosius had forbid the less criminal combats of bulls. Honorius soon after effectually put an end to those inhuman diversions. The *Enchiridion* of Prudentius is an abridgment of the sacred history in verse, which had before been the subject of the poems of Juvencus and Sedulius.

The most famous work of Prudentius is his book *Περὶ στεφανῶν*, or On the crowns of martyrs, consisting of fourteen hymns. Le Clerc, the learned French Protestant critic (p. 310) makes the following observation on this work: "It clearly appears from several places in these hymns that Christians prayed to martyrs at that time, and believed that they were appointed patrons of some places of God. Certain Protestant writers, who fancy that the tradition of the four or five first centuries ought to be joined with the scripture, have denied that the saints were prayed to in the fourth century. But they should not have framed a notional system before they were well instructed in facts, since they may be convinced of this by several places

modesty, and devotion, showed a great love of the holy state of virginity, and by her seriousness and her contempt of dress, ornaments, diversions, and worldly company, gave early proofs of her sincere desire to lead on earth a heavenly life. Her heart was raised above the world before she was thought capable of knowing it, so that its amusements, which usually fill the minds of young persons, had no charms for her, and every day of her life made an addition to her virtues.

She was but twelve years old when the bloody edicts of Dioclesian were issued, by which it was ordered that all persons, without exception of age, sex, or profession, should be compelled to offer sacrifice to the gods of the empire. Eulalia, young as she was, took the publication of this order for the signal of battle; but her mother, observing her impatient ardor for martyrdom, carried her into the country. The saint found means to make her escape by night, and, after much fatigue, arrived at Merida before break of day. As soon as the court sat, the same morning, she presented herself before the cruel judge, whose name was Dacianus, and reproached him with impiety in attempting to destroy souls, by compelling them to renounce the only true God. The governor commanded her to be seized, and, first employing caresses, represented to her the advantages which her birth, youth, and fortune gave her in the world, and the grief which her disobedience would bring to her parents. Then he had recourse to threats, and caused the most dreadful instruments of torture to be placed

out of Prudentius. Thus, in the first hymn, which is in praise of two martyrs of Calahorra, he says (v. 10): *Exteri necnon et orbis, &c.* "Strangers come hither in crowds, because fame has published through the whole world that the patrons of the world (patronos mundi) are here, whose favor may be sought by prayers. Nobody ever offered here pure supplications in vain. Whoever came to pray to them, perceiving all his holy requests were granted him, went away full of joy, having wiped away his tears. These martyrs are so solicitous to intercede for us, that they suffer not that they should be prayed to in vain. Whether it be done with a loud or a low voice, they hear it, and report it to the ears of the Eternal King. Thence plentiful gifts flow bountifully from the fountain itself on the earth;—Christ never denied any thing to his martyrs." Those who desire more proofs," says Le Clerc, "need only read hymn ii, v. 457; iii, 311; iv, 175, 196; v, 545; ix, 97; x, 139; xiv, 124;" the works of St. Paulinus, St. Ambrose, St. Jerom, St. Austin, St. Basil, St. Chrysostom, &c. demonstrate this to have been the doctrine and practice of the church in the fourth and fifth ages. Le Clerc also takes notice that Prudentius complains that time and the malice of the idolaters had destroyed abundance of Acts of martyrs (hymn i, v. 73) and that he testifies Rome was full of the tombs of martyrs (hymn ii, v. 541; hymn xi, v. 158). The same critic observes (p. 316) that the custom of filling churches with images was practised in Italy in Prudentius's time, as is clear from his hymn ix, on St. Cassian (v. 9), and hymn xi, on St. Hippolytus (v. 123). On this latter passage Le Clerc makes the following remark: "It ought to be observed that upon that grave there was a table, or an altar, on which they celebrated the eucharist,

before her eyes, saying to her: "All this you shall escape if you will but touch a little salt and frankincense with the tip of your finger." Provoked at these seducing flatteries, she threw down the idol, trampled upon the cake which was laid for the sacrifice, and, as Prudentius relates, spat at the judge; an action only to be excused by her youth and inattention under the influence of a warm zeal, and fear of the snares which were laid for her. At the judge's order, two executioners began to tear her tender sides with iron hooks, so as to leave the very bones bare. In the mean time, she called the strokes so many trophies of Christ. Next lighted torches were applied to her breasts and sides; under which torment, instead of groans, nothing was heard from her mouth but thanksgivings. The fire at length catching her hair, surrounded her head and face, and the saint was stifled by the smoke and flame. Prudentius tells us that a white dove seemed to come out of her mouth, and to wing its way upward when the holy martyr expired; at which prodigy the executioners were so much terrified that they fled and left the body. A great snow that fell covered it and the whole forum where it lay; which circumstance shows that the holy martyr suffered in winter. The treasure of her relics was carefully entombed by the Christians near the place of her martyrdom; afterward a stately church was erected on the spot, and the relics were covered by the altar which was raised over them, before Prudentius wrote his hymn on the holy martyr in the fourth century. He assures us that "pilgrims came to venerate

(v. 170); so that the image was placed precisely upon the altar where they are wont to place images now in the church of Rome" (Lives of Primitive Fathers, in Prudentius, p. 316, 317).

Prudentius mentions with great respect the sign of the cross, the frequent use of which he strongly recommends, as chasing away infernal fiends (Cath. hym. vi, 129, 133, &c.). In describing the labarum, or military ensign, instituted by Constantine, he mentions that a cross was wrought in the banner, or painted upon the flag or streamer, and also that a figure of the cross in solid gold was set upon the shaft (in Symmach. l. 1, 466, 488). The best editions of Prudentius's works are those of Weitzius, Nich. Heinsius, Cellarius, Elzevir, and F. Chamillard, for the use of the dauphin of France.

The most perfect sentiments of Christian virtue are expressed in his poems; and Erasmus declares that, for the sanctity and sacred erudition which are displayed in his writings, he deserves to be ranked among the gravest doctors of the church. Prudentius wrote his *Cathemerinon* in the fifty-seventh year of his age, as he declares in his preface; in which he enumerates all his other works, except the *Enchiridion*. How long he survived is uncertain. Ecclesiastical writers and some compilers of the lives of saints, give him the title of saint, though his name occurs not in the Martyrologies. (See his works; and the notes collected by Weitzius, Cellarius, and F. Chamillard; also his life compiled by Aldus Minutius, George Fabricius, Le Clerc amongst his *Primitive Fathers*, p. 281; Baillet, 25th August; Ceillier, t. 17, p. 66). He is not to be confounded with St. Prudentius, bishop of Troyes, who died in 861, and is honored on the 6th of April.



her bones; and that she, near the throne of God, beholds them, and, being made propitious by hymns, protects her clients." Her relics are kept with great veneration at Oviedo, where she is honored as patroness. The Roman Martyrology mentions her name on the 10th of December. See Prudentius, *De Cor. hymno* 9, aliàs 3, de *S. Eulaliâ*; and *F. Thomas ab Incarnatione, Hist. Ecclesiæ Lusitanæ, sæc. 4, c. 6, p. 217.\**

Another *ST. EULALIA*, V. M. at Barcelona, is mentioned by *Ado, Usuard, &c.* but we have no authentic Acts of her martyrdom.

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## DECEMBER XI.

### ST. DAMASUS, POPE, C.

From his works; *St. Jerom; Rufin; and Anastasius*, in the *Pontifical*. See *Tillemont*, t. 8, p. 386; *Ceillier*, t. 6, p. 455; *Abbate Anton. Merenda*, in the new edition of this pope's works, which he published at Rome, in folio, anno 1754, in which he gives the life of this pope in annals.

A. D. 384.

**POPE DAMASUS** is said in the *Pontifical* to have been a Spaniard; which may be true of his extraction; but *Tillemont* and *Merenda* show that he seems to have been born at Rome. His father, whose name was Antony, either after the death of his wife, or by her free consent, engaged himself in an ecclesiastical state, and was successively reader, deacon, and priest of the title or parish church of *St. Laurence* in Rome. *Damasus* served in the sacred ministry in the same church, and always lived in a perfect state of continence, as *St. Jerom* assures us. When *Liberius* was banished by *Constantius* to *Berœa*, in 355, he was archdeacon of the Roman church, and attended him into exile, but immediately returned to Rome. *Liberius* at length was prevailed upon to sign a confession of faith in which the word *consubstantial* was omitted. After his return from banishment, he constantly held communion with *Saint Athanasius*, as is clear from that holy man's letter to the bishops of *Egypt*, in 360.

\* The lessons of the church of *Oviedo*, and the *Acts* of *St. Eulalia's* martyrdom say she was only twelve years old, and that another holy virgin, named *Julia*, suffered with her; also that she suffered torments and death under *Calpurnianus*, *Dacian's* lieutenant at *Merida*. Some object, that only the proconsul could pronounce a capital sentence, as the emperor *Constantius* declares (*Leg. unica, cod. de offic. Procons. et Legat.*), and as the lawyer *Venuleius Saturninus* shows (*Leg. 11, ff. de officio Procons. et Legati*). But the lawyers *Paulus* and *Pomponius* tell us that proconsuls could, by a special mandate and commission, delegate to a lieutenant such a jurisdiction (*Leg. 12 et 13. de officio Procons.*)

He condemned and annulled the decrees of the council of *Rimini*, by a letter which he wrote to those bishops, mentioned by *Siricius*.<sup>1</sup> *Liberius*, after this, lay hid some time in the vaults of the cemeteries, for fear of the persecutors, as we learn from *Sozomen*,<sup>2</sup> *Prosper*, in his chronicle,<sup>3</sup> *Lucifer* of *Cagliari*,<sup>4</sup> and *Anastasius*, in the life of pope *Julius*. Thus he repaired the fault which he had committed by his subscription. All this time *Damasus* had a great share in the government of the church, and doubtless animated the zeal of the pope.

*Liberius* died on the 24th of September 366, and *Damasus*, who was then sixty years old, was chosen bishop of Rome, and ordained in the basilic of *Lucina*, otherwise called *St. Laurence's*, which title he bore before his pontificate. Soon after, *Ursinus*, called by some moderns *Ursicinus*, who could not bear that *St. Damasus* should be preferred before him, got together a crowd of disorderly and seditious people in the church of *Sicin*, commonly called the *Liberian basilic*, now *St. Mary Major*, and persuaded *Paul*, bishop of *Tibur* (now *Tivoli*), a dull ignorant man, to ordain him bishop of Rome, contrary to the ancient canons, which require three bishops for the ordination of a bishop; and to the ancient custom of the Roman church, whose bishop was to be consecrated by the bishop of *Ostia*, as *Baronius* and *Tillemont* observe. *Juventius*, prefect of Rome, banished *Ursinus*, and some others of his party. Seven priests who adhered to him were seized, to be carried into exile; but were rescued by their partisans, and carried to the *Liberian basilic*. The people that sided with *Damasus* came together with swords and clubs, besieged the basilic, to deliver these men up to the prefect, and a fight ensued, in which one hundred and thirty-seven persons were killed, as *Ammianus Marcellinus*<sup>5</sup> and *St. Austin* relate.<sup>6</sup> In September, the following year, 367, the emperor *Valentinian* allowed *Ursinus* to return to Rome; but, on account of new tumults, in November banished him again, with seven accomplices, into *Gaul*. The schismatics still kept possession of a church, probably that of *St. Agnes* without the walls, and held assemblies in the cemeteries. But *Valentinian* sent an order for that church to be put into the hands of *Damasus*; and *Maximin*, a magistrate of the city, a man naturally inclined to cruelty, put several schismatics to the torture. *Rufin* clears *Damasus* of any way concurring to, or approving of such barbarous proceedings, and the schismatics fell into the snare they had laid

<sup>1</sup> *Siricius*, ep. ad *Himer. Terrac.*

<sup>2</sup> *Soz.* l. 4, c. 11 et 19.

<sup>3</sup> See this chronicle published entire by *Canisius*, ed. *Basnag.* t. 1.

<sup>4</sup> *Lucifer* adv. *Constantium*.

<sup>5</sup> *Ammian.* l. 27, c. 3.

<sup>6</sup> *S. Aug. Brevic Collat* c 16; *S. Hier. in Chron.* an. 367

for him<sup>1</sup>, by which it seems that they demanded an inquiry to be made by the rack, which turned to their own confusion and chastisement. It appears, by certain verses of pope Damasus, that he had made a vow to God in honor of certain martyrs, to engage their intercession for the conversion of some of the clergy, who continued obstinate in the schism; and that these clergymen being converted to the unity of the church, in gratitude adorned, at their own expense, the tombs of these martyrs. By the same poem we learn, that the warmest abettors of the cause of Ursinus, after some time sincerely submitted to Damasus. His election was both anterior in time, and in all its circumstances regular; and was declared such by a great council held at Aquileia in 381, composed of the most holy and eminent bishops of the western church; and by a council at Rome in 378, in both which the acts of violence are imputed to the fury of Ursinus. St. Ambrose,<sup>2</sup> St. Jerom,<sup>3</sup> St. Austin, Rufin, and others bear testimony to the demeanor, and to the due election of Damasus.

Ammianus Marcellinus, the famous pagan historian of those times, says that the chariots, rich clothes, and splendid feasting of the bishops of Rome, whose tables surpassed those of kings, were a tempting object to ambition; and wishes they would imitate the plainness of some prelates in the provinces. Herein, at least with regard to the table, there is doubtless a great deal of exaggeration and spleen; though sometimes extraordinary entertainments were probably given by the church. However, some appearance of pomp and state was certainly then made, since, as St. Jerom reports,<sup>4</sup> Prætextatus, an eminent Pagan senator, who was afterward prefect of Rome, said to pope Damasus, "Make me bishop of Rome, and I will be a Christian to-morrow." Power alone is a snare to ambitious and worldly men, and a danger inseparable from exalted stations; yet all such things are rather an object of dread to those clergymen whose hearts are disengaged from the world; and riches in their hands are only the patrimony of Christ, instruments of charity. The reflection, however, of this heathen, shows how necessary Christian modesty is to recommend the spirit of the gospel. Damasus certainly deserved not to fall under his censure. For St. Jerom, the great admirer of this holy pope, severely inveighs against the luxury and state which some ecclesiastics at Rome affected,<sup>5</sup> which he would never have done if it had been a satire on his patron; at least he was too sincere to have continued his admirer. Moreover in 370, Valentinian, to repress the scandalous conduct of ecclesiastics, who per-

suaded persons to bequeath estates or legacies to the church, in prejudice of their heirs, addressed a law to Damasus, forbidding the clergy or monks to frequent the houses of orphans and widows, or to receive from them any gift, legacy, or feoffment in trust. This edict pope Damasus caused to be read in all the churches of Rome, and he was very severe in putting the same in execution, so as to give great offence to some unworthy persons, who, on that account, went over to the schismatics, but some time after returned to their duty. Baronius thinks this law was enacted at the request of the pope, because it was addressed to him. At least it was certainly approved by him, and was not less agreeable to him than just in itself. It appears, by St. Damasus's fifteenth poem, that having escaped all dangers and persecutions,<sup>1</sup> in thanksgiving he made a pilgrimage to St. Felix's shrine at Nola, and there hung up this votive poem, and performed his devotions.\*

Arianism reigned in the East under the protection of Valens, though vigorously opposed by many pillars of orthodoxy, as St. Athanasius, St. Basil, &c. In the West it was confined to Milan and Pannonia. Utterly to extirpate it in that part of the world, pope Damasus, in a council at Rome in 368, condemned Ursacius and Valens, famous Arian bishops in Pannonia; and in another in 370, Auxentius of Milan. The schism of Antioch fixed the attention of the whole church. Meletius had been ordained upon the expulsion of St. Eustathius, whom the Arians had banished; Paulinus was acknowledged by the zealous Catholics, called Eustathians, because during the life of St. Eustathius, they would admit no other bishop. St. Basil, and other orientals, being well informed of the orthodox faith of St. Meletius, adhered to him; but Damasus, with the western prelates, held communion with Paulinus, suspecting the orthodoxy of Meletius on account of the doubtful principles of some of those by whom he was advanced to the see. Notwithstanding this disagreement, these prelates were careful to preserve the peace of Christ with one another. The heresy of Apollinarius or Apollinaris caused a greater breach. Apollinarius, the father, taught grammar first at Berytus, afterward at Laodicea in Syria, where he married, and had

<sup>1</sup> Carm. 15, p. 230. See Muratori, Not. in Carm. Paulini xi, 11; et diss. 18; Ferrarius, De Nol. Cœmet, c. 10; Merenda, an 368, p. 15.

\* The emperor Gratian, in 378, passed several laws in favor of the authority of bishops, and remitted to the pope the decision of the causes of all bishops. Newton (in Daniel. Prophet. c. 8, and in Apoc. c. 3) pretends this law to have been the original of the papal authority, and the eleventh horn of Daniel, which is to precede the day of judgment. Nothing can be more contradictory or more absurd than the comments of fanatics upon the divine prophecies.

<sup>1</sup> Ruf. l. 2, hist. c. 10.

<sup>2</sup> Ambr. ep. 11.

<sup>3</sup> In Chron. &c.

<sup>4</sup> S. Hier. ep. 61, ad Pammach, c. 3.

<sup>5</sup> S. Hier. ep. 61, ad Pammach. c. 3.

a son of the same name, who was brought up to learning, had a good genius well improved by studies, and taught rhetoric in the same town; and both embracing an ecclesiastical state, the father was priest, and the son reader in that church at the same time. The younger of these was chosen bishop of Laodicea in 362. When Julian the Apostate forbade Christians to read the classics, the two Apollinariuses composed very beautiful hymns in all sorts of verse on the sacred history and other pious subjects, which are lost, except a paraphrase on the psalms in hexameter verse. In these poems they began to scatter the poison of certain errors, which were condemned by St. Athanasius, in his council at Alexandria in 360, but the author was not then known. St. Athanasius wrote against these errors, without naming the author, in 362. In the council which Damasus held at Rome in 374, the same conduct was observed. But the obstinacy of the bishop Apollinarius appearing incurable, from that time his name was no longer spared; it was anathematized first by pope Damasus at Rome. The heresiarch lived to a great age, and died in his impiety. His capital errors consisted in this, that he said Christ had not assumed a human understanding (*νῦς*; or soul) but only the flesh, that is, the body and a sensitive soul, such as beasts have; and that the divine person was to him instead of a human understanding; for which he insisted upon those words, *the Word was made flesh*; and he pretended that the human soul being the fountain of sin it was not fitting that Christ should assume it. In this erroneous system it followed that Christ was not made man, having only taken upon him a body, the least part of human nature. Apollinarius also taught, that the body of Christ came from heaven, was impassible, and descended into the womb of the Virgin Mary, was not born or formed of her; also, that Christ only suffered and died in appearance.<sup>1</sup> He likewise revived the Millenarian heresy, and advanced certain errors about the Trinity. His followers chose Vitalis, one of his disciples, bishop of their sect at Antioch, and called Timothy, another of his disciples, patriarch of Alexandria. The decree of pope Damasus against the heresiarch were received in a council held at Alexandria, in another at Antioch, and in the general council held at Constantinople in 381.

Illyricum in that age comprised all Greece and several other provinces near the Danube. The emperor Gratian, in favor of Theodosius, yielded up Eastern Illyricum, that is, Greece and Dacia, to the Eastern empire; the popes maintained that this country still belonged to the Western patriarchate, and reserved to themselves the confirmation of its bishops and other patriarchal rights. St.

Damasus appointed St. Ascholius, bishop of Thessalonica (who frequently preserved Macedon from the Goths with no other arms but his prayers), his vicar over those churches; and in a letter to him, which is yet extant, gave him strict charge to be watchful that nothing should be done in the church of Constantinople prejudicial to the faith, or against the canons; and he condemned the illegal intrusion of Maximus the Cynic into that important see. When Nectarius was chosen archbishop of Constantinople, Theodosius sent deputies to Rome, to entreat pope Damasus to confirm his election.<sup>1</sup> When St. Jerom accompanied St. Epiphanius and St. Paulinus of Antioch to Rome, Damasus detained him till his death, three years after, near his person, employing him in quality of secretary, to write his letters, and answer consultations. This pope, who was himself a very learned man, and well skilled in the holy scriptures, encouraged St. Jerom in his studies. That severe and holy doctor calls him "an excellent man;"<sup>2</sup> and in another place,<sup>3</sup> "an incomparable person, learned in the scriptures, a virgin doctor of the virgin church, who loved chastity, and heard its eulogiums with pleasure." Theodoret calls him the celebrated Damasus,<sup>4</sup> and places him at the head of the famous doctors of divine grace in the Latin church.<sup>5</sup> The oriental bishops in 431, profess that they follow the holy example of Damasus, Basil, Athanasius, Ambrose, and others who have been eminent for their learning. The general council of Chalcedon styles Damasus, for his piety, the honor and glory of Rome.<sup>6</sup> Theodoret says, "He was illustrious by his holy life, and ready to preach, and to do all things in defence of the apostolic doctrine."<sup>7</sup>

This pope rebuilt, or at least repaired the church of St. Laurence near Pompey's theatre, where he had officiated after his father, and which to this day is called from St. Laurence, *in Damaso*. He beautified it with paintings of sacred history, which were remaining four hundred years afterward.<sup>8</sup> He presented it with a paten of silver weighing fifteen pounds, a wrought vessel of ten pounds weight, five silver chalices weighing three pounds each, five silver sconces to hold wax lights, of eight pounds each, and candlesticks of brass, of sixteen pounds weight. He also settled upon it several houses that were near the church, and a piece of land.<sup>9</sup> St. Damasus likewise drained all the springs of the Vatican which ran over the bodies that were buried there, and he decorated the sepulchres of a great number of martyrs in

<sup>1</sup> Bonifacius, ep. ad episc. Macedon.; Conc. t. 4, p. 1708.

<sup>2</sup> S. Hier. ep. ad Eustoch.

<sup>3</sup> Id. ep. 30, p. 240.

<sup>4</sup> Theodoret, ep. 144. <sup>5</sup> Ep. 145.

<sup>6</sup> Conc. t. 4, p. 825.

<sup>7</sup> Theod. Hist. l. 5, c. 2.

<sup>8</sup> Adrian I, ep. Conc. t. 7.

<sup>9</sup> Anast. in Pontif

<sup>1</sup> S. Greg. Naz. ep. ad Cleod. p. 747; et Or. 52, S. Epiph. Hær. 77; S. Basil, ep. 293, p. 1060; Theodoret, Hist. l. 5, c. 10; Sozomen, &c.

the cemeteries, and adorned them with epitaphs in verse, of which a collection of almost forty is extant.\* Some of these belong not to him; those which are his work, are distinguished by a peculiar elegance and elevation, and justify the commendation which St. Jerom gives to his poetical genius. In the few letters of this pope which we have in the editions of the councils, out of the great number which he wrote, it appears that he was a man of genius and taste, and wrote with elegance. The ancients particularly commend his constancy in maintaining the purity of our holy faith, the innocence of his manners, his Christian humility, his compassion for the poor, his piety in adorning holy places, especially the tombs of the martyrs, and his singular learning. Having sat eighteen years and two months, he died on the 10th of December in 384, being near fourscore years of age. A pontifical kept in the Vatican library, quoted by Merenda, says, that the saint burning with an ardent desire to be dissolved and be with Christ, he was seized with a fever, and having received the body and blood of the Lord, lifting up his eyes and hands to heaven, he expired in devout prayer. His intercession is particularly implored in Italy by persons that are sick of fevers.<sup>1</sup> He was buried near his mother and sister, in an oratory which he had built and adorned at the catacombs near the Ardeatin Way, between that road and the cemetery of Calixtus or Prætextatus. Marangonus describes his sepulchre and those of his mother and sister, as they were discovered in the year 1736.<sup>2</sup>

Learning, the great accomplishment and improvement of the human mind, is often made its bane. This sometimes happens by the choice which a man makes of his studies, and much oftener by the manner in

which he pursues them. As to the choice, there is no sloth more trifling or vain than the studies of some learned men; to whom we may apply what Plato said to the charioteer, whose dexterity in the circus struck the spectators with astonishment. But the philosopher declared he deserved to be publicly chastised for the loss of so much time as was necessary for him to have attained that dexterity in so trifling and useless an exercise. A perfect knowledge of our own, and some foreign and learned languages, is a necessary instrument, and a key to much useful knowledge, but of little use if it be not directed to higher purposes. Holy David, St. Ambrose, St. Damasus, Prudentius, St. Paulinus, and many others consecrated poetry to the divine praises. The belles lettres in all their branches, give an elegance to a man's mind and thoughts, and help us to communicate with dignity our most useful knowledge to others. But if made an employment of life, especially when the proper studies or occupations of a state ought to have banished them, they become a pernicious idleness, and so much entertain the heart as to ruin devotion and the taste of duties, and to occupy our reason in trifles. They are particularly condemned by the fathers and councils, in clergymen, as trespassing upon their obligations and destructive of the spirit of their profession. Logic gives a justness and clearness to our thoughts, teaches accurate reasoning, and exceedingly improves the judgment and other faculties of the mind. Yet, if its rules are made too prolix, or spun into refined subtilties, they puzzle and confound the understanding. The same is to be said of metaphysics, which ought properly to be called *the generals of science*; a just acquaintance with which is, above all other studies and accomplishments, the means of improving the mind to the highest perfection, especially its ruling faculty, the judgment, and fitting it for success and accuracy in all other sciences and arts. The principles of Aristotle in logic and metaphysics are solid, exact, complete, and far preferable to all others; but the exposition must be concise, methodical, profound, infinitely accurate, clear, elegant, or free from a Gothic dress, which disfigures the best attainments, and is the characteristic of barbarism. Skill in *useless* knotty problems or questions which some start, is compared by an elegant writer to a passion for breaking hard stones with a man's teeth, merely to show their goodness. All studies, be they ever so methodically conducted and regulated, must, in imitation of the saints, be directed to a holy end and serious purpose, and sanctified by a life of prayer. If fondness for any science degenerates into passion, it becomes a dangerous and vicious branch of curiosity, drains the heart, hinders holy meditation and prayer, captivates the soul, and produces all the disorders of inordinate passions.

<sup>1</sup> Fonseca, l. 1, c. 16; Merenda, ad an. 384, p. 133.

<sup>2</sup> Marangonus, in Commentariis ad Chronologiam Romanorum Pontificum in picturis Ostiensis basilicæ superstitem.

\* The epitaphs on St. Maur (a child martyred a little before St. Chrysanthus), on St. Paul, SS. Marcellinus and Peter, St. Saturninus, SS. Protus and Hyacinthus, St. Laurence, St. Marcellus, St. Eusebius, St. Mark, pope, St. Eutychius, &c. are acknowledged to be his. Merenda, (p. 136) confirms the conjecture of Vossius, Colomesius, and Dr. Cave, who, upon the authority of good MSS. and other arguments of weight, attribute to pope Damasus the small pious Christian poems which have been printed among the works of Claudian the poet. The pontifical which bears the name of Damasus, certainly derives very little, if any thing, from his pen, is written in a low flat style, and seems the work of several hands. It is quoted by Walafridus Strabo, Bede, Rabanus Maurus, &c. consequently is older than Anastasius the Bibliothecarian, though it perhaps received from him some additions. (See, on this Pontifical, Orsi, Berti, and Fabricius in Biblioth. Lat. med. et infim. ætat.) His forty Latin pieces of poetry are republished by Mattaire in his Corpus Poetarum

## SS. FUSCIAN, VICTORICUS, AND GENTIAN, MM.

FUSCIAN and VICTORICUS were two apostolical men who came to preach the faith in Gaul about the same time with St. Dionysius of Paris. They penetrated to the remotest parts of that kingdom, and at length made Terouenne the seat of their mission. Going back to Amiens, where Rictius Varus persecuted the Christians with more than savage barbarity, they lodged with one Gentian, who was desirous to become a disciple of Jesus Christ. He informed them that St. Quintin had lately glorified God by martyrdom. They were soon after apprehended with their charitable host, and all three died for Christ about the year 287. See their Acts quoted by Ado, and the Chronicle of St. Bertin's, extant in Bosquet, l. 4. On the translation of their relics, see Mabillon, sæc. 4 Ben.; and Gallia Christiana. Their bodies were found laid in coffins in the village Sama, now called St. Fusieu, *i. e.* St. Fuscian's, in a garden. St. Honoratus, then bishop of Amiens, translated them into the cathedral. Childebert II, at that time king, gave to the church of Amiens the royal village Magie, about the year 580.

## ST. DANIEL, THE STYLITE, C.

THOUGH a *love* of singularity is vicious, and always founded in pride, sometimes extraordinary paths of virtue may be chosen in a spirit of fervor and humble simplicity, which is discovered by the effects. And true virtue is always so far singular that it is raised above, and essentially distinguished from, the manners of the crowd, which ever walks in the broad way, and runs counter to the rules of the gospel, by which a Christian is bound to square his conduct. The manner of living which a Simeon and a Daniel Stylites chose by an extraordinary inspiration and impulse of true piety and fervor, is only to be considered by us as an object of admiration; but the ardor, humility, and devotion with which they pursued the means of their sanctification, are imitable by all Christians. Daniel was a native of the town of Maratha near Samosata; at twelve years of age he retired into a neighboring monastery, where, with astonishing fervor, he embraced all the means of perfection. A long time after, his abbot going to Antioch about the affairs of the church, carried Daniel with him, and passing by Telanissa, went to see St. Simeon on his pillar. The saint suffered Daniel to come up to him, gave him his blessing, and foretold that he would suffer much for Jesus Christ. The abbot dying soon after, the monks would have put Daniel in his place, but he declined it, and returning to see St. Simeon, continued fourteen days in the man-

dra,\* or monastery, which was near his pillar. He afterward undertook a journey to the Holy Land; but St. Simeon appeared to him on the way, and ordered him to steer his course toward Constantinople, which he did. He passed seven days in the church of St. Michael without the walls of that city; then nine years at Philempora in a ruinous abandoned little temple.

After this term, he resolved to imitate the manner of life of which St. Simeon had set the example, whose cowl he had obtained of that saint's disciple Sergius, after his death in 459. St. Daniel chose a spot in the neighboring desert mountains toward the Euxine sea, four miles by sea, and seven by land, from Constantinople toward the north. A friend erected him a pillar, which consisted of two pillars fastened together with iron bars; whereon another lesser pillar was placed, on the top of which was fixed by other friends a kind of vessel somewhat like a half-barrel, on which he abode, encompassed by a balustrade.<sup>1</sup> The country of Thrace where he lived, was subject to high winds, and very severe frosts; so that his penance was more surprising than that of St. Simeon. The lord of the ground, about the year 463, built him a second pillar, which was stronger and higher than the first. When the saint took his rest, he supported himself against the balustrade of his pillar. But by continually standing, his legs and feet were swoln, and full of ulcers and sores. One winter he was found so stiff with cold, that his disciples, having soaked some sponges in warm water, ascended the column, and rubbed him therewith, to bring him to himself. This did not oblige him to leave his pillar, where he lived till he was fourscore years old. Without descending from it, he was ordained priest by Gennadius, bishop of Constantinople, who, having read the preparatory prayers at the bottom of the pillar, went up to the top of it to finish the rest of the ceremony, and the saint said mass on the top of the pillar; and the first time administered the communion to the patriarch. Afterward many frequently received the communion at his hands. In 465 a great fire happened at Constantinople, which consumed eight of its regions. St. Daniel had foretold it, and advised the patriarch Gennadius, and the emperor Leo, to prevent it, by ordering public prayers to be said twice a-week; but no credit was given to him. The event made them remember it, and the people ran in great haste to his pillar. The saint, moved with their affliction, burst into tears, and advised them to have recourse to prayer and fasting. Stretching out his hands to heaven, he prayed for them. By his prayers he ob-

<sup>1</sup> Theodor. Lector. l. 1, p. 554; Vit. S. Dan. c. 28, 31.

\* *Mandra*, in Syriac, signifies a shepherd's tent; and was used for a cluster of cells.

tained a son for the emperor Leo, who frequently visited, and greatly respected him; but this son died young, God rather choosing that he should reign in heaven than on earth. Leo caused a small monastery to be built near the saint's pillar for his disciples. Gubas, king of the Lazi, in Colchis, coming to renew his alliance with the Romans, the emperor carried him to see St. Daniel, as the wonder of his empire. The barbarian king prostrated himself with tears before the pillar, and the holy man was umpire of the treaty between the two princes. Gubas being returned to his own dominions, wrote often to St. Daniel, recommending himself to his prayers. This prince built a third pillar for the saint, adjoining to the other two, in such manner that the middle pillar was the lowest, that the saint might retire upon it for shelter in violent stormy weather; the saint also acquiesced that the emperor Leo should cause a roof to be made over the standing place on the top of his pillar. Unsavory herbs and roots were St. Daniel's ordinary diet, and he often fasted some days without sustenance. God honored him with the spirit of prophecy and the gift of miracles. The sick, whom he often caused to come up his pillar, he frequently cured by laying his hands upon them, or by anointing them with the oil of the saints, as it is called in his life; by which we are to understand the oil which burnt before the relics of the saints, in the same manner as St. Sabas cured many with the oil of the cross. The instructions which St. Daniel usually gave to those that resorted to him, wrought the conversion of many sinners; for his words penetrated their hearts, and, being enforced by the example of his penitential life, were wonderfully powerful in bringing others into the narrow path of penance and true virtue. Certain persons had his image made of silver, which they placed in St. Michael's church not far distant from his pillar.

St. Daniel foretold Zeno that God would preserve him in a certain dangerous expedition; also, that he should succeed his father-in-law Leo in the empire, but should lose it for some time, and at last recover it again. The emperor Leo died in January, 474, and Zeno was saluted emperor; but openly abandoned himself to vice as if it had been the privilege of the imperial dignity to account nothing unlawful or dishonorable. Whilst the Huns plundered Thrace, and the Arabs the East, he completed the ruin of his people by tyrannical oppressions. Having quarrelled with his mother-in-law Verina, the widow of his predecessor, he saw himself abandoned, and fled into Isauria, his own country, in the year 475, the second of his reign. Basiliscus brother to the empress Verina, usurped the throne, but was a profligate tyrant, and declared himself publicly the protector of the Eutychians. He restored Timothy Elurus, Peter the Ful-

ler, and other ringleaders of that heresy; and by a circular letter addressed to all the bishops, ordered the acts of the council of Chalcedon and the letter of St. Leo to be every where anathematized and burnt, condemning the bishops and clerks to be deposed, and the monks and laymen banished, who should refuse to subscribe his letter, or should dare to make mention of the council of Chalcedon. The holy pope Simplicius wrote strenuously to the tyrant against these proceedings,<sup>1</sup> also to Acacius, patriarch of Constantinople, charging him as his legate to oppose the re-establishment of Timothy at Alexandria, and forbidding mention to be made against the definitions of the council of Chalcedon. Acacius refused to subscribe the tyrant's letter, put on mourning, covered the pulpit and altar of his church with black, and sent to St. Daniel Stylites, to acquaint him with what the emperor had done. Basiliscus, on his side, sent to him to complain of Acacius, whom he accused of raising a rebellion in the city against him. St. Daniel replied, that God would overthrow his government, and added such vehement reproaches, that he who was sent durst not report them, but besought the saint to write them, and to seal the letter. The patriarch, having assembled several bishops, in his own and their name, sent twice, in the most urgent manner, to entreat Daniel to come to the succor of the church. At length the saint, though with reluctance, came down from his pillar, and was received by the patriarch and bishops with incredible joy. Basiliscus, being frightened at the uproar which was raised in the city, retired to Hebdomum, whether the saint followed him. Not being able to walk, for the sores in his legs and feet, he was carried by men, piety paying to his penance on that occasion the honor which the world gave to consuls. The guards would not suffer St. Daniel to enter the palace, who thereupon shook off the dust from his feet, and returned to the city. The tyrant was terrified, went himself to the saint, and threw himself at his feet, begging pardon, and promising to annul his former edicts. The saint threatened him with the thunderbolts of the divine anger, and said to those who stood by: "This feigned humility is only an artifice to conceal designs of cruelty. You shall very soon see the power of God, who pulls down the mighty." Having thus foretold the fall of Basiliscus, and performed several miracles, he returned to the top of his pillar, where he lived eighteen years longer. Elurus recovered the see of Antioch, and Peter the Fuller that of Alexandria, and Eutychianism was every where encouraged. But Zeno after twenty months returned with an army from Isauria, and Basiliscus fled to the church, put his crown upon the altar, and took sanctuary in the baptistery, together with his wife and son.

<sup>1</sup> Conc. t. 4, 1070; Simplic. ep. 4.

Zeno sent them to a castle in Cappadocia, where they were starved to death. One of the first things which the emperor did after his return was to pay a visit to St. Daniel Stylites, who had foretold both his banishment and his restoration.

The saint, when fourscore years old, foretold his own death, and caused a short exhortation to be written which he left his disciples, whom he commended to God, and admonished to practise humility, obedience, hospitality, and mortification; to love poverty, maintain constant peace and union, study always to advance holy charity, shun the tares of heresy, and obey the church, our holy mother. Three days before his death he offered the holy sacrifice at midnight, and was visited by angels in a vision. The patriarch Euphemius assisted him in his last moments, and he died on his pillar about the year 494, on the 11th of December, the day which is sacred to his memory both in the Latin and Greek Calendars. See his life carefully compiled in the sixth century, quoted by St. John Damascen, somewhat adulterated as extant in Metaphrastes and Surius. See also Theodorus Lector; Evagrius; and Theophanes; also Falconius, in Ephemerides Græco-Moschas, p. 43.



## DECEMBER XII.

### SS. EPIMACHUS AND ALEXANDER, &c. MARTYRS.

From St. Dionysius of Alexandria, in Eusebius,  
Hist. l. 6, c. 41.

A. D. 250.

WHILST the persecution set on foot by Decius raged with the utmost violence at Alexandria in 250, and the magistrates were very industrious and active in searching for Christians, Alexander and Epimachus fell into their hands, and upon confessing the name of Jesus Christ, were loaded with chains, committed to prison, and suffered all the hardships of a long and rigorous confinement. Remaining the same after this severe trial of their faith and patience, they were beaten with clubs, their sides were torn with iron hooks, and they consummated their martyrdom by fire. St. Dionysius, archbishop of that city, and an eye-witness of some part of their sufferings, gives us this short account of their sufferings, and also makes mention of four martyrs of the other sex, who were crowned on the same day, and at the same place. Ammonarium, the first of them, a virgin of irreproachable life, endured unheard-of torments without opening her mouth, only to declare that no arts or power should ever prevail with her to let drop the least

word to the prejudice of her holy profession. She kept her promise inviolably, and was at length led to execution, being, as it seems, beheaded. The second of these holy women was named Mercuria, a person venerable for her age and virtue; the third was Dionysia, who, though a tender mother of many children, cheerfully commended them to God, and preferred his holy love to all human considerations; the fourth was another Ammonarium. The judge, blushing to see himself shamefully baffled and vanquished by the first of these female champions, and observing the like fortitude and resolution in the countenances of the rest, commanded the other three to be beheaded without more ado. They are all commemorated in the Roman Martyrology on this day.

To place the virtue of the Christian martyrs in its true light, we have but to consider it as contrasting the pretended heroism of the greatest sages of paganism. The martyr's constancy is founded in humility, and its motive is the pure love of God, and perfect fidelity to his holy law. He regards himself as a weak reed; therefore God strengthens him, and by his grace makes him an unshaken pillar. The martyr considers himself as a base sinner, who deserves to suffer the death he is going to endure; he looks upon his martyrdom as the beginning of his penance, not as the consummation of his virtue; and he is persuaded that whatever he can suffer falls short of what he deserves; that it is the highest honor, of which he is infinitely unworthy, to be called to make a sacrifice to God of his life and all that he has received of his bounty, to give so pregnant a testimony of his fidelity and love, to be rendered conformable to Christ, and to die for his sake who, out of infinite mercy and love, laid down his most precious life, and suffered the most cruel torments, and the most outrageous insults and affronts for us; he calls it the greatest happiness to redeem eternal torments by momentary sufferings. Again, the martyr suffers with modesty and tender fortitude; he desires not acclamations, seeks no applause, thinks only that God is the spectator of his conflict, and flies the eyes of men, at least unless with a pure view that God may be known and glorified through the testimony which he bears to his law and sovereign goodness and greatness. Lastly, he praises and thanks God amidst his torments; he feels no sentiments of revenge, but tenderly loves and earnestly prays for the prosperity of those by whose hands or unjust calumnies he suffers the most exquisite and intolerable pain, and is only afflicted at the danger of their eternal perdition. On the other side, the vain and proud philosopher is puffed up in his own mind because he suffers; he sets forth his pretended virtue and constancy with a foolish grovelling ostentation; he conceals his inward spite, rage, and despair under the hypocritical exterior of a forced and affected

patience; he insults his enemies, or at least studies and wishes revenge. The boasted Cato dreaded and abhorred the sight of Cæsar, and killed himself, that he might not be presented before, or owe his life to, an enemy by whom he was vanquished. A Christian hero would have appeared before him without either indignation or fear, and would have overcome him by humility, meekness, patience, and charity. Socrates, by the haughtiness of his looks, despised and insulted his judges, and, by the insolence of his behavior, provoked them to condemn him; whereas the Christian martyr affectionately embraces, loves, and prays for his tormentors, like St. Stephen under a shower of stones and covered with wounds and blood.

### ST. FINIAN OR FINAN,\* C.

BISHOP OF CLUAIN-IRARD (CALLED CLONARD)  
IN IRELAND.

AMONG the primitive teachers of the Irish church the name of St. Finian is one of the most famous next to that of St. Patrick. He was a native of Leinster, was instructed in the elements of Christian virtue by the disciples of St. Patrick, and, out of an ardent desire of making greater progress, passed over into Wales, where he conversed with St. David, St. Gildas, and St. Cathmael, three eminent British saints. After having remained thirty years in Britain, about the year 520 he returned into Ireland, excellently qualified by sanctity and sacred learning to restore the spirit of religion among his countrymen, which had begun to decay. Like a loud trumpet sounding from heaven, he roused the sloth and insensibility of the lukewarm, and softened the hearts that were most hardened, and had been long immersed in worldly business and pleasure. To propagate the work of God, St. Finian established several monasteries and schools; the chief of which was Clonard in Meath, which was the saint's principal residence. Out of his school came several of the principal saints and doctors of Ireland, as Kieran the Younger, Columkille, Columba the son of Crimthain, the two Brendans, Laserian, Canicus or Kenny, Ruadan, and others.

St. Finian was chosen and consecrated bishop of Clonard.† The great monastery which he erected at Clonard was a famous

\* *Fin*, in Irish, signifies *white*, as does *Gwin* or *Win* in Welsh. (See Usher, p. 494).

† Simon Rochfort, the last bishop of Clonard, translated this see to a monastery of Regular Canons, which he built at Trim in honor of SS. Peter and Paul, in 1209. He and his predecessor Eugenius first took the title of bishops of Meath; to which two other sees were united about the thirteenth century, namely that of Kenlis or Kells, where St. Columkille founded his monastery of Cells about the year 550, and that of Duleek, an-

seminary of sacred learning.\* St. Finian, in the love of his flock, and his zeal for their salvation, equalled the Basils and the Chrysostoms, was infirm with the infirm, and wept with those that wept. He healed the souls, and often also the bodies of those that applied to him. His food was bread and herbs, his drink water, and his bed the ground with a stone for his pillow. He departed to our Lord on the 12th of December in 552, according to the Inisfallen Annals, quoted by Usher, but according to others in 564. See his life, published by Colgan on the 23d of February; Usher, Ant. Brit. c. 18, p. 493, and Index Chronol. p. 531; Sir James Ware, Ant. Hib. c. 29, De Eccl. Cathedr. p. 291, and on the Bishops, p. 136. See also the note on St. Ultan, 4th of September.

### ST. COLUMBA, SON OF CRIMTHAIN, ABBOT.

HE was a native of Leinster in Ireland, a disciple of St. Finian, and became a great master of a spiritual life. He founded and governed the monastery of Tyrdaglas in Munster, and died of a pestilence which raged in Ireland in the year 548.

ST. CORMAC, an ancient Irish saint, is mentioned in the Calendars on this day, as an abbot of eminent sanctity. Usher supposes him the same who paid a visit to St. Columkille, mentioned by Adamnan, l. 3, c. 117.

ST. COLMAN, Abbot of Glendaloch, is also mentioned this day in the Irish Calendar; he died in 659. See Colgan's MS.

### SAINT EADBURGE, ABBESS OF MENSTREY,

IN THE ISLE OF THANET.

SHE built there a new church in honor of SS. Peter and Paul, into which she caused the body of Saint Mildrede, her immediate predecessor, to be translated. Her death happened about the year 751, according to Thorne, quoted in the Monasticon.<sup>1</sup> St. Eadburge seems to be the abbess of that name to whom Saint Boniface sometimes

<sup>1</sup> Dugdale, Monast. vol. 1, p. 84.

ciently called Damliag, which bishopric was founded by St. Cianan, who is honored on the 24th of November.

\* The monastery of Regular Canons of St. Austin, which subsisted at Clonard till the dissolution of religious houses, was erected upon the ruins of St. Finian's abbey, in honor of St. Peter, by Walter Lacy, lord of Trim, son of the ambitious Hugh Lacy, who, having conquered this country, was made lord of Meath by Henry II, but afterward beheaded by one O'Meey an Irishman, as he and O'Meey were measuring the fosse which surrounded the castle then erecting at Dairmogh, now called Durrow. (See Littleton's Henry II; and Harris's Hib.).



wrote. Capgrave confounds her with St. Ethelburge (daughter of Ethelbert, king of Kent) who, after the death of king Edwin her husband, consecrated herself to God, and died abbess of Lyming in Kent, toward the close of the seventh century. The relics of St. Eadburge were translated to Canterbury, in 1055, and there deposited in St. Gregory's church. St. Mildrede is honored on the 20th of February.

### ST. VALERY, ABBOT,

THIS saint was son to a gentleman of Auvergne, and in his childhood kept his father's sheeps; but, out of an ardent desire of improving himself in spiritual knowledge, privately learned to read, and got the psalter by heart. He was yet young when he took the monastic habit in the neighboring monastery of St. Antony. From the first day such was his fervor that in his whole conduct he appeared a living rule of perfection, and, by sincere humility, esteeming himself below all the world, he meekly and cheerfully subjected himself to every one. Seeking the most perfect means of advancing in the paths of all virtues, he passed from this house to the more austere monastery of St. Germanus of Auxerre, into which he was received by St. Aunarius, bishop of that church. The reputation of the penitential lives of the monks of Luxeu, and of the spiritual wisdom of St. Columban, drew him afterward thither, and he spent many years in that community, always esteeming himself an unprofitable servant and a slothful monk, who stood in need of the severest and harshest rules and superiors; and, next to sin, he dreaded nothing so much as the applause of men or a reputation of sanctity. Upon the departure of St. Columban, the care of protecting the monastery from the oppressions of men in power, was committed to St. Valery, till he was sent by St. Eustasius with Vandolen, a fellow monk, to preach the gospel to idolaters. The two apostolic men travelled into Neustria, where king Clotaire II gave them the territory of Leucone in Picardy, near the mouth of the river Somme. There, with the leave of Bertard, bishop of Amiens, in 611, they built a chapel and two cells. St. Valery, by his preaching and the example of his virtue, converted many infidels, and assembled certain fervent disciples with whom he laid the foundation of a monastery. His fasts he sometimes prolonged for six days, eating only on the Sunday; and he used no other bed than twigs laid on the floor. His time was all employed in preaching, prayer, reading, and manual labor. By this he earned something for the relief of the poor, and he often repeated to others: "The more cheerfully we give to those who are in distress, the more readily will God give us what we ask of him." The saint went to receive the re-

compense of his happy perseverance on the 12th of December in 622. He is honored in France on the 1st of April and on the 12th of December. From his cells a famous monastery rose, and a town which bears his name. His life was carefully written in 660, by Raimbert, second abbot of Leucone, from him.\* See Mabillon, Act. Ben. t. 2, p. 76; and Annal. l. 11, n. 33; Gallia Christ. Vetus, t. 4, p. 887; Nova, t. 10, p. 1231, 1234.

### ST. CORENTIN, C.

#### FIRST BISHOP OF QUIMPER IN BRITANNY.

HE was the son of a British nobleman, and, being educated in the fear of God, retired young into a forest in the parish of Ploe-Madiern, where he passed several years in holy solitude, and in the practice of great austerities. Marcellus, who subscribed the first council of Tours, and the several other bishops who came over with the Britons into Armorica, had continued to govern their flocks without any correspondence with the French, being strangers to their language and manners. These being all dead, it was necessary to procure a new succession of pastors. St. Corentin was appointed bishop of Quimper or Quimmer, which, in the British language, signified *a conflux of rivers*, such being the situation of this place near the sea-coast. The cities of Rennes, Nantes, and Vannes were reconquered by Clovis I, and subject to him and his successors, and only became again part of the dominions of the Armorican Britons in the ninth century.—French bishops therefore governed those sees, and even the Britons who were settled in those parts. But Lower Brittany was at that time independent, first under its kings, afterward under counts. The count of Cornouaille (said in the legends to be Grallo I, who died about 445), in imitation of Cradoc count of Vannes, gave his own palace at Quimper to serve the bishop, part for his own house, and part for his cathedral. As low as in the year 1424, under an old equestrian statue in the lower part of the church, was read this inscription, *Here was his palace*.

St. Corentin was consecrated by St. Martin at Tours, says the legend, but that holy prelate died about the year 397, and the first colony of the Britons was only settled by the tyrant Maximus under their first king Conan, in 383, and their last greatest colonies under Riwal or Hoel I, about the year 520, when they recovered under Childebert part of what Clovis had conquered. It seems

\* The work of Raimbert was abridged by an anonymous monk, by the order of an archbishop named Hugh. Rivet shows that this seems to have been Hugh archbishop of Rouen from 722 to 730. The original is lost; but this abridgment, which Rivet proves to have been made with exactitude (t. 3, p. 602), is extant genuine in Mabillon (sæc. 5 Ben.) and the Bollandists (ad 1 Apr. p. 14); but in Surius (ad 1 Apr.) the style is altered

therefore most probable that St. Corentin received the episcopal consecration from one of St. Martin's successors at Tours. He subscribed the council of Angers in 453, under the name of Charaton. Having long governed his church, worn out with his apostolic labors, he gave up his soul to God before the end of the fifth century, probably on the 12th of December, on which his principal festival is celebrated at Quimper, Leon, St. Brieuc, Mans, &c. His name occurs in the English litany of the seventh century, published by Mabillon (*Annal.*). His relics were removed to Marmoutier at Tours in 878, for fear of the Normans, and are still preserved there. See Dom Morice, *Hist. de Bret.* t. 1, p. 8, and note 13, 14, 19; Lobineau, *Vies des Saints de la Bretag.* p. 51.

Another ST. CORENTIN, now called CURY, was honored in Devonshire and Cornwall. He came from little Britain, and lived a hermit at the foot of mount Menehent, which Parker, Drake, &c. take for Menehont in Devonshire. He preached to the inhabitants of the country with great fruit, and died in that place in 401. See Borlase, *Ant. of Cornwall, &c.*



## DECEMBER XIII.

### SAINT LUCY, VIRGIN, MARTYR.

Abridged from her Acts, older than St. Aldhelm, who quoted them in the seventh century.

A. D. 304.

THE glorious virgin and martyr St. Lucy, one of the brightest ornaments of the church of Sicily, was born of honorable and wealthy parents in the city of Syracusa, and educated from her cradle in the faith of Christ. She lost her father in her infancy; but Eutychia, her mother, took singular care to furnish her with tender sublime sentiments of piety and religion. By the early impressions which Lucy received, and the strong influence of divine grace, Lucy discovered no disposition but toward virtue, and she was yet very young when she offered to God the flower of her virginity. This vow, however, she kept a secret, and her mother, who was a stranger to it, pressed her to marry a young gentleman who was a pagan. The saint sought occasions to hinder this design from taking effect, and her mother was visited with a long and troublesome flux of blood, under which she labored four years without finding any remedy by recourse to physicians. At length she was persuaded by her daughter to go to Catana, and offer up her prayers to God for relief at the tomb of St. Agatha. St. Lucy accompanied her thither, and their

prayers were successful. Hereupon our saint disclosed to her mother her desire of devoting herself to God in a state of perpetual virginity, and bestowing her fortune on the poor; and Eutychia, in gratitude, left her at full liberty to pursue her pious inclinations. The young nobleman with whom the mother had treated about marrying her, came to understand this by the sale of her jewels and goods, and the distribution of the price among the poor, and in his rage accused her before the governor Paschasius as a Christian, the persecution of Dioclesian then raging with the utmost fury. The judge commanded the holy virgin to be exposed to prostitution in a brothel-house; but God rendered her immovable, so that the guards were not able to carry her thither. He also made her an overmatch for the cruelty of the persecutors, in overcoming fire and other torments. After a long and glorious combat she died in prison of the wounds she had received, about the year 304. She was honored at Rome in the sixth century among the most illustrious virgins and martyrs, whose triumphs the church celebrates, as appears from the Sacramentary of St. Gregory, Bede, and others. Her festival was kept in England, till the change of religion, as a holyday of the second rank, in which no work but tillage or the like was allowed. Her body remained at Syracusa for many years; but was at length translated into Italy, and thence, by the authority of the emperor Otho I, to Metz, as Sigebert, of Gemblours relates. It is there exposed to public veneration in a rich chapel of St. Vincent's church. A portion of her relics was carried to Constantinople, and brought thence to Venice, where it is kept with singular veneration. St. Lucy is often painted with the balls of her eyes laid in a dish; perhaps her eyes were defaced or plucked out, though her present Acts make no mention of any such circumstance. In many places her intercession is particularly implored for distempers of the eyes.

It is a matter of the greatest consequence what ideas are stamped upon the ductile minds of children, what sentiments are impressed on their hearts, and to what habits they are first formed. Let them be inured to little denials both in their will and senses, and learn that pleasures which gratify the senses must be guarded against, and used with great fear and moderation; for by them the taste is debauched, and the constitution of the soul broken and spoiled much more fatally than that of the body can be by means contrary to its health. Let them be taught that, as one of the ancient philosophers said, Temperance is the highest luxury; for only its pleasures are easy, solid, and permanent. It is much easier to conquer than to satisfy the passions, which, unless they are curbed by a vigorous restraint, whilst they are pliable, will be harder to be subdued. Obstinacy, untractableness, sloth, and voluptuousness,

are of all dispositions in youth the most dangerous.

Children like tender osiers take the bow,  
And as they first are fashioned always grow.

There are few Lucies now-a-days among Christian ladies, because sensuality, pride, and vanity are instilled into their minds by the false maxims and pernicious example of those with whom they first converse. Alas! unless a constant watchfulness and restraint produce and strengthen good habits, the inclinations of our souls lean of their own accord toward corruption.

### ST. JODOC, OR JOSSE, C.

THOSE Britons who, flying from the swords of the English-Saxons, settled in Armorica in Gaul, upon the ruins of the Roman empire in those parts, formed themselves into a little state on that coast till they were obliged to receive the laws of French. Judicaël, commonly called Giguel, eldest son of Juthael, became king of Brittany about the year 630.\* This prince soon after renounced this perishable crown to labor more securely for the acquisition of an incorruptible one, and retired into the monastery of St. Meen, in the diocese of St. Malo, where he lived in so great sanctity as to be honored after his death with the title of the Blessed Judicaël. When he resigned the crown, he offered it to his younger brother Jodoc, called by the French Josse. But Jodoc had the same inclinations with his elder brother. However, to consult

\* Conan is called the first prince of Lesser Brittany or Armorica, and is said to have died in 421, in the reign of Theodosius the Younger, having founded the dioceses of Cornouaille or Quimper, and of Vannes. Solomon I, his grandson, succeeded him, and after thirteen years was murdered by his own subjects, for his zeal in reforming their immoralities. Some think him the prince whose name occurs in some calendars of Brittany, rather than Solomon III, who was a murderer and usurper. Grallon or Gallon (from Gallus or Wallus) was the third prince, and seems to have governed for his little nephew Audren. He could not have founded the monasteries of Landevenec and Ruis; for he died in 445, and St. Gildas arrived in Brittany only in 530. Audren, son to Solomon, Gueric, and Eusebins then reigned successively, and sometimes aided the Roman forces against the Goths and Burgundians. Budic, seventh prince of Brittany, founded the church of St. Cyr, now St. Leonard's in Nantes, and is thought to have been slain by Clovis I, who, about the year 506, made Brittany a province of his kingdom. Hoel I, or Riual, son of Budic, is called by many the first king or prince of Brittany; having assembled the Britons dispersed in the islands, drove out the Frisons whom Clovis had settled in Armorica, and recovered the inheritance of his ancestors, but held it of king Childebert, whom he waited on at Paris in 522. Hoel II, called also Riual, and Riguald succeeded, persecuted St. Malo, bishop of Aleth, and was murdered, in 546, by his brother Canao, who seized the crown, but thirteen years after was slain by Clotaire I, who conquered Rennes, Vannes, and Nantes. Macliau, son of Hoel I, recovered the sovereignty, but was killed in 577. Ju-

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the divine will, he shut himself up for eight days in the monastery of Lanmamiont, in which he had been brought up. and prayed night and day with many tears that God would direct him to undertake what was most agreeable to him and most conducive to his divine honor and his own sanctification. He put an end to his deliberation by receiving the clerical tonsure at the hand of the bishop of Avranches, and joined a company of eleven pilgrims who purposed to go to Rome. They went first to Paris, and thence into Picardy in 636, where Jodoc was prevailed upon by Haymo, duke of Ponthieu, to fix upon an estate of his, which was at a sufficient distance from his own country, and secure from the honors which there waited for him. Being promoted to priest's orders, he served the duke's chapel seven years; then retired with one only disciple named Vurmare, into a woody solitude at Ray, where he found a small spot of ground proper for tillage, watered by the river Authie. The duke built them a chapel and cells, in which the hermits lived, gaining by the tillage of this land their slender subsistence and an overplus for the poor. Their exercises were austere penance, prayer, and contemplation. After eight years thus spent here they removed to Runiac, now called Villers-saint-Josse, near the mouth of the river Canche, where they built a chapel of wood in honor of St. Martin. In this place they continued the same manner of life for thirteen years; when Jodoc having been bit by an adder, they again changed their quarters, the good duke, who continued their constant protector,

dual, son of Hoel II, got possession of part of Brittany, Varoc of Guerech, son of Macliau, of Vannes and the largest part, and Theodoric, son of Budic, of a third part. They refused the usual tribute to the French; the kings Chilperic, Gontran, and, in 594, Childebert sent armies to compel them; but these were defeated by Varoc and Judual in several battles; Childebert after 594, left them independent and unmolested. Only Judual had a successor, Juthael or Hoel III, who reigned over all Brittany. He had twenty-two children, among whom three are honored as saints, Judicaël or Giguel, Jodoc or Josse, and Winoc. Guzelun or Solomon II, fourth son to Juthael, succeeded to the crown, and died without issue, about the year 632. His eldest brother Judicaël had received the monastic tonsure at the hands of St. Meen, had retired into his monastery of Gaël in the territory of Vannes. Upon the death of Guzelun, he was obliged to leave the monastery in which he had spent fifteen years, but without making any vows, and mount the throne. St. Owen in his life of St. Eligius, an eye-witness, tells us, that the Britons having plundered certain vassals of the French, Dagobert, in 636, sent Eligius, then a layman at court, to king Judicaël to demand satisfaction. Judicaël readily engaged to make it to the injured, and accompanied him back to Dagobert's court, by whom he was received with honor. About the year 638, he resigned his kingdom, and returning to his monastery of Gaël; he there served God twenty years with great fervor, and died in the odor of sanctity on the 17th of December, 658. (See, on the pedigree and history of these princes, Dom Morice, *Hist. de Bretagne*; Lobineau, *Vies des SS. de la Bretagne*, p. 143, 152. Dom Bouquet, &c.)

having built them an hermitage, with two chapels of wood, in honor of SS. Peter and Paul. The servants of God kept constant enclosure, except that, out of devotion to the princes of the apostles, and to the holy martyrs they made a penitential pilgrimage to Rome in 665. At their return to Runiac they found their hermitage enlarged and adorned, and a beautiful church of stone, which the good duke had erected in memory of Saint Martin, and on which he settled a competent estate. The duke met them in person on the road, and conducted them to their habitation. Jodoc finished here his penitential course in 669, and was honored by miracles both before and after his death. Winoc and Arnoc, two nephews of the saint, inherited his hermitage, which became a famous monastery, and was one of those which Charlemagne first bestowed on Alcuin in 792. It stands near the sea, in the diocess of Amiens, follows the Order of St. Bennet, and the abbot enjoys the privileges of count. It is called St. Josse-sur-mer. St. Jodoc is mentioned on this day in the Roman Martyrology. See the life of this saint written in the eighth century, Cave thinks about the year 710. It is published with learned notes by Mabillon, Act. Ben. t. 2, p. 566; Gall. Chr. Nov. t. 10, p. 1289, 1290.

#### ST. KENELM, KING, M.

KENULPH, a prince of the blood royal of Mercia, was in the fourth degree of descent from Wibba, father of king Penda, and Egfert, the son of Offa, having reigned only half-a-year, was called to the throne of Mercia, which he filled twenty-two years. Dying in 819, he left his son Kenelm, a child only seven years old, heir to his crown, under the tutelage of his sister Quindride. This ambitious woman committed his person to the care of one Ascobert, whom she had hired to make away with him. The wicked minister decoyed the innocent child into an unfrequented wood, cut off his head, and buried him under a thorn-tree. His corpse is said to have been discovered by a heavenly ray of light which shone over the place, and by the following inscription:

In Clent cow-pasture, under a thorn,  
Of head bereft, lies Kenelm king born.\*

Higdon, in his Polychronicon, says the body was thrown into a well, the place was called Cowdale Pasture, and situate in the south part of Staffordshire, on the borders of Worcestershire, where in following ages he was honored with great devotion, but with greater resort of pilgrims at the abbey of Winchelcombe in Gloucestershire, which

\* In the original English Saxon:

In Clent Cow-batch Kenelm king baerne,  
Lieth under a thorn, heaved bereaved.

his father had founded, and in which his relics were enshrined, having been translated thither immediately after their discovery. The unnatural sister seized the kingdom, but was outed by her uncle Ceolwulph (pronounced Colwulph) and in penance became a nun, as appears from the council of Cloveshoe in 822. St. Kenelm's death happened in 820. See Higden; Will. of Malmesbury; Tyrrell, p. 252; Cowper, in the life of Saint Werburge, p. 21.\*

#### ST. AUBERT, BISHOP OF CAMBRAY AND ARRAS, C.

THIS great prelate was one of the greatest ornaments of the seventh age, and eminent promoters of learning and piety in the Gallican church. His youth, that most precious season of life, he dedicated to God by the mortification and the absolute conquest of sensual appetites; he was careful to employ all his time usefully, and was a great proficient in sacred learning. Having with great zeal served the church for many years, he was consecrated bishop of Arras and Cambrai on the 24th of March, in 633.† Though solitude, in which he conversed in heaven, and consulted God on his own necessities, and those of his people, was his delight, yet he knew what he owed to others; his door was always open to persons of all ranks and conditions, and he was ever ready to afford every one all comfort and assistance, spiritual

\* In Clent valley, where St. Kenelm was murdered, in the utmost south borders of Staffordshire, is a famous spring called Saint Kenelm's well, to which extraordinary virtues have been attributed, says Dr. Cowper.

† His predecessor, Ablebert or Adelbert, the fifth bishop of Cambrai and Arras, from St. Vaast or Vedast, and second from St. Gerry, was born in Brabant, being son of Witger, count of Condate, near Antwerp (who died a monk at Lobes), and of St. Amalberge, who in her widowhood received the religious veil at the hands of St. Aubert, died a nun at Maubeuge, and was buried at Lobes; her relics were translated to Binche, three leagues from Mons. She is honored at Binche and Maubeuge, on the 10th of July. Adelbert was brother to St. Raineld, virgin, martyred by the Huns at Santhes (which manor she had given to Lobes, where her relics were honored, and her festival kept the 16th of July), and to St. Gudule, virgin, patroness of Brussels, honored the 8th of January. Some make two other holy virgins their sisters, St. Pharaïlles (whose relics are at Saint Bavo's in Ghent, and whose feast is kept on the 4th of January), and Saint Ermeline, virgin, who served God at Merdaert, on the frontiers of Brabant, and is honored on the 29th of October.

The holy bishop died at Ham in Brabant, about the year 633. His remains were afterward translated to Maubeuge, where the canonesses kept an office in his honor on the 15th of January. Molanus, Miræus, and some others place the consecration of St. Aubert in 640, or later. But king Dagobert died on the 19th of January, 639, and Fulbert and all other authors testify that Saint Aubert was bishop some years before his death. Le Cointe, Abbé Mutte, &c., show he must have been called to that dignity in 633.

and corporal, especially the poor, the sick, and distressed. With extraordinary watchfulness and sagacity, he discovered the roots of the disorders which reigned among the people; his prudence and zeal applied the remedies; and all the obstacles he met with he surmounted by his courage and constancy. His instructions, supported by the wonderful example of his own life, had incredible success in reforming the manners of his numerous flock. It was the first part of his care to train up a virtuous clergy, and to qualify them for their sacred functions by learning and good habits; ignorance, especially in those who are the teachers of others, being a most fatal enemy to virtue, and a rooted and experienced piety being necessary in all youth, that, when they attain manhood, and are exposed to the dangers of public life in a corrupt world, they may be able to resist the influence of vice and bad example. Saint Aubert converted to God innumerable sinners, and induced many persons of quality of both sexes, to renounce the world. The great king Dagobert often resorted to the saint to be instructed by him in the means of securing to himself an eternal kingdom. He listened to him with respect and attention, always rejoiced exceedingly in his heavenly conversation, and received from it the greatest comfort and edification. Out of respect for him, he bestowed on his church of our Lady the royal estate and manor of Oneng. St. Landelin was drawn by St. Aubert's tears and prayers from apostasy from a religious state, and from a most abandoned course of life into which he fell, at the head of a troop of licentious soldiers, or rather robbers; and in expiation of his crimes, he founded four monasteries, Lobes on the Sambre in Hainault, in 653, which was long very famous; but being secularized, the canons removed their chapter, in 1408, to Binche, three leagues from Mons, toward Charleroi. In 686, leaving St. Ursmar abbot of Lobes, he founded the abbeys of Ane, St. Guislain's, and Krespin, near Valenciennes, in which last he died. St. Aubert gave his benediction to St. Guislain, and blessed his cell on the river Hannau or Haine (which gave name to the province), in the place which since bears his name, but was then called Ursdung or Ursidonc, *i. e.* Bear's Kennel.

The blessed count Vincent, called in the world Madelgare, his wife the blessed Waldetrude, and her sister St. Aldegundes received the religious habit from the hands of St. Aubert, and the latter founded the monastery of Maubeuge, the former that of Mons. Our saint built himself many churches, and some monasteries, as Hautmont, in 652, &c. The translation of the relics of St. Vedast at Arras, was performed by him in 666, to a church at that time without the walls of the city, and St. Aubert laid there the foundation of the great monastery which still flourishes.

It was soon after most munificently endowed by king Thierry or Theodoric III, who, dying in 691, after a reign of twenty-one years, was buried in this monastery with his second wife, Doda, where their monuments are seen to this day.

By St. Aubert's zeal, religion and sacred learning flourished exceedingly in all Hainault and Flanders. Having worthily sustained the burden of the episcopal charge for the space of thirty-six years, he died in 669,\* and was buried in St. Peter's church, now a famous abbey of regular canons in Cambray, which bears his name, founded in 1066, by St. Lietbert, bishop of Cambray, who also founded the Benedictine abbey of St. Sepulchre in Cambray, and died on the 23d of June, 1076. St. Aubert's shrine is the richest treasure of this magnificent church and abbey.

His festival was kept from the time of his death on the 13th of December, as appears from the most ancient calendars of that and neighboring churches; from the *Libellus Annalis Domini Bedæ Presbyteri*, published by Martène from a MS. of St. Maximin's at Triers, upwards of eight hundred years old (*Anec. t. 3, col. 637*), &c. This festival is a holyday at Cambray, where are also kept two other annual feasts in his honor; the elevation of his relics when they were first enshrined on the 24th of January; and that of their translation on the 5th of July. When Guy or Guiard of Laon was bishop of Cambray,† William the abbot of St. Aubert's, in 1243, removed them into a new rich shrine which he had caused to be made by Thomas, a goldsmith of Douay, as we are informed by an inscription on the shrine. From which time this feast has been kept. The same inscription mentions that this shrine was enlarged and improved in 1275, by James, a goldsmith at Eskierchin, then a considerable town. Gerard I, the learned and zealous bishop of Cambray and Arras, about the year 1020, employed the most eminent Doctor Fulbert to write the life of St. Aubert. This could be no other than Fulbert the celebrated bishop of Chartres, who died in 1028, and had been fellow-scholar with Gerard, in the great school at Rheims under Gerbert of Orleans, afterward archbishop of Ravenna,

\* Thierry III succeeded his brother Clotaire III, in 670, and soon after appointed Hatta the first abbot of St. Vedast's at Arras. St. Aubert died in December the foregoing year, whilst Clotaire III still reigned. (See *Mutte, Præv. Comment. § 2*).

† Guiard, descended from the counts of Laon, and Charibert, whose daughter was married to king Pepin, father of Charlemagne, was chancellor of Paris, made bishop of Cambray in 1238, and died in 1248. Guiard was eminent for his great learning and piety; wrote on the Divine Offices; on the Duties of Priests; on the Passion of Christ; and Sermons. (See *Oudin, t. 3, p. 126*). He assisted at the famous conference at Paris on the plurality of benefices, in 1238, and declared that he would not be possessed of two benefices one single night for all the gold of Arabia.

and lastly pope Sylvester II.\* This life of St. Aubert is given imperfect by Surius; copied in MS. entire with notes and preliminary disquisitions, by M. Henry Dionysius Mutte, dean of the metropolitan church of Cambay, and vicar-general of the diocess, who added three authentic relations of miraculous cures of persons struck with a palsy, blind, lame, &c., with a particular detail of the circumstances of each, wrought by the intercession, and by the touch or presence of the relics of St. Aubert; the first wrote under the same bishop Gerard I, and by his order; the second was compiled in the eleventh, and the third relation of miracles in the twelfth century, in part by eye-witnesses. We have also an account of miracles wrought by the intercession of this saint in the parish church of Hennin Lietard, in which is preserved the relic of his jaw-bone.

We have another accurate life of St. Aubert in the *Chronicon Camaracense et Atrebatense*, published by Dr. Colvenerius at Douay, in 1615, under the name of Baldericus, bishop of Noyon and Tournay. But the author declares that he had been brought up and had always lived in the service of the church of Cambay, and that he wrote it by the order of his bishop Gerard I. Whereas the clergy of Noyon, in their letter concerning the election of Baldericus, to the clergy and church of Arras (*apud Balus. Miscell. t. 5, p. 309*), assure us that he had always lived in the church of Noyon. Baldericus of Noyon was only a boy when Gerard I died. The author of this *Chronicon* afterward compiled the life of St. Gerry, as appears from the preface. See Boschius the Bollandist, *Præv. Comment. in vitam S. Gaugerici, 11 Aug.†* Also see the life of St. Aubert, written by a monk, in Mabillon, *Act. Ben. t. 2, p. 873*.

### B. JOHN MARINONI, C.

HE was the third and youngest son of a noble family, originally of Bergamo, but was born at Venice, in 1490. From his infancy it was his chiefest delight to be on his knees at the foot of the altar, and to hear as many masses every day as his employments permitted him. He usually studied before a crucifix, and sanctified his studies by most frequent fervent acts of divine love. To beg of God the grace never to sully his baptismal

\* Fulbert of Chartres left us several monuments of his learning in his epistles, sermons, penitentiary, sacred hymns, &c.

† The epistle and inscription, upon the authority of which Colvenerius ascribed the *Chronicon* of Cambay and Arras to Baldericus of Noyon, precentor of Terouenne, are spurious. (See Boschius, in *vitâ S. Gaugerici, 11 Aug.*; et Mutte, § 1. *Comment. prævii in vitam S. Auberti*). Upon the same apocryphal authority Colvenerius, Foppens, &c. mention a *Chronicon Tarvanense* of Baldericus: but no such book appears ever to have existed.

innocence, he spent forty days in prayer and a rigorous fast in honor of the immaculate conception of the Mother of God. Having embraced the ecclesiastical state, he served among the clergy of St. Pantaleon's church; and, when he was ordained priest, became chaplain and afterward superior of the hospital of incurables, in which charitable employ he was a comforting angel to all who were under his care. He was called hence to be admitted canon in the celebrated church of St. Mark, where his life was the edification of his colleagues and of the whole city. Out of a desire of serving God in a more perfect disengagement from earthly things, he demanded the habit of the regular clerks called Theatins, and made his profession in 1530, on the 29th of May, being then forty years of age, under the eyes of their founders St. Cajetan, and Caraffa, ancient bishop of Chieti or Theate, who had instituted this Order six years before. St. Cajetan, being called from Venice to found the convent of St. Paul at Naples, took with him our saint. In that great city, Marinoni never ceased to preach the word of God with admirable simplicity and zeal; and, being chosen several times superior, settled and maintained in it the perfect spirit of his Order.

Both by his prayers and sacrifices, in which his eyes were often bathed with tears, and by his exhortations in the pulpit and confessional, he was an instrument of salvation to many just and sinners. He died of a violent cold and fever at Naples, on the 13th of December, 1562. He was beatified by a bull of Clement XIII, in 1762, who, in 1764, granted to his Order an office in his honor to be celebrated on the 13th of December. See St. Andrew Avellino's letter on his heroic virtues, written in 1600; his short life written by Castaldi, sixty years after his death, printed at Vicenza in 1627; also the *Annals* of the Order, by Tuffo, bishop of Acerra; those by Silos, t. 1; the life of this saint by F. Bonaglia, printed at Rome in 1762; that by F. Blanchi, at Venice, in quarto; and that compiled in French by F. Tracy, Theatin at Paris, yet in MS.

### ST. OTHILIA, V. ABBESS.

SHE was a native of Strasburg, and of an illustrious family, but was baptized at Rausbon, by St. Erhard, bishop of that see. Her father erected a great nunnery in Alsace, in which Othilia conducted one hundred and thirty holy nuns in the paths of Christian perfection, and died in 772. See Canisius; Raderus, t. 4, p. 7; Ado; Molanus; and the Roman Martyrology on the 13th of December.

## DECEMBER XIV.

## ST. SPIRIDION, BISHOP, C.

From Rufin. l. 1, c. 5; Socrates, l. 1, c. 12, p. 39; Sozomen, l. 1, c. 11, p. 22; St. Athan. Apol. 2. See also his Acts in Metaphrastes, Lipomanus, and Surlus; and other Greek Acts of his life, written by Theodorus, bishop of Paphos, quoted by Jos. Assemani, in Calend. Univ ad 12 Dec. p. 453.

A. D. 348.

SPIRIDION, or SPIRIDON, was a native of Cyprus, was married, and had a daughter named Irene, who lived always a virgin. His employment was that of keeping sheep, which in the patriarchal times even kings thought not beneath their dignity. In this retired state simplicity and innocence of heart engaged the Almighty to furnish him with extraordinary lights in the paths of virtue, which it was the more easy for him safely to pursue, as he shunned the company of those whose example and false maxims might have induced him to take the same liberties they did, and fall into a worldly course of life. For there is no more dangerous snare to our souls than the conversation of that world which is condemned by the gospel; that is to say, that society and commerce of men who are animated with the spirit of irregular self-love, and that corruption of the heart which all men inherit from their first birth from Adam, and by which they live who have not vanquished it by grace, and put on the spirit of Christ. It is not enough for a Christian to guard himself against this contagious air abroad; he has an enemy at home, a fund of corruption within his own heart, which he must resist and purge himself of; and this not in part only, but entirely. They deceive themselves, who desire to be saved through Christ, without taking pains to put on perfectly the spirit of Christ; they who are willing to give alms, fast, and spend much time in prayer, but with all this are for reserving and sparing this or that favorite passion, this vanity, this pleasure, or this spirit of revenge. Spiridion made such use of the advantages which his state afforded him for virtue, as to seem to rival the Macariuses in their deserts; and he was honored with the gift of miracles.

Sozomen, who wrote in the beginning of the fifth century, tells us that a gang of thieves attempting one night to carry off some of his sheep, were stopped by an invisible hand, so that they could neither perpetrate the intended theft, nor make their escape. Spiridion finding them the next morning thus secured, set them at liberty by his prayers, and gave them a ram; but exhorted them seriously to consider the danger of their state, and amend their lives; observing to them, that they had taken a great

deal of unnecessary pains, and ran great hazard for what they might have made their own by asking for it. The same historian says<sup>1</sup> that it was the saint's custom to fast in Lent with his whole family for some days together, without eating any thing; at which time, when he had no bread in his house, a traveller called upon him to rest and refresh himself on the road, according to the rule of hospitality which he practised. Spiridion, having nothing else in his house, ordered some salt pork to be boiled, for he saw the traveller was extremely fatigued. Then having prayed some time, he asked the divine pardon, that is, prayed that the dispensation which he judged necessary, might be agreeable to God. After this he invited the stranger to eat, who excused himself, saying that he was a Christian.\* Spiridion told him that no meats being by their own nature unclean, the rule of fasting admitted a dispensation. St. Spiridion was chosen bishop of Tremithus, a city on the sea-coast near Salamis, and continued the same rural exercise which he had before followed, yet so as to attend his pastoral functions with great assiduity and devotion. His diocess was very small, and the inhabitants were poor, but the Christians very regular in their manners, though there remained among them several idolaters. St. Spiridion divided his revenue into two parts; the one of which he gave to the poor, the other he reserved for his church and household, and for a loan to lend to such as were in necessity, never being solicitous for the morrow. In the persecution of Maximian Galerius he made a glorious confession of the faith. The Roman Martyrology tells us he was one of those who lost their right-

<sup>1</sup> Sozom. l. 1, c. 11, p. 24, ed. Cantabr. an. 1720.

\* Calvin and Kemnitius make this fact a mighty subject of triumph, inferring, that the fast of Lent was not then of precept, though a universal practice. But that it was of precept is manifest from antiquity; and even in this history from the traveller's scruple, the mention of his great weariness *ιδὼν τὸν ξένον μάλα κεκμηκότα*, and Spiridion's asking God pardon, *συγγνώμην αἰτήσας*, or the ratification of the dispensation. It is clear that Spiridion, who was a rigorous faster, but a great lover of charity and hospitality, judged the circumstances, with which we are not perfectly acquainted, a sufficient necessity for a dispensation in the ecclesiastical law, which is a point of prudence; and Spiridion was doubtless more free than others, or the action would not have been singular, or taken notice of by the historian. Dispensations from Lent were formerly very rare and difficult. The reason alleged, that all things are clean, is of the same purport, showing the law to be dispensable, it being only a positive precept of the church. For though it be an act of virtue, and sometimes commanded to fast and abstain from certain meats out of motives of holy mortification, and both Jews in the old law, and Christians in the new, always observed solemn fast-days, it is superstitious to abstain with the Manichees and some other heretics, upon an erroneous persuasion that certain meats are in themselves unclean, or from the devil; which is all that Spiridion meant.

eye, had the sinews of their left-hand cut, and were sent to work in the mines. He was one of the three hundred and eighteen prelates who composed the first general council of Nice, and was there distinguished among the holy confessors who had suffered much for the faith of Christ. About that time died his daughter Irene. A certain person had deposited in her hands a thing of great value, that it might be the more secure. This he demanded of the bishop after her death; but it was not to be found, nobody knowing where it was hid. The person whose loss it was, appeared extremely afflicted. Socrates and Sozomen say that the good bishop, moved with compassion, went to the place where his daughter was buried, called her by her name, and asked her where she had laid what such a person had left in her hands. They add, that she answered him, giving directions where she had hid it in the ground, that it might be more safe; and that it was found there. Though our holy prelate had very little acquaintance with human sciences, he had made the scriptures his daily meditation, and had learned what veneration is due to the word of God. The bishops of Cyprus being on a certain occasion assembled together, Triphillius, bishop of Ledri in that island (whom St. Jerom commends as the most eloquent man of his time), was engaged to preach a sermon; and mentioning that passage, *Take up thy bed, and walk*, he made use of a word to express the sick man's bed, which he thought more elegant and beautiful than that in the original text.\* Spiridion, full of a holy resentment at this false nicety and attempt to add graces to what was more adorned with simplicity, arose and asked whether the preacher knew better the right term than the evangelist? Our saint defended the cause of St. Athanasius in the council of Sardica in 347, and shortly after passed to eternal bliss. The Greeks honor his memory on the 12th, the Latins on the 14th of this month.

Sacred learning is necessary in a minister of the church; but sanctity is not less necessary. Nothing is so eloquent, or so powerfully persuasive as example. A learned man may convince; but to convert souls is chiefly the privilege of those that are pious. There have been few ages in which polite literature has been cultivated with greater ardor than the present wherein we live. How many great orators, how many elegant writers have made their appearance in it! If these were all saints, what a reformation of manners should we see among the people! It is sanctity that possesses the art of softening the heart, and subduing all the powers of the soul. An edifying life proves the preacher sincere, and is alone a sermon which obstinacy itself will find it hard to hold out against; it stops the mouth of the enemies of truth and virtue.

\* Substituting *σκήπτους* for *κρῆβάτος*.

The life, vigor, and justness of a discourse are the fruit of wit, genius, and study; but unction in words is produced only by the heart. A man must be animated with the spirit of God to speak powerfully on divine things; the conversion of hearts is the work of God. A father and a mother are surprised that their instructions seem thrown away upon their children; but let them remember, that if they spoke the language of men and angels, if they have not themselves charity, or true piety, they are only a sounding trumpet. Children, in their most tender infancy, observe with incredible penetration and sagacity every word and action of others, especially of those whom they revere and love; in these they naturally discern and read the spirit of all the passions with which such persons are actuated, deeply imbibe the same, learn to think and act from them, and are entirely moulded upon this model. The children of worldly parents will probably differ from them only in this, that their passions, by being strengthened so early will become with age more blind and headstrong.

#### SS. NICASIVS, NINTH ARCHBISHOP OF RHEIMS, AND HIS COMPANIONS, MARTYRS.

IN the fifth century an army of barbarians from Germany ravaging part of Gaul, plundered the city of Rheims.\* Nicasius, the holy bishop, had foretold this calamity to his flock. When he saw the enemy at the gates and in the streets, forgetting himself, and solicitous only for his dear spiritual children, he went from door to door encouraging all to patience and constancy, and awaking in every one's breast the most heroic sentiments of piety and religion. In endeavoring to save the lives of some of his flock, he exposed himself to the swords of the infidels, who, after a thousand insults and indignities (which he endured with the meekness and fortitude of a true disciple of God crucified for us), cut off his head. Florens his deacon, and Jocond his lector, were massacred by his side. His sister Eutropia, a virtuous virgin,

\* Tillemont thinks these barbarians were Goths, and that the Vandals were Arians before they left their own country in the north of Germany. But how could they there have received Christianity so early as in the beginning of the fifth century? How could count Stilico, by birth a Vandal, hope to advance his pagan son Eucherius by the help of the Vandals by opening the pagan temples and restoring idolatry, for which attempt he and his son were put to death, as Orosius relates, if they were not then idolaters in 407; though in the middle of the same fifth century they were Arians, as appears from Salvian (l. 7), and king Genseric in 428? Stilting shows that St. Nicasius suffered under the Vandals in 407, of which irruption of the Vandals St. Jerom speaks in his epistle to Ageruchio in 409. (See Stilting in his life of St. Viventius, the immediate predecessor of St. Nicasius, on the 7th of September, t. 3, p. 65. and Gall. Christ. Nov. t. 9, p. 6)



seeing herself spared in order to be reserved for wicked purposes, boldly cried out to the infidels, that it was her unalterable resolution rather to sacrifice her life than her faith or her integrity and virtue. Upon which they despatched her with their cutlasses. Saint Nicasius and St. Eutropia were buried in the church-yard of St. Agricola. Many miracles rendered their tombs illustrious, and this church was converted into a famous abbey, which bears the name of St. Nicasius, and is now a member of the congregation of Saint Maur. The archbishop Fulco, in 893, translated the body of St. Nicasius into the cathedral, which the martyr himself had built, and dedicated to God in honor of the Blessed Virgin Mary. His head is kept in the abbey of St. Vedast at Arras. See St. Gregory of Tours; and Gall. Chr. Nov. t. 9, p. 6. The Acts of St. Nicasius in Surius (14 Dec.) were wrote before Hincmar, probably in the seventh century, but are of small importance, as Dom Rivet observes.

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DECEMBER XV.

SAINT EUSEBIUS, BISHOP OF VERCELLI.

From the fathers and ecclesiastical historians of the fourth century. See Tillemont; Ughelli, t. 4, p. 1044; Ceillier, t. 5, p. 440; Orsi, l. 14; Fleury, l. 13, n. 14, 16, and 41; l. 15, n. 30.

A. D. 371.

ST. EUSEBIUS was born of a noble family in the isle of Sardinia, where his father is said to have died in chains for the faith. His mother, whose name was Restituta, being left a widow, carried him and a daughter she had, both in their infancy, to Rome.¹ Eusebius was brought up in the practice of piety, and in the study of sacred learning, and ordained lector by St. Sylvester. We know not by what accident he was called to Vercelli, a city now in Piedmont. He served that church among the clergy with such applause, that the episcopal chair becoming vacant, he was unanimously chosen by the clergy and people to fill it. He is the first bishop of Vercelli whose name we know. St. Ambrose assures us that he was the first who in the West united the monastic life with the clerical, living himself and making his clergy in the city live almost in the same manner as the monks in the East did in the deserts. They shut themselves up in one house with their pastor, and exercised themselves night and day in a heavenly warfare, continually occupied in the praises of God, having no other ambition than to appease his

anger by fervent and uninterrupted prayers. Their minds were always employed in reading, or at work. "Can any thing be more admirable than this life," cries out St. Ambrose, "where there is nothing to fear, and every thing is worthy of imitation! where the austerity of fasting is compensated by tranquillity and peace of mind, supported by example, sweetened by habit, and charmed by the occupations of virtue! This life is neither troubled with temporal cares, nor distracted with the tumults of the world, nor hindered by idle visits, nor relaxed by the commerce of the world." The holy bishop saw that the best and first means to labor effectually for the edification and sanctification of his people, was to form a clergy under his eyes, on whose innocence, piety, and zeal in the functions of their ministry he could depend. In this design he succeeded so well, that other churches earnestly demanded his disciples for their bishops, and a great number of holy prelates came out of his school, who were burning and shining lamps in the church of God. He was at the same time very careful to instruct his flock, and inspire them with the maxims of the gospel. Many, moved by his exhortations, embraced virginity to serve God in purity of heart, without being divided by the cares or pleasures of the world. In a short time the whole city of Vercelli appeared inflamed with the fire of divine love which Jesus Christ came to bring on earth, and which he ardently desired to see kindled in all hearts. Convicted by the force of the truth which the zealous pastor preached, persuaded by the sweetness and charity of his conduct, and still more powerfully excited by his examples, sinners encouraged themselves to a change of their lives, and all were animated to advance more and more in virtue. But his sanctity would have been imperfect without the trial of persecutions.

The Arians governed all things by violence under the authority of the Arian emperor Constantius. In 354 pope Liberius deputed St. Eusebius with Lucifer of Cagliari, to beg leave of that emperor, who passed the winter at Arles in Gaul, to assemble a free council.¹ Constantius agreed to a council, which met at Milan in 355 whilst the emperor resided in that city. Eusebius seeing all things would be there carried on by violence through the power of the Arians, though the Catholic prelates were more numerous, refused to go to it till he was pressed by Liberius himself, and by his legates Lucifer of Cagliari, Pancratius, and Hilary,² in order to resist the Arians, as St. Peter had done Simon the magician. When he was come to Milan, the Arians excluded him the council for the ten first days. When he was admitted, he laid the Nicene creed on the table, and insisted on all signing that rule of faith before the cause

¹ Liber. ep. 5, 6.

² Sulpit. Sever.; S. Athan.; S. Hilary .

¹ S. Ambr. ep. 63, p. 1038; S. Hier. in Catal. c. 96.

of St. Athanasius should be brought to a hearing; for the chief drift of the heretics was to procure, if possible, the condemnation of that most formidable champion of the faith. St. Dionysius of Milan offered to subscribe his name to the creed; but Valens, bishop of Mursia, the most furious of the Arians, tore the paper out of his hands, and broke his pen. The Arians, to set aside the motion for the previous signing of the Nicene creed, procured the removal of the synod to the emperor's palace, where the subscription to the Catholic faith was superseded, and the condemnation of Saint Athanasius immediately brought upon the carpet. Many were gained by the artifices of the Arians, or intimidated by the threats of the emperor, and signed the sentence which was pronounced against him. St. Dionysius of Milan had once given his subscription, only exacting a promise that the Arians would receive the Nicene faith. But St. Eusebius of Vercelli discovered the snare to him, and, in order to withdraw his friend's subscription, objected that he could not sign the sentence after Dionysius, who was younger, and his son.¹ Upon which the Arians consented to blot out the name of Dionysius; and both afterward peremptorily refused to subscribe a decree which was injurious to an innocent and holy prelate. The emperor sent for St. Eusebius, St. Dionysius, and Lucifer of Cagliari, and pressed them to condemn Athanasius. They insisted upon his innocence, and that he could not be condemned without being heard. "I am his accuser," said Constantius; "believe upon my word the charge brought against him." The bishops answered: "This is not a secular affair, that requires your opinion as emperor." Constantius took them up in anger, saying: "My will ought to pass for a rule. The bishops of Syria are satisfied that it should be so. Obey, or you shall be banished." The bishops represented to him that he must one day give an account to God of his administration. The prince, in the transport of his rage, thought once of putting them to death; but was content to banish them. The officers entered the sanctuary, tore the holy prelates from the altar, and conducted them to different places. Dionysius was sent into Cappadocia, where he died. He is commemorated in the Roman Martyrology on the 25th of May. Lucifer was banished to Germanicia in Syria, of which city Eudoxus, a celebrated Arian, was bishop; and our saint to Scythopolis, in Palestine, there to be treated at the discretion of the Arian bishop Patrophilus. Their chains did not hinder them from serving the church, and they confounded the heretics wherever they went. Pope Liberius wrote to them a letter of congratulation, exhorting them to courage and constancy.

¹ See this account in the anonymous author of the eleventh sermon attributed to St. Ambrose; and in Tillemont, t. 7

St. Eusebius was lodged at first with the good count Joseph, and was comforted by the visits of St. Epiphanius and other holy men, and by the arrival of the deputies of his church of Vercelli, with presents for his subsistence. He wept for joy to hear of the zeal and constancy of his whole flock in the Catholic faith under the priests whom he had appointed to govern his church in his absence. A great share of the presents he gave to his fellow-confessors and to the poor. But his patience was to be exercised by greater trials. Count Joseph died, and the Arians, with the emperor's officers, insulted the saint, dragged him on the ground through the streets, sometimes carried him backwards half naked, and at last shut him up in a little chamber, plying him for four days with all manner of violences, to engage him to conform. They forbade his deacons and other fellow-confessors to be admitted to see him. The saint had abandoned his body to suffer all manner of evil treatments from their hands, without opening his mouth all that while; but seeing himself debarred of his only comfort and support, he sent a letter to the Arian bishop Patrophilus, with the following direction; "Eusebius, the servant of God, with the other servants of God who suffer with me for the faith, to Patrophilus, the jailer, and to his officers." After a short relation of what he had suffered, he desired that his deacons might be allowed to come to him. After he remained in that confinement four days without eating, the Arians sent him back to his lodgings. Twenty-five days afterward they came again, armed with clubs, broke down a wall in the house, and dragged him again into a little dungeon, with a priest named Tegrinus. They rifled his lodgings, plundered all his provisions, and cast many priests, monks, and even nuns into the public prisons. St. Eusebius found means to write a letter out of his dungeon to his flock, extant in Baronius, in which he mentions these particulars. His sufferings here were aggravated every day, till the place of his exile was changed. From Scythopolis he was sent into Cappadocia, and, some time afterward, into Upper Thebais in Egypt. We have a letter which he wrote from this third place of his banishment, to Gregory bishop of Elvire, to encourage him vigorously to oppose Osius (who had unhappily fallen) and all who had forsaken the faith of the church, without fearing the power of kings. He expresses a desire to end his life in sufferings, that he might be glorified in the kingdom of God. This short letter discovers the zeal of a holy pastor, joined with the courage of a martyr. Constantius being dead, toward the end of the year 361, Julian gave leave to all the banished prelates to return to their sees. St. Eusebius left Thebais, and came to Alexandria, to concert measures with St. Athanasius for applying proper remedies to the evils of the church. He was

present, and subscribed immediately after St. Athanasius, in the council held there in 362, by which it was resolved to allow the penitent prelates, who had been deceived by the Arians, especially at Rimini, to preserve their dignity. From Alexandria our saint went to Antioch, to endeavor to extinguish the great schism there; but found it widened by Lucifer of Cagliari, who had blown up the coals afresh, and ordained Paulinus bishop. He would not communicate with Paulinus, but made haste out of Antioch. Lucifer resented this behavior, and broke off communion with him, and with all who with the late council of Alexandria received the Arian bishops in their dignity upon their return to the true faith. This was the origin of the schism of Lucifer, who, by pride, lost the fruit of his former zeal and sufferings.

St. Eusebius travelled over the East, and through Illyricum, confirming in the faith those that were wavering, and bringing back many that were gone astray. Italy, at his return, changed its mourning garments, according to the expression of St. Jerom. There St. Hilary of Poitiers and St. Eusebius met, and were employed in opposing the Arians, particularly Auxentius of Milan; but that crafty heretic had gained the favor of Valentinian, and maintained himself under his protection against the united zealous efforts of St. Hilary and St. Eusebius. St. Jerom, in his chronicle, places the death of the latter in 371. An ancient author says it happened on the 1st of August. He is styled a martyr in two old panegyrics in his praise, printed in the appendix of the works of St. Ambrose. There only remain of his works the three epistles above quoted. In the cathedral of Vercelli is shown an old MS. copy of the gospels of St. Matthew and St. Mark, said to be written by St. Eusebius; it was almost worn out with age near eight hundred years ago, when king Berengarius caused it to be covered with plates of silver. The body of St. Eusebius is laid in a shrine raised above a side altar in the cathedral at Vercelli. The Roman Missal and Breviary give his office on the 15th of December, which is probably the day on which his relics were removed; for his name occurs in ancient calendars on the 1st of August.

The holy fathers, who by their zeal and learning maintained the true faith, shunned the dangerous rocks of error, because in their studies they followed the rules laid down by divine revelation, and made sincere humility the foundation of all their literary pursuits. Conscious that they were liable to mistakes, they entertained a modest diffidence in themselves and their own judgment, and said with St. Austin; "I may err, but a heretic I will never be." This humility and caution is a sure guard against any fatal errors in religion, or dangerous miscarriages in civil conduct, with regard to literary attempts, into which an overbearing pride chiefly betrays

men. How many by it become pedants, falling into an ostentatious show of trifling or pretended learning! How many are perpetually wrangling and disputing, eager not for the point in debate, but for the victory, and desirous to display their imaginary parts! How many tease all company by their impertinence, talking always of mythology, metaphysics, or the jargon of the schools,* or stun others with the loudness of their voice, or an overbearing tone of authority! Many, in studying, pursue their speculations so far as to lose sight of common sense, and by too intense an application to things beyond their sphere, overset and unhinge their understanding. Many mistake the wildest fancies of their brain for reason. Hence Cicero justly remarks that nothing can be invented ever so absurd or monstrous, which has not been said by some of the philosophers. How many heresies have been set up by scholars among Christians! The root of these abuses is, a secret vanity, self-sufficiency, or complacency in an opinion of their own knowledge or penetration, which scholars easily entertain; so true it is, as the apostle tells us, that *science puffs up*; not of itself, but through the propensity of the human heart to pride. It is therefore necessary that every student learn, in the first place, never to trust in his own abilities, and make modesty and humility, by which men know themselves, the foundation of his learning. The most ignorant among scholars are usually the most apt to overrate their knowledge and abilities.

The Irish commemorate on this day ST. FLORENCE or FLANN, abbot of Benchor. Colgan, MSS.

DECEMBER XVI.

SAINT ADO, ARCHBISHOP OF VIENNE, C.

From his life collected by Mabillon, t. 6 Act. Ben. p. 281. See Ceillier, t. 19, p. 247.

A. D. 875.

Ado was born in the diocess of Sens, toward Gatinois, about the year 800, and was of one of the richest and most noble families of that country. It was the principal care of his religious parents to seek tutors, masters, and companions who should concur together, by their maxims, example, interior spirit, and prudent and earnest instructions, to form the morals of their son, and inspire into his soul

* Dieu me garde d'être scavant
D'une science si profonde:
Les plus doctes le plus souvent
Sont les plus sottes gens du monde.

Chev. de Carliq.

most tender and perfect sentiments of Christian piety. All this they happily found in the monastery of Ferrieres in Gatinois, at that time famous for learning and discipline. The pregnancy of his wit, the solidity of his judgment, his assiduity at his studies, and, above all, his humble obedience and docility, and his sincere piety, gained him the esteem and affections of the abbot Sigulph, and all his masters; and engaged them to redouble their care and attention in lending him every assistance to adorn his mind with all useful science, and to form the most perfect Christian spirit in his heart. Their pains were abundantly recompensed by the great progress which he made. Many great and powerful friends sought, by soothing flatteries, and by setting before him the lure of worldly honors and pleasures, to engage him in the career which his birth and abilities opened to him. But the pious young nobleman was not to be imposed upon by specious words or glosses. He saw clearly the dangers which attended such a course, and the cheat of that false blaze of shadowy greatness which seemed to surround it; and, dreading lest in such a state any thing could cause a division in his heart, or slacken his ardor in the entire consecration of himself to the divine service, he took the religious habit in that house, resolving never to serve any other master but God alone.

The saint was yet young when Marcvard, abbot of Prom, who had formerly been himself a monk of Ferrieres, begged of the abbot of Ferrieres, as the greatest of favors, that Ado might teach the sacred sciences in his monastery. The request could not be refused. Ado so taught as to endeavor to make his hearers truly sensible that if studies, even of morality and religion, entirely terminate in a barren knowledge of those truths, without acquiring the interior habits, sentiments, and dispositions which they inculcate, though they may sometimes be serviceable to others, they are not only useless, but pernicious to those who are possessed of them. Science, without advancing at the same time in humility and virtue, serves only to heighten vanity, and to swell and puff up the mind. For men who study, only to furnish themselves with materials to shine in conversation, and to fill their heads with a set of notions which never sink deep into or influence the heart, fall into an overweening conceit of themselves, and are as much under the bias of pride as worldly libertines are enslaved to an inordinate love of riches, honor, or pleasures. Our saint, therefore, instructed his scholars how to form rules for the conduct of their lives, to examine into themselves, to subdue their passions, and, by conversing continually in heaven, to put on a heavenly spirit. Thus he labored to make all that were under his care truly servants of God; and it pleased God to suffer him to fall under

grievous trials, that by them he might complete the work of his own sanctification, and the entire sacrifice of his heart. After the death of Marcvard, he was, through envy and jealousy, expelled the house, treated with great contempt, and oppressed by outrageous slanders. Ado took this opportunity to visit the tombs of the apostles at Rome, and stayed five years in that city. From thence he removed to Ravenna, where he found an old Martyrology, of which he took a copy, which he improved by many additions and corrections, and published about the year 858.* He also compiled a chronicle, and wrote the lives of St. Desiderius and St. Chef. When he returned out of Italy, he made a halt at Lyons, and St. Remigius, archbishop of that see, detained him there, and, having obtained leave of the abbot of Ferrieres, gave him charge of the parish church of St. Romanus, near Vienne. The celebrated Lupus, who had been chosen abbot of Ferrieres, and who is well known by his hundred and thirty letters, and several little treatises, became his zealous advocate, and the see of Vienne falling vacant, he was chosen archbishop, and consecrated in September, 860. The year following he received the pall from pope Nicholas, with the decrees of a Roman council, the purport of which was to check certain disorders which had crept into several churches in France.

Ado's promotion made no change in his behavior; he was still the same humble, modest, mortified man as when in a cloister, and endeavored to inspire his flock with the like sentiments and dispositions. He was indefatigable in pressing the great truths of salvation. He usually began his sermons and exhortations with these or the like words: "Hear the eternal truth which speaks to you in the gospel;" or, "Hear Jesus Christ, who saith to you," &c. It was a principal part of his care that all candidates for holy orders should be rigorously examined, and he would be present at these examinations. He regulated the public service of the church with much zeal and wisdom, and made strict inquiry into the conduct of all those who were called to serve in the ministry of the altar, not only with regard to their progress in sacred learning and the regularity of their manners, but also with regard to their spirit of devotion and assiduity in constant prayer. The saint labored without intermission for the reformation of manners, and establishing good discipline among the people. He took great care that all that were ignorant of the principles of Christianity should be forbid to be sponsors at baptism, or to be joined in matrimony, or admitted to any of the sacraments till they were better instructed. By

* The best edition of Ado's Martyrology was that of Rosweidus, before Monsignor Georgi, secretary to Benedict XIV, favored us with a new one far more correct, and enriched with notes and useful dissertations.

his vigilance no quarter was given to all those who indulged themselves in any vicious practice, in pleasures that enervate the soul, or in amusements and diversions which are dangerous to innocence. What enforced his instructions, and gave them weight and efficacy, was his example. His life was most austere; he was in every thing severe to himself, and all the clergymen that were about him were enjoined to apprise him of the least slip in his behavior. Though he was inflexible toward obstinate sinners, and employed every means to bring them to repentance, when he found them sincerely desirous to return to God, he received them with the greatest tenderness and indulgence, imitating the good Shepherd, who came down from heaven to seek the lost sheep, and carried them back to the fold on his shoulders. By his care the poor were every where tenderly assisted with every corporal and spiritual comfort and succor they could stand in need of, and many hospitals were raised for their reception and entertainment at his expense. It was his desire to see all Christians seriously engaged in the noble contest, which of them should best fulfil his obligations in their full extent, which are all reduced to those which tie him to his Creator; for on a man's concern for them depends his regard for all others. Religion alone can make mankind good and happy; and those who act under its influence are steady in the disinterested pursuit of every virtue, and in the discharge of every duty, even toward the world, their families, and themselves. To sum up the whole character of this good prelate in two words, Ado knew all the obligations of his post, and discharged them with the utmost exactness and fidelity. He distinguished himself in many councils abroad, and held himself several councils at Vienne to maintain the purity of faith and manners; though only a fragment of that which he celebrated in 870 is extant. When king Lothaire sought pretexts to divorce his queen Thietburge, our holy prelate obliged him to desist from that unjust project; and he had a great share in many public transactions, in which the interest of religion was concerned. For pope Nicholas I, king Charles the Bald, and Lewis of Germany had the greatest regard for him, on account of his prudence and sanctity, and paid a great deference to his advice. In the hurry of employments his mind was as recollected as if his whole business lay within the compass of his own private concerns. The multiplicity of affairs never made him the less constant in prayer, or less rigorous in his mortifications. To read the lives of the saints, and to consider their edifying actions, in order to imbibe their spirit, and quicken his own soul in the practice of piety, was an exercise in which he always found singular comfort and delight, and a great help to devotion; and, like the industrious bee, which sucks honey from every flower, he endea-

vored to learn from the life of every saint some new practice of virtue, and to treasure up in his mind some new maxim of an interior life. From thus employing his thoughts on the saints, studying to copy their virtues, and affectionately and devoutly honoring them in God, he happily passed to their glorious society, eternally to enjoy God with them, on the 16th of December, 875, having been bishop fifteen years, three months. He is honored in the church of Vienne, and named in the Roman Martyrology on this day.

This mortal life is a pilgrimage, full of labors, hardships, and perils, through an inhospitable desert, amidst numberless by-paths, and abounding with howling wild beasts. And the greatest danger frequently is the multitude of those who go astray before us. We follow their steps without giving ourselves leisure to think, and are thus led into some or other of these devious broad roads, which unawares draw all that are engaged in them headlong down the dreadful precipice into eternal flames. Amidst these, one only narrow path, which seems beset with briars and thorns, and is trodden by a small number of courageous souls, leads to happiness; and amongst those who enter upon it, many in every part fall out of it into some or other of the devious tracts and windings which terminate in destruction. Amidst these alarming dangers we have a sure guide; the light of divine revelation safely points out to us the strait way, and Christ bids us follow him, walk by his spirit, carefully tread in his steps, and keep always close to his direction. If ever we forsake his divine guidance, we lose and bewilder ourselves. He is *the way, the truth, and the life*. Many saints have followed this rule and escaped all dangers, who seem to cry out to us: "This is the right way; walk you in it." Can we have a greater comfort, encouragement, or assistance than to have them always before our eyes? The example of a God made man for us is the greatest model which we are bound continually to study in his divine life and precepts. Those who in all stations in the world have copied his holy maxims and conduct, sweetly invite us to this imitation of our divine original; every one of them cries out to us, with St. Paul:¹ *Be ye followers of me, as I also am of Christ*. Their example, if always placed before our eyes, will withhold us from being hurried away by the torrent of the world, and its pernicious maxims; and the remembrance of their heroic conflicts, and the sight of the crowns they now enjoy, will be our comfort and support. What can give us greater joy in this valley of tears than to think often on the bliss which these glorious conquerors already possess, and on the means by which they attained to it? We ourselves press close after them, and

¹ 1 Cor. xi, 1.

even now are not far from the same glory; for we live on the borders of it. The longest life is very short; and every moment in it may, by the least unexpected incident, engulf us suddenly in the abyss of eternity, and remove us into the society of these glorious saints. Can we desire this bliss, and not love, honor, and always bear them in mind?

SAINT ALICE, OR ADELAIDE, EMPRESS.

THE second kingdom of Burgundy, called also of Arles, was erected by Charles the Bald, emperor and king of France, who in 879, bestowed Burgundy, Provence, Bresse, and Dauphiné with his title on his brother-in-law Boso, descended by the mother from Lewis Debonnaire.* Rudolph or Ralph II, king of Burgundy was father to St. Alice, whom he left at his death, in 937, only six years old. At sixteen she was married to Lothaire, king of Italy, by whom she had a daughter named Emma, who was afterward married to Lothaire, king of France. The death of our saint's husband, which happened about the year 949, left her a young widow, and the afflictions with which she was visited contributed perfectly to disengage her heart from the world, and make her devote herself to the practice of piety, which had been from her infancy the ruling inclination of her heart. Berengarius III, margrave of Yvrea, possessed himself of all Lombardy, and succeeded in the title of king of Italy. This prince, who had always been the declared enemy of his predecessor's family, cast Alice into prison at Pavia, where she suffered the greatest hardships and indignities. She at length found means to make her escape, and fled toward Germany, but was met by the emperor Otho I, who, at the solicitation of pope Agapetus II, was marching at the head of an army of fifty thousand men to do her justice. He made himself master of Pavia, and other places, and married Alice,† but restored the kingdom to Berengarius, upon condition he should hold it of the empire. Berengarius soon forgot his engagements; whereupon Otho, at the earnest request of pope John XII, sent his son Luitolph against him, and Luitolph, after gaining many victories, dying, the emperor went in person into Italy, made Berengarius prisoner, and banished him into Germany, where he died

* After the death of king Ralph III, the emperor Conrad II annexed all Burgundy to the empire. But several provincial governors made themselves masters in their districts; namely, the counts of Savoy, Burgundy, and Provence; the dauphin of Viennois, and the lord of Bresse; the first confederation of the Switzers and Grisons is said also to have been then formed.

† Otho I, son of Henry, or the Fowler, succeeded his father in 936; had by Editha, his first wife, a son named Luitolph; and by St. Alice, his second wife, Otho II, his successor

at Bamberg. After this victory, Otho was crowned emperor at Rome by the pope in 963.

The good empress was not puffed up with prosperity, and made use both of her riches and power only to do good to all men, especially to protect, comfort, and relieve all that were in distress. Otho I, surnamed the Great, died in 973, having reigned as king of Germany thirty-six years, as emperor almost eleven. Alice educated her son Otho II with great care, and his reign was happy so long as he governed by her directions.* But not

* St. Alice long made use of ADELBERT, first archbishop of Magdeburg, for her spiritual director and counsellor. He is by many historians ranked among the saints, and Alice and her husband had so great a share in his apostolic missions, that a short account of his life serves to illustrate their actions. Henry the Fowler, king of Germany, having reestablished the abbey of St. Maximin at Triers, that house became a nursery of great prelates and saints. Among these one of the most eminent was Adelbert. In his youth, dreading that learning which only swells the heart, he always began and ended his studies by prayer, and interrupted them by long devout meditations, and by continual sighs to God. At the same time he labored to purify his understanding, and disengage his affections from earthly things by sincere humility, and the mortification of his will and senses. Thus he became remarkably distinguished among his brethren for that sincere piety which edifies, and he appeared excellently fitted to communicate to others that spirit with which he was replenished, when he was called out of retirement to preach the pure maxims of the gospel to others.

The Rugi or Rani about the year 960, by deputies entreated the emperor Otho I to procure them a bishop who might instruct them in the Christian faith. This fierce nation inhabited part of Pomerania between the rivers Oder and Wipper (where the city Rugenwald in Brandenburg still bears their name) and the isle of Rugen in the Baltic. Helmoldus, in his accurate chronicle of the Slavi (l. 1, c. 2), informs us that they were a savage people, and the only tribe of the Slavi or Slavonians which had a king; that they had also a high priest, whose sway was very great in the neighboring countries; they pretended to a familiar intercourse with the gods, or rather with the devils, in a famous temple in the isle of Rugen, in which the people lodged their treasures, and to which the neighboring nations sent frequently rich presents. Neither St. Anscharius nor St. Rembertus had preached to this barbarous nation. But certain monks of New-Corbie, in the reign of Lewis le Debonnaire, undertook a mission among them, and with the hazard of their lives converted many to the Christian faith in the various provinces of the Slavi, and the whole island of Rugen, in which they built an oratory in honor of our Lord and Saviour Jesus Christ, and in memory of St. Vitus the patron of New-Corbie. This island had been the seat of error, and the metropolis of idolatry in that part of the world; and the savage inhabitants, soon after their conversion, apostatized again from the faith; and added to former superstitions a new monstrous extravagance by honoring St. Vitus as the chief of all their gods, erecting to him a stately temple and an idol with sacrifices, glorying only in his name, and suffering no merchant to come among them, nor any one to buy or sell any thing who did not first give some offering for the sacrifices or temple of their god, whom corruptly for St. Vite, they called Swantewith. "Thus whom we confess a martyr and servant of Christ they adore as God," says Helmoldus (l. 1, c. 6), "a creature for the Creator; nor is there any nation under the sun that

standing upon his guard against flatterers, he suffered his heart to be debauched by evil counsellors. After the death of his first wife, who was daughter to the marquis of Austria, he married Theophania, a Grecian princess, and so far forgot his duty to his good mother as to banish her from court. Her tears for his irregularities were not shed in vain. Misfortunes opened his eyes; he recalled her, and, with the most dutiful deference, reformed the abuses of the government by her counsels. The young emperor, having been defeated by the Greeks in Calabria, died of a dysentery at Rome in 983, after he had reigned nine years. His imperious widow, Theophania, who became regent for her son Otho III, made it a point of honor to insult her pious mother-in-law; but Alice made no other return for all the ill treatment she received at her hands but that of meekness and patience. The young empress being snatched away by a sudden death, she was obliged to take upon her the regency. On this occasion it appeared how perfectly she was dead to herself. Power she looked upon merely as a burden and most difficult stewardship; but she applied herself to public affairs with indefatigable care. She showed herself so much a stranger to all re-

so much abhors Christians, especially Christian priests." Out of hypocrisy, as appeared by the event, they petitioned for preachers. Otho I, emperor of Germany, received their messengers with joy, and chose first Libutius, a monk of St. Alban's at Mentz, for their bishop; but he dying before he set out, Adelbert was pitched upon, and ordained bishop of the Rugi. Otho munificently furnished him with all things necessary, and the new bishop entered the country with a select number of fellow-preachers. But the hearts of the people were hardened against the truth; and several of the missionaries being massacred by them, the rest, with the bishop, with great difficulty, escaped out of their hands, and, despairing of success, returned to their monasteries. This mission happened in the year 961.

Adelbert was made abbot of Wurtzburg in 966, and in 970 first archbishop of Magdeburg, which see was raised to the dignity of Metropolitan of the Slavi, by pope John XIII, at the request of Otho I, who, seeing many provinces of the Slavi converted to the faith, procured the establishment of this church with five suffragans under it, namely of Merseburg, Cicen, Misna, Posna or Brandenburg, and Havelberg, all situate in the territory of the Slavi. That great prince, the conqueror of Bohemia and of all the northern nations of Germany, built, or rather exceedingly enlarged and ennobled the city of Magdeburg, at the desire of his first queen, Editha, daughter to king Edmund of England. She was buried in this city, as was afterward the emperor himself, who died there in the year 973. His second wife, St. Alice, who survived him, passed here the greatest part of her time during her widowhood, under the direction of the good archbishop. By his prudent care were many churches erected in all those parts, and supplied with able pastors for the instruction and spiritual assistance of the converted nations. He settled in most excellent order the chapter of his metropolitan church, which the aforesaid emperor had munificently founded; and he converted to the faith great numbers of the Slavi, whom he found still bewildered in the shades of infidelity. He enriched the church of Magdeburg with the relics of Saint

sentment, as to load with benefactions those courtiers who had formerly given her most to suffer. Her attention to the public concerns never made her neglect the exercises of mortification and devotion. At set hours she retired to her oratory, there to seek by humble prayer the direction and light of heaven in her counsels, and to weep before God for those sins of the people which it was not in her power to remedy. In correcting others, she felt in her own breast the confusion and trouble which her correction must give them; hence she forgot nothing which could soften it. Thus, by gaining their confidence and affection, she easily conducted them to virtue. Her own household appeared as regular as the most edifying monastery. She filled all the provinces which had the happiness to share in her protection, but especially the city of Magdeburg, with religious houses, and other monuments of charity and piety, and she zealously promoted the conversion of the Rugi and other infidels. In the last year of her life she took a journey into the kingdom of Burgundy, to reconcile the subjects of that realm to king Ralph, her nephew, and died on the road, at Salces, in Alsace, in the year 999. Her name is honored in the calendars

Maurice, and many other martyrs, was endued with the spirit of prophecy, and discharged all the duties of an apostle during the twelve years which he governed his church. He was taken ill whilst he was performing the visitation of the diocese of Merseburg, and having said mass at Messeburch, he found himself so weak that he laid himself down on a carpet, received there the last rites of the church, and amidst the prayers of the clergy happily departed to our Lord on the 20th day of June, 982. He is usually styled saint by hagiographers, who give his life on the 20th of June; but his name is not found in any known calendars of the church. Papebroke and Baillet think he was honored among the saints at Magdeburg before the change of religion, by which all former monuments of saints there were abolished; insomuch that none had been preserved of the veneration of St. Norbert, had it not been for the care which was taken by his Order. Nevertheless, Joseph Assemani thinks positive proofs ought to be produced, before his name be placed in the calendars. (On his life see Lambert of Shafnaburg, l. De rebus gestis Germanorum, an. 960; Ditmarus; Helmoldus; two chronicles of Magdeburg, quoted by Mabillon, sæc. 5 Ben. p. 575; and Jos. Assemani, in Calend. De Origin. Scavorum, t. 1, c. 3, p. 264 et seq.)

N. B. Baronius, ad an. 959, Pagi, ib., Mabillon, sæc. 5 Ben. p. 573, and the Bollandists by mistake confound the Rugi with the Russi, and falsely imagine that St. Adelbert preached to the Russians and Muscovites; on whom see St. Bruno or Boniface, June 19, and SS. Romanus and David, July 24.

The Rugi continued in their apostasy till, in 1168, Waldemar, king of Denmark, with the assistance of the princes of Pomerania, and especially the Obotritæ, subdued this whole nation, destroyed their famous temple, and caused their great idol Swantewith to be hewn to pieces and burnt. Absolon bishop of Roschilde, and Berno bishop of Meckelburg, who accompanied him, erected twelve churches in the country of these Slavi, which remained a long time tributary to Denmark. (See Helmold, l. 2, c. 12; and Jos. Assemani, in Calend. Univ t. 1, p. 258).

of several churches in Germany, though not in the Roman. A portion of her relics is kept in a costly shrine in the Treasury of Relics at Hanover, and is mentioned in the Lipsanographia of the electoral palace of Brunswick-Lunenb. printed in 1713. See the life of St. Alice, written by St. Odilo, with histories of her miracles, published by Leibnitz, *Collectio Scriptorum Brunswicensium*, t. 2, p. 262.

The Irish commemorate on this day St. BEANUS, a bishop in Leinster. Colgan, MSS.

DECEMBER XVII.

ST. OLYMPIAS, WIDOW.

From St. Chrysostom's seventeen letters to her; Palladius, in his life. Another Palladius, in Lausiac, c. 43; Sozom. l. 8, c. 2; Leo Imp. in Encomio S. Joan. Chrysostomi. See Tillemont, t. 11, p. 416.

ABOUT THE YEAR 410.

ST. OLYMPIAS, the glory of the widows in the Eastern church, was a lady of illustrious descent and a plentiful fortune. She was born about the year 368, and left an orphan under the care of Procopius, who seems to have been her uncle; but it was her greatest happiness that she was brought up under the care of Theodosia, sister to St. Amphilochius, a most virtuous and prudent woman, whom St. Gregory Nazianzen called a perfect pattern of piety, in whose life the tender virgin saw as in a glass the practice of all virtues, and it was her study faithfully to transcribe them into the copy of her own life. From this example which was placed before her eyes, she raised herself more easily to contemplate and to endeavor to imitate Christ, who in all virtues is the divine original which every Christian is bound to act after. Olympias, besides her birth and fortune, was, moreover, possessed of all the qualifications of mind and body which engage affection and respect. She was very young when she married Nebridius, treasurer of the emperor Theodosius the Great, and for some time prefect of Constantinople; but he died within twenty days after his marriage. Our saint was addressed by several of the most considerable men of the court, and Theodosius was very pressing with her to accept for her husband Elpidius, a Spaniard, and his near relation. She modestly declared her resolution of remaining single the rest of her days; the emperor continued to urge the affair, and, after several decisive answers of the holy widow, put her whole fortune in the hands of the prefect of Constantinople, with orders to act as her guardian till she was thirty years old. At the instigation of the disappointed

lover, the prefect hindered her from seeing the bishops or going to church, hoping thus to tire her into a compliance. She told the emperor that she was obliged to own his goodness in easing her of the heavy burden of managing and disposing of her own money; and that the favor would be complete if he would order her whole fortune to be divided between the poor and the church. Theodosius, struck with her heroic virtue, made a further inquiry into her manner of living, and, conceiving an exalted idea of her piety, restored to her the administration of her estate in 391. The use which she made of it, was to consecrate the revenues to the purposes which religion and virtue prescribe. By her state of widowhood, according to the admonition of the apostle, she looked upon herself as exempted even from what the support of her rank seemed to require in the world, and she rejoiced that the slavery of vanity and luxury was by her condition condemned even in the eyes of the world itself. With great fervor she embraced a life of penance and prayer. Her tender body she macerated with austere fasts, and never ate flesh or any thing that had life; by habit, long watchings became as natural to her as much sleep is to others; and she seldom allowed herself the use of a bath, which is thought a necessary refreshment in hot countries, and was particularly so before the ordinary use of linen. By meekness and humility she seemed perfectly crucified to her own will, and to all sentiments of vanity, which had no place in her heart, nor share in any of her actions. The modesty, simplicity, and sincerity from which she never departed in her conduct, were a clear demonstration what was the sole object of her affections and desires. Her dress was mean, her furniture poor, her prayers assiduous and fervent, and her charities without bounds. These Saint Chrysostom compares to a river which is open to all, and diffuses its waters to the bounds of the earth, and into the ocean itself. The most distant towns, isles, and deserts received plentiful supplies by her liberality, and she settled whole estates upon remote destitute churches. Her riches indeed were almost immense, and her mortified life afforded her an opportunity of consecrating them all to God. Yet St. Chrysostom found it necessary to exhort her sometimes to moderate her alms, or rather to be more cautious and reserved in bestowing them, that she might be enabled to succor those whose distresses deserved a preference.

The devil assailed her by many trials, which God permitted for the exercise and perfecting of her virtue. The contradictions of the world served only to increase her meekness, humility, and patience, and with her merits to multiply her crowns. Frequent severe sickness, most outrageous slanders and unjust persecutions succeeded one another. St. Chrysostom, in one of his letters, writes

to her as follows:¹ "As you are well acquainted with the advantages and merit of sufferings, you have reason to rejoice, inasmuch as by having lived constantly in tribulation you have walked in the road of crowns and laurels. All manner of corporal distempers have been your portion, often more cruel and harder to be endured than ten thousand deaths; nor have you ever been free from sickness. You have been perpetually overwhelmed with slanders, insults, and injuries. Never have you been free from some new tribulation; torrents of tears have always been familiar to you. Among all these one single affliction is enough to fill your soul with spiritual riches." Her virtue was the admiration of the whole church, as appears by the manner in which almost all the saints and great prelates of that age mention her. St. Amphilocheus, St. Epiphanius, St. Peter of Sebaste, and others were fond of her acquaintance, and maintained a correspondence with her, which always tended to promote God's glory and the good of souls. Nectarius, archbishop of Constantinople, had the greatest esteem for her sanctity, and created her deaconess to serve that church in certain remote functions of the ministry, of which that sex is capable, as in preparing linen for the altars, and the like. A vow of perpetual chastity was always annexed to this state. St. Chrysostom, who was placed in that see in 398, had not less respect for the sanctity of Olympias than his predecessor, and as his extraordinary piety, experience, and skill in sacred learning, made him an incomparable guide and model of a spiritual life, he was so much the more honored by her; but he refused to charge himself with the distribution of her alms as Nectarius had done. She was one of the last persons whom St. Chrysostom took leave of when he went into banishment on the 20th of June in 404. She was then in the great church, which seemed the place of her usual residence; and it was necessary to tear her from his feet by violence. After his departure, she had a great share in the persecution in which all his friends were involved. She was convened before Optatus, the prefect of the city, who was a heathen. She justified herself as to the calumnies which were shamelessly alleged in court against her; but she assured the governor that nothing should engage her to hold communion with Arsacius, a schismatical usurper of another's see. She was dismissed for that time, and was visited with a grievous fit of sickness, which afflicted her the whole winter. In spring, she was obliged by Arsacius and the court to leave the city, and wandered from place to place. About midsummer in 405 she was brought back to Constantinople, and again presented before Optatus, who, without any further trial, sentenced her to pay a heavy fine because she refused to communi-

cate with Arsacius. Her goods were sold by a public auction; she was often dragged before public tribunals; her clothes were torn by the soldiers; her farms were rifled by many amongst the dregs of the people; and she was insulted by her own servants, and those who had received from her hands the greatest favors. Atticus, successor of Arsacius, dispersed and banished the whole community of nuns which she governed; for it seems, by what Palladius writes, that she was abbess, or at least directress, of the monastery which she had founded near the great church, which subsisted till the fall of the Grecian empire. St. Chrysostom frequently encouraged and comforted her by letters; but he sometimes blamed her grief. This indeed seemed in some degree excusable, as she regretted the loss of the spiritual consolation and instruction she had formerly received from him, and deplored the dreadful evils which his unjust banishment brought upon the church. Neither did she sink into despondency, fail in the perfect resignation of her will, or lose her confidence in God under her affliction, remembering that God is ready to supply every help to those who sincerely seek him, and that he abandoned not Saint Paul's tender converts when he suffered their master to be taken from them. St. Chrysostom bid her particularly to rejoice under her sicknesses, which she ought to place among her most precious crowns, in imitation of Job and Lazarus. In his distress she furnished him with plentiful supplies, wherewith he ransomed many captives, and relieved the poor in the wild and desert countries into which he was banished. She also sent him drugs for his own use when he labored under a bad state of health. Her lingering martyrdom was prolonged beyond that of St. Chrysostom; for she was living in 408, when Palladius wrote his Dialogue on the Life of St. Chrysostom. The other Palladius, in the Lausiac history which he compiled in 420, tells us that she died under her sufferings, and, deserving to receive the recompense due to holy confessors, enjoyed the glory of heaven among the saints. The Greeks honor her memory on the 25th of July; but the Roman Martyrology on the 17th of December.

The saints all studied to husband every moment to the best advantage, knowing that life is very short, that night is coming on apace, in which no one will be able to work, and that all our moments here are so many precious seeds of eternity. If we applied ourselves with the saints to the uninterrupted exercise of good works, we should find that, short as life is, it affords sufficient time for extirpating our evil inclinations, learning to put on the spirit of Christ, working our souls into a heavenly temper, adorning them with all virtues, and laying in a provision for eternity. But through our unthinking indolence, the precious time of life is reduced almost to nothing, because the greatest part of it is

¹ S. Chrys. ep. 3.

absolutely thrown away. So numerous is the tribe of idlers, and the class of occupations which deserve no other denomination than that of idleness, that a bare list would fill a volume. The complaint of Seneca, how much soever it degrades men beneath the dignity of reason, and much more of religion, agrees no less to the greatest part of Christians, than to the idolaters, that "Almost their whole lives are spent in doing nothing, and the whole in doing nothing to the purpose."¹ Let no moments be spent merely to pass time; diversions and corporal exercise ought to be used with moderation, only as much as may seem requisite for bodily health and the vigor of the mind. Every one is bound to apply himself to some serious employment. This and his necessary recreations must be referred to God, and sanctified by a holy intention, and other circumstances which virtue prescribes; and in all our actions, humility, patience, various acts of secret prayer, and other virtues ought, according to the occasions, to be exercised. Thus will our lives be a continued series of good works, and an uninterrupted holocaust of divine praise and love. That any parts of this sacrifice should be defective, ought to be the subject of our daily compunction and tears.

ST. BEGGA, WIDOW AND ABBESS.

This saint was daughter of Pepin of Landen, eldest sister to St. Gertrude of Nivelles, and married Ansegise, son to St. Arnoul, who was some time mayor of the palace, and afterward bishop of Metz. Her husband being killed in hunting, she dedicated herself to a penitential state of retirement, and, after performing a pilgrimage to Rome, built seven chapels at Anden on the Meuse, in imitation of the seven principal churches at Rome. There she also founded a great nunnery in imitation of that which her sister governed at Nivelles,* from which she was furnished with a little colony, who laid the foundation of this monastery, and lived under her direction. Many holy virgins were trained up by them

¹ Seneca, ep.

* Many ascribe to St. Begga the institution of the Beguines, very numerous at Mechlin, Ghent, and other places in Brabant, the Flemish Flanders, and some neighboring provinces of the Low Countries. They devote themselves to the divine service under simple vows of chastity, and certain pious rules, which only oblige so long as they remain in that state. But Ægidius Aureæ Vallis, and other historians, inform us that the Beguines were instituted by Lambert le Begue or Balbus, a pious priest of Liege, in 1170, and derive from him their name. (See Ægidius Aureæ Vallis, in *Gestis Episcoporum Leodiens.*; Cheapville, t. 2, p. 126; Miræus, in *Chron. Cisterc.* p. 199; Sanderus et Foppens, in *Bibl. Belg.* t. 2, p. 796; also, *Disquisitio Historica de Origine Beghinarum*, Autore P. Coens, Leodii, 1629; and *Lettre sur l'Origine et Progrès des Béguines*).

in the perfect practice of piety. The rich monastery of Anden was afterward converted into a collegiate church of thirty-two canons of noble families, with ten canons to officiate at the altar. It is situate in the forest of Ardenne, in the diocese of Namur. Saint Begga departed to our Lord in the year 698, and is named in the Roman Martyrology. See Miræus, in *Fastis Belgicis*; and G. Ryckel, *Vita S. Beggæ, Beguinarum et Beguardorum Fundatricis, Lovanii, 1631*, in 4to.



DECEMBER XVIII.

SS. RUFUS AND ZOZIMUS, MM.

From St. Polycarp's Epistle, n. 9, p. 94.

A. D. 116.

FROM the eminent spirit of sanctity which the actions and writings of the great St. Ignatius breathe, we are to form a judgment of that with which these holy martyrs were animated. They had the happiness to share in his chains and sufferings for Christ, and likewise glorified God by martyrdom under Trajan, about the year 116. St. Polycarp says of them: "They have not run in vain, but in faith and righteousness; and they are gone to the place that was due to them from the Lord, with whom they also suffered. For they loved not the present world, but Him who died, and was raised again by God for us." Whether Antioch or Philippi, where they seem to have preached, or what other city of the East was the theatre of their triumph, is uncertain. St. Polycarp, writing to the Philippian, says: "Wherefore I exhort all of you that ye obey the word of righteousness, and exercise all patience, which ye have seen set forth before your eyes, not only in the blessed Ignatius, and Zozimus, and Rufus, but in others that have been among you; and in Paul himself, and the rest of the apostles."

The primitive martyrs rejoiced exceedingly in being called to suffer for Christ. If faith was as lively and active in us, and if the divine love exerted its power in our hearts, we should rejoice at all occasions of practising meekness and patience, which we should look upon as our greatest happiness and pain. To forgive an injury, to bear well an affront, or to suffer with perfect resignation, patience, and humility, is a glorious victory gained over ourselves, by which we vanquish our passions, and improve in our souls the habits of those divine virtues in which consists the spirit of Christ, and the resemblance we are commanded to bear to him. Occa-

sions occur in almost all our actions ; yet we lose them, and even suffer our passions to reign in them to the offence of God, the scandal of our holy religion, and the infinite prejudice of our souls. Do we consider that the least exertion of meekness, humility, or charity, is something much greater and more advantageous than the conquest of empires and the whole world could be ? For Alexander to have once curbed his anger on ever so small an occasion, would have been a far more glorious victory than all his conquests, even if his wars had been just. For nothing is so heroic as for a man to vanquish his passions, and learn to govern his own soul. Why then do not we take all necessary precautions to watch and to arm ourselves for these continual occasions ? Why are not we prepared, and upon our guard to check all sudden sallies of our passions, and, under provocations, to show by silence, meekness, and patience, that we study truly to prove ourselves disciples of Christ ?

SAINT GATIAN, FIRST BISHOP OF TOURS, C.

ST. GATIAN came from Rome with St. Dionysius of Paris, about the middle of the third century, and preached the faith principally at Tours in Gaul, where he fixed his episcopal see. The Gauls in that part were extremely addicted to the worship of their idols. But no contradictions or sufferings were able to discourage or daunt this true apostle ; and by perseverance he gained several to Christ. He assembled his little flock in grots and caves, and there celebrated the divine mysteries. For he was obliged often to lie hid in lurking holes a long time together in order to escape a cruel death, with which the heathens frequently threatened him, and which he was always ready to receive with joy if he had fallen into their hands. Having continued his labors with unwearied zeal amidst frequent sufferings and dangers for near the space of fifty years, he died in peace, and was honored with miracles. See St. Gregory of Tours, l. 1, c. 30 ; the Roman Martyrology ; and Gallia Christiana.

ST. WINEBALD, ABBOT, C.

ST. RICHARD, the English-Saxon king, seems to have been a prince of Westsex ; for he was related to St. Boniface, and set out on his pilgrimage from Hamble-Haven in that country. It is thought that he was one of those princes who ruled in part of that kingdom, till they were compelled to give way to king Ceadwall.¹ God blessed him with three children, St. Winebald, the eldest, St. Willibald, who died bishop of Eystadt, and St.

Walburga. St. Richard leaving his native country, took with him his two sons, and embarking at Hamble-Haven, landed on the coast of Normandy, and visiting all the places of devotion on his way, travelled into Italy, intending to go to Rome, but at Lucca fell sick and died about the year 722. His body was buried in the church of St. Frigidian,* and, on account of certain famous miracles wrought at his tomb, was taken up by Gregory bishop of Lucca, by the pope's authority, and is kept in a rich shrine in that church. His name occurs in the Roman Martyrology on the 7th of February. SS. Winebald and Willibald accomplished their pilgrimage to Rome. After some stay there to perform their devotions, St. Willibald undertook another pilgrimage to the holy places in Palestine ; but Winebald, who is by some called Wunibald, who was from his childhood of a weak sickly constitution, remained at Rome, where he pursued his studies seven years, took the tonsure, and devoted himself with his whole heart to the divine service. Then returning to England, he engaged a third brother and several among his kindred and acquaintance to accompany him in his journey back to Rome, and there dedicate themselves to God in a religious state. St. Boniface, who was our saint's cousin, coming to that city in 738, prevailed with him upon motives of charity to undertake a share of his labors in the conversion of the infidels and in founding the infant church of Germany. Winebald accompanied him into Thuringia, and being ordained priest by that holy archbishop, took upon him by his commission, the care of seven churches in that country, especially at Erfurt, as the nun informs us in the life of our saint. These churches the chronicle of Andesches and Bruschius call seven monasteries ; but without authority or probability, as Serarius observes. St. Willibald was made bishop of Aychstadt in Franconia in 781, and, being desirous to erect a double monastery which might be a pattern and seminary of piety and learning to the numerous churches which he had planted, prevailed with his brother Winebald, and his sister Walburga, whom he invited to England, to undertake that charge.

Winebald therefore translated his monastery from Schwanfeld to Heidenheim, where, having purchased a wild spot of ground covered with shrubs and bushes, he cleared it, and built first little cells or mean cottages for himself and his monks, and shortly after erected a monastery. A nunnery was founded by him in the neighborhood, which St.

* St. Frigidian, or Fridian, an Irishman, who is honored on the 18th of March, and his translation on the 18th of November, was bishop of Lucca in the sixth century, famous for sanctity and miracles, and was buried in this church, which he had founded in honor of St. Vincent ; but it since bears his name, and now belongs to a famous monastery of Olivetan monks.

¹ Bede, l. 4, c. 12.

Walburga governed. The idolaters often attempted the life of St. Winebald by poison and by open violence; but by the divine protection he escaped their snares, and continued by his zealous labors to dilate on every side the pale of Christ's fold. He was solicitous in the first place to maintain in his religious community the perfect spirit of their holy state, teaching them above all things to persevere *instant in prayer*,¹ and to keep inviolably in mind the humility of our Lord, and his meekness and holy conversation, as the standard from which they were never to turn their eyes. They who find a reluctance arising from the corruptions of their passions, must nevertheless force themselves cheerfully to all that is good, especially to divine love, fraternal compassion, patience when they are despised, meekness, and assiduous prayer; for God, beholding their conflicts and the earnestness of their desires and endeavors, will in the end grant them the true grace of prayer, meekness, and the bowels of mercy, and will fill them with the fruits of the Spirit, in which state the Lord seems to perform all things in them; so sweet do humility, love, meekness, and prayer become. Thus our holy abbot encouraged his spiritual children, and strengthened in them the spirit of Christ; but he inculcated to them both by word and example, that Christ never plants his spirit nor establishes the kingdom of his grace in souls which are not prepared by self-denial, mortification, obedience, simplicity, a life of prayer, and profound humility; for self-elevation is the greatest abasement, and self-abasement is the highest exaltation, honor, and dignity. For only he can cleave to the Lord who has freed his heart from earthly lusts, and disengaged his affections from the covetousness of the world. St. Winebald was afflicted many years with sickness, and had a private chapel erected in his own cell, in which he said mass when he was not able to go to church. Once, being looked upon as brought by his distemper to extremity, and almost to the point of death, he made a visit of devotion to the shrine of St. Boniface, once his spiritual father and much honored friend in Christ; and in three weeks' time was restored to his health. Some time after, he relapsed into his former ill state of health, and in his last moments earnestly exhorted his disciples to advance with their whole might toward God without stopping or looking behind them; for no one can be found worthy to enter the holy city, who strives not, by doing his utmost, that his name be written in heaven with the first-born. For this, in the earnestness of our desires, we ought to pour out tears day and night. Our saint had made them, as it were, the very food of the soul, and having been tried and purified by a lingering sickness as the pure gold in the furnace, went to God on the 18th

¹ Rom. xiii, 12

of December, 760. After his death, St. Willibald committed the superintendency over the monastery of monks to the holy abess St. Walburga so long as she lived. The monastery of Heidenheim was finally dissolved upon the change of religion in the province of Brandenburg Anspach, in which it was situated. The nun who wrote the life of St. Winebald assure us that several miraculous cures were performed at his tomb. St. Ludger also writes in the life of St. Gregory of Utrecht: "Winebald was very dear to my master Gregory, and shows by great miracles since his death what he did whilst living." Rader testifies that St. Winebald is honored among the saints in several churches in Germany, though his name is not inserted in the Roman Martyrology, as Mabillon and Basnage remark. See his life, wrote, not by St. Walburga, as some have said, but by another contemporary nun of her monastery, who had before wrote the life of St. Willibald. In that of St. Winebald we have an account of the manner of canonizing saints in that age, and of the twofold labor to which monks then applied themselves, in tilling land and making that which was wild arable; and in instructing and preaching. This work was published entire by Canisius, in his *Lectiones Antiquæ*, t. 4; more correctly by Mabillon, *Act. Ben.* t. 4; and most accurately by Basnage, in his edition of Canisius in 1725, t. 2, part 2.

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## DECEMBER XIX.

### ST. NEMESION, M. &c.

From St. Dionysius of Alex. quoted by Eusebius, *Hist.* l. 6, c. 41, p. 307, ed. Cantabr.

A. D. 250.

In the persecution of Decius, Nemesion, an Egyptian, was apprehended at Alexandria upon an indictment for theft. The servant of Christ easily cleared himself of that charge, but was immediately accused of being a Christian. Hereupon he was sent to the Augustal prefect of Egypt, and confessing his faith at his tribunal, he was ordered to be scourged and tormented doubly more grievously than the thieves; after which he was condemned to be burnt with the most criminal amongst the robbers and other malefactors; whereby he had the honor and happiness more perfectly to imitate the death of our divine Redeemer. There stood at the same time near the prefect's tribunal four soldiers, named Ammon, Zeno, Ptolemy, and Ingenuus, and another person, whose name was Theophilus, who, being Christians, boldly encouraged a confessor who was hang-

ing on the rack. They were soon taken notice of, and presented to the judge, who condemned them to be beheaded, but was himself astonished to see the joy with which they walked to the place of execution. Heron, Ater and Isidore, both Egyptians, with Dioscorus, a youth only fifteen years old, were committed at Alexandria in the same persecution. First of all the judge took the youth in hand, and began to entreat him with fair speeches; then he assailed him with various torments; but the generous youth neither would bow at his flatteries, nor could be terrified or broken by his threats or torments. The rest, after enduring the most cruel rending and disjoining of their limbs, were burnt alive. But the judge discharged Dioscorus, on account of the tenderness of his years, saying, he allowed him time to repent, and consult his own advantage, and expressing that he was struck with admiration at the dazzling beauty of his countenance. In the Roman Martyrology St. Nemesion is commemorated on the 19th of December, the rest of these martyrs on other days.

SS. Meuris and Thea, two holy women at Gaza in Palestine, when the persecution raged in the city under the successors of Dioclesian, bore up bravely against all the cruelty of men, and malice of the devil, and triumphed over both to the last moment. Meuris died under the hands of the persecutors; but Thea languished some time after she had passed through a dreadful variety of exquisite torments, as we learn from the author of the life of St. Porphyrius of Gaza, written about the close of the fourth century. Their relics were deposited in a church which bore the name of St. Timothy; on whom see August 19.

Can we call to mind the fervor of the saints in laboring and suffering cheerfully for God, and not feel a holy ardor glow in our own breasts, and our souls strongly affected with their heroic sentiments of virtue? This St. Macarius of Egypt used to illustrate by the following familiar apophthegm: "As he that goes into a shop, where are ointments and perfumes, and takes a few turns in it, though he neither buys nor tastes of any thing, yet he enjoys the scent, and is perfumed thereby; even so he that converses with the holy fathers (or reads their actions), derives a salutary influence from them. They show him true humility; and both their discourses and example are of service, and as a wall and fence against the incursions of demons."<sup>1</sup>

#### ST. SAMTHANA, V, ABBESS.

SHE founded the monastery of Cluainbro-nach, on the borders of Meath in Ireland, and departed to our Lord in 738. See Colgan.

<sup>1</sup> S. Macarius inter Apophthegmata, ap. Pritium. p. 233

## DECEMBER XX

### ST. PHILOGONIUS, BISHOP OF ANTIOCH, C.

From the panegyric, spoke by St. Chrysostom on his festival, t. 1, p. 492, ed. Montfauc.

A. D. 322.

ST. PHILOGONIUS was brought up to the law, and made a considerable figure at the bar, being admired for his eloquence, and still more for the purity of his manners and the sanctity of his life. This was a sufficient motive for dispensing with the canons, which require some time spent among the clergy before a person be advanced to the highest station in the church. Philogonius was placed in the see of Antioch, upon the death of Vitalis in 318, and St. Chrysostom mentions the flourishing state of that church in his time, as an authentic proof of his zeal and excellent administration. When Arius broached his blasphemies at Alexandria in 318, St. Alexander condemned him, and sent the sentence in a synodal letter to St. Philogonius, who strenuously defended the Catholic faith before the assembly of the council of Nice. In the storms which were raised against the church, first by Maximin II, and afterward by Licinius, St. Philogonius deserved the title of Confessor; he died in the year 322, the fifth of his episcopal dignity. His festival was celebrated at Antioch on the 20th of December, in the year 386, in which St. Chrysostom pronounced his panegyric, touching lightly on his virtues, because, as he says, he left the detail of them to his bishop, Flavian, who was to speak after him.

St. Chrysostom extols in the most amiable terms the overflowing peace which this saint now enjoys in a state of bliss, where there are no conflicts, no irregular passions, no more of that cold expression, "Mine and Thine," which fills the whole world with wars, every family with broils, and every breast with restless disquiets, gnawing pains, and prickling thorns. St. Philogonius had so perfectly renounced the world, and crucified its inordinate desires in his heart, that he received in this life the earnest of Christ's spirit, was admitted to the sacred council of the heavenly King, and had free access to the Almighty. A soul must here learn the heavenly spirit, and be well versed in the occupations of the blessed, if she hopes to reign with them hereafter; she must beforehand have some acquaintance with the mysteries of grace, and the functions of the divine love and praise. Persons are not called to the palace of an earthly king without having been fashioned, and for a long time exercised in the manners of the court, that they may not come thither utter strangers to the proceedings of the place, says St. Macarius.<sup>1</sup>

<sup>1</sup> S. Macarius Hom. 17, p. 265.

ST. PAUL OF LATRUS OR LATRA,  
HERMIT.

THE father of this saint, who was an officer in the imperial army, being slain on board the Grecian fleet, in an engagement with the Mahometans, his mother Eudocia retired from Pergamus in Asia, which was the place of his nativity, into Bithynia, taking her two sons with her. Basil, who was the eldest, rejecting the proposal of an advantageous match, took the monastic habit upon Mount Olympus in that country; but soon after, for the sake of greater solitude, retired to the laura founded by St. Elias, and afterward to Brachiana, near Mount Latrus. When their mother was dead, he engaged his younger brother to embrace the same state of life. Though young, he had experienced the world sufficiently to understand the emptiness and dangers of its enjoyments. He saw that even if it bestows on a man all things it can give, he is only like a rich man who is possessed of stately houses, abundance of gold and silver, and enjoys all manner of attendance, yet is afflicted with inward pains and distempers, under which neither the whole tribe of his relations, nor his riches, nor strength, nor diversions can ease his pains; nothing at least of all this can cleanse him from sin. But the more this visible world, and the false rest which it affords, seem to cherish the body, so much the more do they sharpen the disorders of the soul, and increase her illness. This the pious youth seriously considered, and resolved to disengage himself from the cares of this life, and devote himself to the Lord, crying to him night and day. Basil recommended our saint to the care and instruction of the abbot of Carya on the top of Mount Latrus, and returning himself to Mount Olympus, he died abbot of the laura of St. Elias.

Paul was indefatigable in the exercise of holy prayer, and having no other desire than to gain heaven, labored seriously to subdue his body by mortification. He never lay down to sleep, but only leaned his head against a stone or tree. No unprofitable word was ever heard from his mouth; and the sight of the fire, which put him in mind of hell, drew tears from his eyes without intermission whenever he was employed in the kitchen. It was his desire, for the sake of greater solitude and austerity, to lead an eremitical life; but his abbot thinking him too young, refused him leave so long as he lived; but this he obtained after his death. His first cell was a cave on the highest part of Mount Latrus, where, for some weeks, he had no other subsistence than green acorns, which caused him at first to vomit even to blood. After eight months, he was called back by the abbot to Carya, but soon after allowed to pursue his vocation, and chose a new habitation on the highest and most craggy part of the mountain. The first three

years he suffered most grievous temptations; but overcame them by steadiness in his exercises, and especially by assiduous prayer. A countryman sometimes brought him a little coarse food; but he mostly lived on what grew wild on the mountain. At first he wanted water; but God produced a spring with a constant stream near his dwelling. The reputation of his sanctity being spread through the neighboring provinces, several persons chose to live near him, and built there a laura of cells. Paul, who had been careless of himself as to all corporal necessities, was solicitous that no provisions should be wanting to those that lived under his direction. After twelve years, regretting to see his solitude too much broken into, he secretly withdrew into a wild part of the mountains, where he had no company but that of wild beasts. However, he visited his brethren from time to time, to comfort and encourage them; and he sometimes led them into the forests to sing the divine praises together. Being once asked why he appeared sometimes joyful, at other times sad, he answered: "When nothing diverts my thoughts from God, my heart swims in excess of overflowing joy, insomuch that I often forget my food, and all earthly things; but it is an affliction to live amidst the distraction of worldly conversation." On certain necessary occasions, he disclosed something of the wonderful communications which passed between his soul and God, and of the heavenly favors which he received in contemplation. Desiring to find a closer retirement, he passed to the isle of Samos, and there concealed himself in a cave upon Mount Cerces. But he was soon discovered, and many flocking to him, he reestablished three lauras, which had been ruined by the Saracens in that island. The importunate entreaties of the monks of his laura at Latrus prevailed upon him to return to his former cell on the top of that mountain. There he lived in the practice of penance and contemplation, but refused not instructions to those that desired them. The emperor Constantine Porphyrogeneta wrote frequently to him, asked his advice in affairs of importance, and had always reason to repent when he did not follow it. Popes, bishops, and princes often sent messages to him. Such was his tenderness for the poor, that he gave them every part of his own coarse meat and clothes which it was in his power to retrench; and once he would have sold himself for a slave to procure assistance for certain persons in deep distress, had he not been prevented. Toward the end of his life he drew up rules for his laura. On the 6th of December, in 956, foreseeing that his death drew near, he came down from his cell to his laura, said mass more early than usual, then took to his bed, being seized with a violent fever. He spent his last moments in prayer, and in repeating tender instructions to his monks till his happy death, which fell on the 15th

of December, on which day he is commemorated in the Greek Synaxarium. Papebroke tells us he found his name in some Greek calendars on the 21st of December. See his life, which is well wrote, quoted by Leo Allatius; and Jos. Assemani, in Cal. Univ. t. 5, p. 467; abridged by Fleury, l. 55, n. 52, t. 12, p. 101, &c.

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DECEMBER XXI.

ST. THOMAS, APOSTLE.

See Tillemont, t. 1, p. 355; Ant. Pagi, Critica, vol. i, p. 421. The false Acts of St. Thomas are rejected by pope Gelasius; S. Austin, l. contra Adimant. c. 12; Contra Faust. l. 22, c. 9; and l. 1 de Serm. D. in Monte; S. Athan. in Synopsi; S. Epiph. hær. 47; and S. Cyril, cap. 6. This last ascribes these Acts to Thomas, a Manichean. Those in Metaphrastes are taken from them.

FIRST AGE.

It was not unusual for the Jews and other Orientals, when they conversed with other nations, to assume names in the language of those countries of the same import with those which they bore in their own, that the sound might be less uncouth or harsh to such foreigners. For where languages, though there is always some general analogy, differ too widely, as those of the Orientals on one side, and on the other the Sclavonian, do from ours, names in the one appear disagreeable in pronunciation, unless they are softened, and brought to some affinity. Thus Tabitha was in Greek called Dorcas, *a doe*; Cephas, *Peter*, Thomas and Didymus, *Thauma*, or *Thama*, in Chaldaic signifying *a twin*. St. Thomas was a Jew, and probably a Galilæan of low condition, according to Metaphrastes, a fisherman. He had the happiness to follow Christ, and was made by him an apostle in the year 31.<sup>1</sup> If he appears to have been slow in understanding, and unacquainted with secular learning, he made up for this by the candor and simplicity of his heart, and the ardor of his piety and desires. Of this he gave a proof when Jesus was going up to the neighborhood of Jerusalem, in order to raise Lazarus to life, where the priests and Pharisees were contriving his death. The rest of the disciples endeavored to dissuade him from that journey, saying: *Rabbi, the Jews but now sought to stone thee; and goest thou thither again?* But St. Thomas said to his fellow-disciples: *Let us also go, that we may die with him.*<sup>2</sup> So ardent was his love of his divine master, even before the descent of the Holy Ghost. When our Lord at his last supper acquainted his disciple that he was about to leave them;

but told them for their comfort that he was going to prepare a place for them in his Father's house, our apostle, who vehemently desired to follow him, said: *Lord, we know not whither thou goest, and how can we know the way?*<sup>1</sup> Christ presently rectified his inapprehension, by returning this short, but satisfactory answer: *I am the Way, and the Truth, and the Life. No man cometh to the Father but by me.* By which he gave to understand, that by his doctrine and example he had taught men the path of salvation, and that he is the author of the Way that leadeth to life, which he hath both opened and discovered to us; that he is the teacher of that Truth which directs to it; and the giver of that Life of grace here, and of a glorious eternity hereafter, which is to be obtained by walking in this way, and according to this truth.

After our Lord had suffered, was risen from the dead, and on the same day had appeared to his disciples, to convince them of the truth of his resurrection, Thomas not being with them on that occasion, refused to believe upon their report that he was truly risen, presuming that it was only a phantom, or mere apparition, unless he might see the very prints of the nails, and feel the wounds in his hands and side. On that day seven-night our merciful Lord, with infinite condescension to this apostle's weakness, presented himself again, when he and his colleagues were assembled together, probably at their devotions; and after the usual salutation of *Peace be unto you*, he turned to Thomas, and bid him look upon his hands, and put his finger into the hole of his side, and into the prints of the nails. St. Austin and many others doubt not but this apostle did so, though this be not mentioned by the evangelist; and some think that, being convinced, he refrained out of modesty and respect. It is observed by St. Austin and others, that he sinned by obstinacy, presumption, and incredulity; for the resurrection of Christ was no more than Moses and the prophets had long before foretold. Nor was it reasonable in him to reject the testimony of such eye-witnesses; and this stubbornness might have betrayed him into infidelity. However his refractoriness was not a sin of malice, and the mercy of our Redeemer not only brought him to saving repentance, but raised him to the summit of holy charity and perfect virtue. St. Thomas was no sooner convinced of the reality of the mystery, but, penetrated with compunction, awe, and tender love, he cried out, *My Lord and my God.*<sup>1</sup> Prostrating to him all the powers of his soul, he acknowledged him the only and sovereign Lord of his heart, and the sole object of all his affections. Nothing is more easy than to repeat these words; but to pronounce them with a sincere and perfect disposition, is a privilege

<sup>1</sup> Mat. x, 3.

<sup>2</sup> John xi, 16.

<sup>1</sup> John xiv, 5, 6.

<sup>2</sup> John xx, 28.

reserved to those who are crucified to the world, and in whose affections God only reigns by his pure and perfect love. So long as pride, envy, avarice, sensuality, or other passions challenge to themselves any shares in our affections, Christ has not established in them the empire of his grace; and it is only in lying and hypocrisy that we call him our God and King. Let us at least labor, without ceasing, by compunction and holy prayer, to attain to this happiness, that Christ may establish his reign in us, and that we may be able to say with our whole hearts, *My Lord and my God*. These words Saint Thomas spoke with an entire faith, believing him truly God, whose humanity only he saw, confessing him omnipotent, in overcoming death and hell, and acknowledging his omniscience, who knew the doubts and scruples of his heart. The apostle also expressed by them the ardor of his love, which the particle *my* clearly indicates. If we love our God and Redeemer, can we cease sweetly, but with awe and trembling, to call him our Lord and our God, and to beg with torrents of tears that he become more and more perfectly the God and King of our hearts? From this apostle's incredulity Christ mercifully drew the strongest evidence of his resurrection for the confirmation of our faith beyond all cavil or contradiction. Whence St. Gregory the Great says: "By this doubting of Thomas we are more confirmed in our belief, than by the faith of the other apostles." Some other fathers take notice that our apostle, by this confession, shows himself a perfect theologian, instructed in the very schools of truth, declaring in Christ two distinct natures in one and the same person, his humanity by the word *Lord*, and his divinity by the word *God*. Faith in the beginning stood in need of miracles, by which God impressed the stamp of his authority upon his holy revelation. But such are the marks and characteristics of his truth herein, that those who can still stand out against all the light and evidence of the Christian revelation, would bar their heart against all conviction from miracles. There were infidels amidst the dispensation of the most evident miracles as well as now. So true it is that he who believeth not Moses and the prophets, would not believe the greatest of all miracles, one risen from the dead.

After the descent of the Holy Ghost, St. Thomas commissioned Thaddæus to instruct and baptize Abgar, king or toparch of Edessa. This prince, according to the records kept in the church of Edessa, transcribed by Eusebius,<sup>2</sup> and mentioned by St. Ephrem,<sup>3</sup> had wrote to Christ to invite him into his kingdom, and begging to be cured by him of a distemper with which he was afflicted.

<sup>1</sup> S. Greg. Hom. 26 in Evang.

<sup>2</sup> Hist. l. 1, c. 13, p. 36, ed. Cantabr.

<sup>3</sup> S. Ephr. in Testam. t. 2, p. 235, ed. Vatic. an. no 1743.

Christ, in his answer, told him, that he must accomplish the things for which he was sent, and then return to him who sent him; but that immediately after his ascension he would send one of his disciples to the king, to heal him, and give life to him and all his family.\* This promise of our Lord was made good by St. Thomas, who, by a special direction of the Holy Ghost, sent Thaddæus, one of the seventy-two disciples, and, according to some, his own brother, to Edessa, who restored the king to his health, baptized him and many others, and planted Christianity in that country. This disciple Thaddæus is distinct from St. Judas the apostle, and is honored by the Greeks, who tell us that he died at Berytus in Phenicia, on the 21st of August. As for St. Thomas, Origen<sup>1</sup> informs us that in the distribution made by the twelve, Parthia was particularly assigned to him for his apostolic province, when this nation held the place of the Persian empire, and disputed the sovereignty with the Romans. After preaching with good success in the particular province of Parthia, he did the same in other nations subject to that empire, and over all the East. Sophronius<sup>2</sup> mentions that by his apostolic labors he established the faith among the Medes, Persians, Carmanians, Hyrcanians, Bactrians, and other nations in those parts. Modern Greeks mention also the Indians and Ethiopians;<sup>3</sup> but these appellations were sometimes given by the ancients to all the eastern nations. The modern Indians and Portuguese tell us that St. Thomas preached to the Bracmans, and to the Indians beyond the great island Taprobana, which some take to be Ceylon, others Sumatra. They add that he suffered martyrdom at Meliapor, or St. Thomas's, in the peninsula on this side the Ganges, on the coast of Coromandel, where his body was discovered, with certain marks that he was slain with lances; and that such was the manner of his death is the tradition of all the eastern countries. Eusebius affirms,<sup>4</sup> in general, that the apostles died by martyrdom. Theodoret,<sup>5</sup> and St. Aste-

<sup>1</sup> Orig. ap. Eus. Hist. l. 3, c. 1, p. 87.

<sup>2</sup> Sophron. ap. S. Hier. in Cat. de S. Thomâ Theodoret, De Leg. Serm. 9.

<sup>3</sup> Niceph. Hist. l. 2, c. 40.

<sup>4</sup> Eus. in Ps. lxxi, in Collectione Patr. Græc. see Montfaucon, Proleg. ib. c. 9, p. 36.

<sup>5</sup> Theodoret, De Curand. Græc. Affect. c. 8.

\* This letter of Abgar to Christ, and our Lord's answer, are rejected as counterfeit by Erasmus, Coster, Melchior Cano, Bellarmin, Dupin, Rich Simon, and Natalis Alex. (sæc. 1, diss. 3). Among the Protestants, by Rivet, Hornbeck, the younge Spanheim, &c.; but are stiffly maintained to be genuine by Tillemont, t. 1; Reading (Not. in Eus. p. 36), &c. See Grabe (Spicilegium Patrum, t. 1, p. 1, et 6). James Basnage (Hist. des Juifs, t. 1, c. 18, p. 500); Theoph. Sigf. Bayer (Hist. Edessena et Osroena, l. 3, p. 104); Jos. Simon Assemani Bibl. Orient. t. 1, p. 318, 420, 554). Joan. Albert. Fabricius (Codex Apochryphus N. Test.; t. 1, p. 317); Le Quien (Orient. Christ. t. 2, p. 624); Mamachi, (Orig. Eccles. l. 2, t. 1, p. 301).



rius of Amasea,<sup>1</sup> mention St. Thomas among the principal martyrs of the church. Saint Nilus says that he received the crown of martyrdom after SS. Peter and Paul.<sup>2</sup> St. Gaudentius mentions<sup>3</sup> that he was slain by the infidels, and that the miracles which were performed through him, show that he still lives with God. The same father and Sophronius testify, that he died at Calamina in India. This city the modern Indians suppose to be Meliapor. But Tillemont and many others think it was not far from Edessa, and that it is not clear that he ever preached beyond the isle of Taprobana. Beausobre<sup>4</sup> thinks he never preached far beyond Parthia and Persia. For the name of king Gundaphore, mentioned by Leucius, in his false Acts, and his copier Pseudo Abdias, seems corruptly written for the king of Gundscharur, or Gandisapor, which city was rebuilt by Artaxerxes, who founded the second Persian monarchy, and called from his son Scharvar, whom the Greeks name Sapor I, who made it his residence. The author of these false Acts gave to the city the name which it bore when he wrote. All the false Acts, and the Greek Menæ agree, that the infidel king was incensed against the apostle for having baptized some persons of his court (some say his wife and son), that he delivered him over to his soldiers, in order to be put to death, and that he was conveyed by them to a neighboring mountain, and there stabbed with a lance. It is certain that his body was carried to the city of Edessa, where it was honored in the great church with singular veneration, when St. Chrysostom, Rufin, Socrates, Sozomen, and St. Gregory of Tours<sup>5</sup> wrote. St. Chrysostom says<sup>6</sup> that the sepulchres only of SS. Peter and Paul, John and Thomas, among all the apostles were then known; and it is mentioned to have been at Edessa in the oration on this apostle compiled in the year 402, published among the works of St. Chrysostom. The church of Edessa was certainly most numerous and flourishing in the second, third, and fourth ages.<sup>7</sup>

Many distant churches in the East ascribe their first foundation to St. Thomas,\* espe-

cially that of Meliapor; but many of them probably received the faith only from his disciples. The use of the Chaldean language in the churches, and the dependence on the patriarch of Mosul, which the church of Meliapor and all the Christians of St. Thomas in the East profess, seem to show, that their first teachers came from the churches of Assyria; in which the patriarchs of Mosul (a city built upon the ruins of Seleucia, erroneously called Babylon) exercise a jurisdiction, and have been for many ages the propagators of the Nestorian heresy, with which they are tinctured. The Portuguese, when they came into the East-Indies, found there the St. Thomas-Christians, it is said, to the number of fifteen thousand families, on the coast of Malabar. For a detail of the Nestorian phrases, and other errors, abuses, and superstitions which prevail among them, see the synod held at Diamper, in the kingdom of Cochin, in 1599, by Alexius de Menezes, archbishop of Goa; in the preface it is shown that these Christians were drawn into Nestorianism only in the ninth century, by means of certain Nestorian priests who came thither from Armenia and Persia. On two festivals which they keep in honor of St. Thomas, they resort in great crowds to the place of his burial; on Low-Sunday, in honor of his confession of Christ, which gospel is then read, and chiefly on the 1st of July, his principal feast in the churches for the Indies. John III, king of Portugal, ordered the body of St. Thomas to be sought for in an old ruinous chapel which stood over his tomb without the walls of Meliapor. By digging there in 1523, a very deep vault in form of a chapel was discovered, in which were found the bones of the saint, with a part of the lance with which he was slain, and a vial tinged with his blood. The body of the apostle was put in a chest of porcelain, varnished and adorned with silver. The bones of the prince whom he had baptized, and some

Martinus Polonus, Albericus, Vincent of Beauvais, Sanutus, James of Vitri, Paulus Venetus, &c. assure us; consequently not in Africa, as Renaudot would make us believe (Hist. Patr. Alex. p. 233 et 337), an author in accuracy and judgment much inferior to Herbelot, though the collection of the latter is not digested, nor did the compiler compare the parts together. Catrou (Hist. Générale de l'Emp. du Mogol, t. 1, p. 7) is willing to believe that even Tamerlane leaned to Christianity; but Herbelot (p. 888), with more reason, thinks that he favored chiefly Mahometanism. Some of these Tartars were Catholics; but many were Nestorians, and obeyed the patriarch of Mosul. Nestorianism was distinguished by several privileges under the Mahometans. (See Renaudot, Not. in Vet. Latin. Itiner. in Indian. n. 319; Assemani, Bibl. Orient. t. 3, p. 108, 215; et vol. 4, p. 94). The Eutychians were not less encouraged by the same masters. (See Renaud. Hist. Patr. Alex. p. 168; Jos. Assemani, t. 3, &c. and, among the Protestants, Mosheim, Hist. Eccl. Tartar. &c.). From the Tartars it seems that the Chinese had formerly some acquaintance with our holy religion, of which the late missionaries found certain monuments. (See Mamachi, t. 2, p. 373).

<sup>1</sup> S. Aster. Serm. 10.

<sup>2</sup> S. Nilus, ap. Phot. cod. 276.

<sup>3</sup> S. Gaud. Serm. 17.

<sup>4</sup> Hist. de Maniché, l. 2, c. 5, p. 401, 406.

<sup>5</sup> S. Greg. Tour. l. De Glor. Mart. c. 32.

<sup>6</sup> S. Chrys. Hom. 26 in Hebr. t. 12, p. 237; Rufin. Hist. Eccl. l. 2, c. 5.

<sup>7</sup> See Eus. l. 5, c. 23; Chron. Edessenum, ap. Jos. Assem. t. 1 Bibl. Orient. p. 422; Le Quien. Orient. Christ. t. 2, p. 655.

\* The Moguls, and some other nations of Great Tartary, are said to have received the seeds of our holy faith by the preaching of St. Thomas. That it was formerly planted both about Tibet, and in some eastern parts of Great Tartary, toward the borders of China, is unquestionable. The great princes called Prester-John (the last of whom that reigned with great power was conquered and slain by Gingiscan) certainly reigned in Eastern Tartary, in Asia, as Otto Frisingensis (l. 7, c. 38),

other of his disciples, which were discovered in the same vault, were laid in another less precious chest.<sup>1</sup> The Portuguese built a new town about this church, which is called St. Thomas's, inhabited by Christians of several denominations, and situate hard by Meliapor, which is inhabited by the Indians. Many of the Christians of Saint Thomas have been brought over to the Catholic faith and communion; but many continue in the Nestorian errors, and in obedience to the Nestorian patriarch of Mosul. Since the Dutch have taken or ruined most of the Portuguese settlements on that coast, the Indian king of Golcond has taken possession of the town of St. Thomas, but the Portuguese missionaries continue to attend the Catholics there. The Latins keep the feast of St. Thomas on the 21st of December, the Greeks on the 6th of October, and the Indians on the 1st of July.

The apostles were mean and contemptible in the eyes of the world, neither recommended by birth, riches, friends, learning, nor abilities. Yet totally destitute as they were of all those advantages on which men here set so high a price, they were chosen by Christ, made his friends, replenished with his graces and holy charity, and exalted to the dignity of spiritual princes of his kingdom, and judges of the world. Blind and foolish are all men who over-rate and eagerly pursue the goods of this life; or who so enjoy them as to suffer their hearts to be wedded to them. Worldly pleasures, riches, or honors, if they become the object of our affections, are, as it were, fetters which fasten us to the earth, and clog our souls; and it is so hard to enjoy them with perfect indifference, to consider them barely as a dangerous stewardship, and to employ them only for the advancement of virtue in ourselves and others, that many saints thought it safer utterly to renounce them, and others rejoiced to see themselves removed from what it is difficult to possess, and not be entangled by. Are not the maxims of the gospel, and the example of Christ, our king and leader, and of all his saints, sufficient to inspire those who enjoy the advantages of this world with a saving fear, and to make them study the various obligations of their stewardship, and by watchfulness, voluntary humiliations, mortification, compunction, assiduous prayer, and conversing on heavenly things by holy meditation or reading, to stand infinitely upon their guard, lest the love of the world, or the infection of its pride, vanity, or pleasures seize their hearts? Faith must be extremely weak and inactive in us, if we look upon the things of this world in any other light than that in which the gospel places them; if we regard any other goods as truly valua-

ble but those of divine grace and charity, or if we set not ourselves with our whole strength to pursue them by the road of humility, patience, meekness, and piety, in imitation of the saints. The apostles are herein the objects of our veneration, and our guides and models. We honor them as the doctors of the law of Christ, after Him the foundation-stones of his church, the twelve gates and the twelve precious stones of the heavenly Jerusalem, and as the leaders and princes of the saints. They also challenge our gratitude, inasmuch as it is by their ardent charity for our souls, and by their labors and sufferings, that we enjoy the happiness of holy faith, and are ourselves Christians; through them we have received the gospel.

#### ST. EDBURGE, V.

KING ALFRED projected the foundation of the New-Minster at Winchester, and his queen Alswide began there a monastery of nuns, over which she appointed Etheldreda abbess. Neither living to finish these houses, their son Edward the Elder completed them both. This king's daughter Edburge (which name signifies happy city) from her cradle despised all things beneath God and eternity as unworthy all regard. She was yet a child when her father, king Edward, laid before her on one hand precious royal ornaments, on the other a penitential religious habit, bidding her take her choice. The royal virgin with great joy took up the latter; whereupon her parents put her in the nunnery of St. Mary, to be educated under the care of the abbess Etheldreda, where she afterward became a nun, and, having served God with great fervor, died of a fever. Bishop Ethelwold took up her sacred remains, and put them in a rich shrine, which the abbess Elfreda covered with gold and silver. Algiva, daughter of count Ethelwold, was abbess of this house, when Egilwald or Alward-Wada, earl of Dorsetshire, desired of her a portion of the relics of this holy person for the monastery of Pershore in Worcestershire, which had been destroyed by the Danes, and he had just rebuilt. The abbess gave him part of her skull, some of her ribs and other bones, which were enclosed in a rich case, and were kept at Pershore as its most precious treasure; though the principal part of her body was venerated at St. Mary's in Winchester. See Leland, Collect. t. 1, p. 51, 278; t. 2, 264; William of Malmesbury, &c.

<sup>1</sup> See Maffei, *Indic.* l. 2, p. 85; and Lafitau, *Hist. des Conquêtes des Portugais dans le Nouveau Monde*, l. 11, t. 1, 327; *Univ. History*, vol. 20, c. 31, p. 106.

## DECEMBER XXII.

## ST. ISCHYRION, M.

From St. Dionysius of Alexandria, ap. Eus. l. 6, c. 42. See Baronius, ad an. 253, n. 107, ed. nov. Lucensis, per Venturini; and Annot. in Martyr. Rom.

A. D. 253.

ISCHYRION was an inferior officer who attended on a magistrate of a certain city in Egypt, which St. Dionysius has not named. His master commanded him to offer sacrifice to the idols; and, because he refused to commit that sacrilege, reproached him with the most contumelious and threatening speeches. By giving way to his passion and superstition, he at length worked himself up to that degree of frenzy, as to run a stake into the bowels of the meek servant of Christ, who, by his patient constancy, attained to the glory of martyrdom.

We justly praise and admire the tender piety and heroic fortitude of this holy servant and martyr. It is not a man's condition, but virtue, that can make him truly great or truly happy. How mean soever a person's station or circumstances may be, the road to both is open to him; and there is not a servant or slave who ought not to be enkindled with a laudable ambition of arriving at this greatness, which will set him on the same level with the rich and the most powerful. Nay, a servant's condition has generally stronger incitements to holiness, and fewer obstacles and temptations than most others. But for this he must, in the first place, be faithful to God, and ardent in all practices of devotion. Some allege want of time to pray. But their meals, their sleep, their diversions demonstrate that it is not time, but zeal for the divine service that is wanting. What Christian does not blush at his laziness in this duty, when he calls to mind Epictetus's lamp, and Cleanthes's labor, who wrought and earned by night what might maintain him in the study of philosophy by day! Prayer in such a station ought not to trespass upon work, but who cannot, even at his work, raise his mind to God in frequent ejaculations! Also industry, faithfulness, with the most scrupulous exactness, obedience, respect, esteem, and sincere love which a servant owes to a master, with a care of his honor and interest, are duties to God, whose will he does, and whom he honors in proportion to the diligence and ardor with which he acquits himself of them. Justice, charity, concord, and ready mutual assistance are virtues constantly to be exercised toward fellow-servants, upon which depend the peace, happiness, and good order of the whole family. Patience, meekness, humility, and charity, must be called forth on all occasions, especially under reproofs and injuries, which

must always be received in silence, and with sweetness, kindness, and a degree of gratitude when they carry any admonitions with them. Perfect resignation to the will of God, and confidence in his infinite wisdom, power and goodness, must be joined with constant cheerfulness and contentedness in a person's station, which brings servants much greater advantages for happiness, and removes them from dangers, hazards, and disappointments, more than is generally considered. Servants who are kept mostly for state, are of all others most exposed to dangers and ruin, and most unhappy; but they must, by devotion and other serious employments, fill up all their moments. By such a conduct, a servant, how low soever his condition may appear in the eyes of men, will arise to the truest greatness, attain to present and future happiness, and approve himself dear to God, valuable to man, a most useful member of the republic of the world, and a blessing of the family wherein he lives.

## SS. CYRIL AND METHIDIUS, CC

CONSTANTINE, who was afterward called Cyril, was born at Thessalonica, of an illustrious senatorial Roman family. He had his education at Constantinople, and by his great progress in learning deserved to be surnamed The Philosopher; but piety was the most shining part of his character. He was promoted to the priesthood, and served the church with great zeal. St. Ignatius being advanced to the patriarchal dignity in 846, Photius set himself to decry his virtues, and disputed that every man has two souls. St. Cyril reprov'd him for this error. Photius answered him that he meant not to hurt any one, but to try the abilities and logic of Ignatius. To which wretched excuse Cyril replied: "You have thrown your darts into the midst of the crowd, yet pretend no one will be hurt. How great soever the eyes of your wisdom may be, they are blinded by the smoke of avarice and envy. Your passion against Ignatius deprived you of your sight." This is related by Anastasius the bibliothecarian, and the aforesaid error was condemned in the eighth general council.<sup>1</sup> The Chazari at that time desired baptism. These were a tribe of Turci, the most numerous and powerful nation of the Huns in European Scythia. In the sixth century they were divided into seven, sometimes into ten tribes, governed by so many independent chagans, that is, chams or kings.<sup>2</sup> They drove the Abares, and other nations of the Huns, from the banks of the Ethel, since called Volga, toward the Danube, in the reigns of the emperors Mauricius and Tiberius, who both honored them with their alliance, and two pompous embassies, described

<sup>1</sup> Can. 11, Conc. t. 8, p. 1132.

<sup>2</sup> Jos. Assem. Orig. Eccl. Slav. t. 2 et 3.

at large by the emperor Constantine Porphyrogeneta,<sup>1</sup> and by Theophylactus Simocatta. The Chazari, who descended from the Turci,\* had possessed themselves of a territory near Germany, upon the banks of the Danube, which Porphyrogeneta describes in his time to have had the Bulgarians on the east, the Patzinacitæ (who came also from the Volga) on the north, Moravia on the west, and on the south the Scrobati, a tribe of Bulgarians settled in the mountains. This nation, by a solemn embassy, addressed themselves to the emperor Michael III and his pious mother Theodora, begging that some priests might be sent to instruct them in the faith, the empress sent for St. Ignatius the patriarch, and by his advice and authority St. Cyril was charged with this important mission. This happened in the year 848, as Henschenius and Jos. Assemani prove; not in 843, as Cohlius writes. The language of the Chazari was not the Slavonian, as Henschenius thinks, but that of the Huns or Turci, which was entirely different, says Assemani. That Cyril understood the Slavonian, Greek, and Latin languages, is clear from the two histories of his life. That for this mission he learned also the Turcic, which was spoke by the Huns, Chazari, and Tartars, we cannot doubt. In a short time he instructed and baptized the cham, and his whole nation, and having settled his church under the care of able pastors, returned to Constantinople, absolutely refusing to accept any part of the great presents with which the prince would have honored him.

The saint's second mission was to the Bulgarians, in which his devout brother Methodius, a monk, was his chief assistant. The Bulgari were a Scythian nation, not of the Huns, but of the Slavi, whose language was quite different from that of the Turci and all the Huns. They seem to have been originally planted near the Volga, and to have retired at the same time with the Abares upon the coming of the numerous swarm of the Turci from the coasts of the Caspian sea, under their cham Turaathus, as Evagrius, Theophanes, and Simocatta relate. The Bulgari are first mentioned near the Danube, about the year 634, when Cobratus, their king, made an alliance with the emperor Heraclius against the Abares, as Theophanes and the patriarch Nicephorus inform us. The Servii were another nation of the Slavi, who accompanied the Bulgari, and founded the kingdom of Servia. The Bulgari pos-

<sup>1</sup> Pandectæ Hist. de Legationibus, p. 161.

\* From these ancient Turci among the Huns in Scythia, some think the Turks among the Ogyzian Tartars in Asia to be descended; likewise the Tartars of Crimea. But Constantine Porphyrogeneta (l. De regendo imperio, ad Romanum filium) and other Byzantine writers, call also the Hungari, and other northern nations, whether of Europe or Asia, by the same name, Turci.

essed themselves of the ancient Mysia and Dacia, on both sides the Danube, now Wallachia, Moldavia, and part of Hungary. They came from the banks of the Volga, in the reign of Anastasius, and erected here a mighty kingdom.\*

The first seeds of the conversion of this barbarous nation were sown by certain Grecian captives taken at Adrianople, in the reign of the emperor Basil the Macedonian; but this great work was completed many years after by the following means. Boigoris, king of the Bulgarians, was inclined to the faith by the assiduous long persuasions of his sister, who had zealously embraced it at Constantinople, having been taken captive, and detained a long time in the court of the pious empress Theodora. But human motives hardened his heart till God was pleased to awake him by a more powerful call. This prince, who was passionately fond of hunting, desired the emperor to procure him a picture which should be a curious hunting-piece. Methodius, according to the custom of many devout monks in that age, employed himself in drawing pious pictures, and excelled in that art. He was, therefore, sent to the court of the king, who, having built a new palace, was desirous to adorn it with paintings. He gave the good monk an order to draw him some piece, which by the very sight would strike terror into those that beheld it. Methodius, thinking nothing more awful than the general judgment, represented in the most lively colors, and with exquisite art, that awful scene, with kings, princes, and people standing promiscuously before the throne of the great Judge, who appeared armed with all the terrors of infinite majesty and justice, attended by angels; some were placed on the right hand, and others on the left. The moving sight, and still much more the explication of every part of this dreadful scene, strongly affected the mind of the king, who, from that moment, resolved to banish all other suggestions, and to be instructed in the faith; in which Methodius was ready to assist him. He was baptized by Greek priests, not at Constantinople, as some mistake, but in Bulgaria; for all our historians add, that, upon the news that the king had been baptized in the night, the people took arms the next morning, and marched in open rebellion toward the palace. But the king, taking a little cross which he carried in his breast, put himself at the head of his guards, and easily defeated the rebels. At his baptism he took the name of Michael. In a short time his people imitated his example, and embraced the faith.<sup>1</sup> Pagi places

<sup>1</sup> See the two lives of S. Cyril; Constantine Porphyr.; Curopalates; Cedrenus; Zonaras.

\* Their kingdom flourished, till John, their last king, being slain in 1018, Basil II added Bulgaria to the empire; upon which also the Chazari, Patzinacitæ and Croats voluntarily submitted to him.

the baptism of this king in 861; Baronius and Henschenius in 845; Joseph Assemani in 865. The new converted king sent ambassadors to pope Nicholas I, with letters and presents, begging instructions what more he ought to do.<sup>1</sup> The pope, with letters, sent legates to congratulate with him, in 867. The legates, being bishops, gave the sacrament of confirmation to those who had been baptized by the Greek priests, though these had before, according to the rite of their church, anointed them with chrism; which the Latins indeed have always done, but on the head, in baptism, not on the forehead. The same legates also taught the Bulgarians to fast on Saturdays; which points gave offence to Photius, who, in 866, had schismatically usurped the patriarchal see, and banished St. Ignatius. Some Bulgarians had been baptized, in cases of necessity, by laymen and even by infidels. Pope Nicholas I declared this baptism to be good and valid, and answered several other difficulties in the beginning of the year 867.<sup>2</sup> SS. Cyril and Methodius had labored in the conversion of the Bulgarians, though jointly with several other priests, not only Greeks, but also Armenians; concerning whose different rites of discipline the Bulgarians consulted pope Nicholas I, as he testifies in his answer. Our two saints passed from this country into Moravia, so called from a river of that name.

The first mention of the Moravians we find made in 825, by pope Eugenius II, in an epistle to the bishop of Faviana,<sup>3</sup> now called Vienna, anciently Vindobona, in which he appoints the archbishop of Lorc (which see was since removed to Salzburg) vicar of the apostolic see in that nation. The Moravians and Carinthians were Slavonian nations which had seized on these countries. The latter were governed by dukes, the former by kings, having first chosen Samo, a Frenchman from Senogagus, a country near Brussels, who had valiantly defended them against the Avars or Huns of Pannonia, in 622. The most powerful of these kings was Swetopelech, whose kingdom extended to Pomerania, in the end of the seventh age, according to Assemani. Two contending dukes, Moymar and Priwina, or Prinnina, ruled in Moravia, in 850, though this country had been certainly subject to Charlemagne, no less than Bavaria and Pannonia, as Eginhard relates. Moymar being slain, Rastices, his nephew, received the crown of Moravia from Lewis, king of Germany, in 846. He is by Henschenius called also Swadopluch, but falsely, as Assemani proves from the annals of Fulda. This pious prince invited the two missionaries into Moravia,

and was baptized by them, with a considerable part of his subjects, who had been inclined to think favorably of Christianity by the example of the Bavarians, whom St. Robert, bishop of Worms, and founder of the archbishopric of Salzburg, had begun to convert to the faith. Rastices dying, his nephew and successor Swadopluch persecuted the church. Augustine, in his catalogue of the bishops of Olmutz,<sup>1</sup> and Dubravius<sup>2</sup> say St. Cyril was ordained first archbishop of the Moravians.\* This latter relates that Boriway or Borivorius, duke of Bohemia, was converted by hearing Cyril and Methodius preach the faith, and being baptized by the latter, he called him into Bohemia, where his wife Ludmilla, his children, and a great part of his people received the sacrament of reneneration, which, according to Cosmas of Prague, in his chronicle, happened in 894. St. Methodius founded at Prague the church of Our Lady, another of SS. Peter and Paul, and many others over the kingdom.† The two brothers, Cyril and

<sup>1</sup> Inter rerum Bohemic. Scriptores, Hannoviæ, 1632.

<sup>2</sup> Hist. Bohemicæ, l. 4.

\* Moravia derives its name from the river Mahara, which, crossing this country, falls into the Danube near Poson, and gave the denomination of Mahar Slavonians to those Slavonians who settled in this province, conquered by Charlemagne, under whose successors several princes governed it. Bohemia took its name Boheim from the Boii, and retained it after the Marcomanni had expelled them, as Tacitus observes; also after a tribe of Slavonians had expelled the latter, before Charlemagne's troops subdued it in 805. (See D'Anville, p. 37). The Boii passed into Boiaria, called in the country Bayer, in modern Latin Bavaria (ib. p. 45). Poland, called from *Pole*, a plain or open country, then not reaching beyond the Vistula, was conquered by Otho I, was subject to Otho III, St. Henry II, &c. and became independent under elective dukes. A tribe of Slavonians invaded it; but a very different language, which has several words derived from the Latin, reigns in Lithuania, Samogitia, and Prussia, which points out a nation of a different original.

† The Sclavi, according to Kohlius, Kulcinus, Hofnan, and Jos. Assemani, took their name from their military achievements or glory. Whence are derived the names Wincelas, Stanislas, Ladislas, &c. This was a modern name of a Sarmatian people who dwelt from the Sarmatian sea to the Palus Mæotis, and were in some kind of subjection to the Huns or Tartars. A numerous troop of those Sclavi swarming abroad, fell upon the north of Germany, and, expelling the Vandals, a Teutonic or German nation, &c. settled themselves in Pomerania, now Brandenburg, &c. Another numerous colony seized on Illyricum, subduing there the Goths, a German people, and Huns, about the time when Justinian filled the imperial throne, as Constantine Porphyrogeneta, Procopius, &c. testify. Salona, the capital of Dalmatia, being destroyed, two new cities arose which disputed the preeminence, Ragusa and Spalatum; the latter of which sprung and took its name from the palace of Dioclesian built there. (See Jos. Assemani, t. 3, p. 309; Bundurius, in the history of his own country, Ragusa; and John Lucius, l. De regno Dalmatiæ et Croatia). The Sclavi also acquired new settlements in Poland and Bohemia, as the

<sup>1</sup> Anastas. Bibl. in Nicolao I; et ipse Nicolaus, ep. 70, ad Hincmar. &c.

<sup>2</sup> See his Responsa ad Consulta Bulgarorum, Conc. t. 7, p. 1542.

<sup>3</sup> See Hansizius, in Germania Sacra, t. 1, p. 71.

Methodius, are styled bishops of the Moravians in Muscovite calendars, and in the Roman Martyrology. But in the Polish Breviary and other monuments it is said that Cyril died a monk, and that only Methodius was consecrated archbishop after his brother's death. And their second life, published by Henschenius, says expressly that the two brothers, being called by pope Nicholas to Rome, upon their arrival found him dead, and Adrian II pope; that Cyril put on the monastic habit, and died soon after in that city, before he received the episcopal consecration. And pope John VIII, in 679, wrote as follows to the Moravians: "Methodius, your archbishop, ordained by our predecessor Adrian, and sent to you," &c. Whereas he calls Cyril only the philosopher, of whom he writes to count Sfindopulk: "The Slavonian letters or alphabet invented by Constantine the philosopher, that the praises of God may be sung, we justly commend."<sup>1</sup>

From this testimony of John VIII, and the ancient lives of St. Cyril, it is evident that the Slavonian alphabet was invented, not by St. Jerom, but by those two apostles of that nation;<sup>2</sup> which is also related by an ancient author, who wrote in 878, published by Freher.<sup>3</sup> Cyril and Methodius translated the liturgy into the Slavonian tongue, and instituted mass to be said in the same. The archbishop of Saltzburg and the archbishop of Mentz, jointly with their suffragans, wrote

<sup>1</sup> Ep. 194, ad Tuvantarum.

<sup>2</sup> Ep. 247, ad Sfindopulchrum Comitem.

<sup>3</sup> Inter Scriptor. Rerum Bohemic. See De Peyssonel, Observ. Histor. et Geogr. Paris, 1765.

affinity of the languages of those countries demonstrates. Helmoldus, in his Chronicon Sclavorum (c. 1), says: "The Danes and Suenones, or Swedes, whom we call Northmanni, inhabit the northern coast of the (Baltic) sea. But the southern coast is peopled by the Sclavi, among whom the first toward the east are the Russi, then the Poloni, who have on the north the Pruzi, on the south the Boemi, and those that are called Moravi and Carinthij." Assemani demonstrates that the Slavonians were original inhabitants of part of Scythia and Sarmatia; but strangers in Germany, Poland, Bohemia, Pannonia, Dalmatia, and Illyricum. (See his Origines Sclavorum, t. 2 et 3). The Patzinacitæ were also Slavonians by extraction, who, pouring down upon the borders of the empire, made themselves masters of part of the ancient Dacia, where they were often troublesome to the Roman and Greek emperors, till they were subdued by John Comnenus. Their name was by the Greeks softened into Ulahi, at present Valachi. (See Lucius, De regno Dalmatiæ et Crotiæ, l. 6, c. 5; Allatus, &c.). Many derive the name *Valachi* from *Italici*; because in Valachia and Moldavia the language is a corrupted Latin like the modern Italian; for this people descended from Trajan's broken legions and colonies of Ulpia Trajana and others, which that prince established here in his war against Decebalus, king of Dacia, when he built his bridge of wood over the Danube. The Valachian language has a mixture of Slavonian and several Hungarian, Greek, and Turkish words. Zechus and Checus, who founded the Bohemian state about the year 650, were Slavonians, and are said by some to have been brothers

two letters, still extant, to pope John VIII, to complain of this novelty introduced by the archbishop Methodius. Hereupon the pope, in 878, by two letters, one addressed to Tuvantarus, count of Moravia, and the other to Methodius, whom he styles archbishop of Pannonia, cited the latter to come to Rome, forbidding him in the mean time to say mass in a barbarous tongue. Methodius obeyed, and, repairing to Rome, gave ample satisfaction to the pope, who confirmed to him the privileges of the archiepiscopal see of the Moravians, declared him exempt from all dependence on the archbishop of Saltzburg, and approved for the Slavonians the use of the liturgy and breviary in their own tongue, as he testifies in his letter to count Sfindopulk, still extant.<sup>1</sup> It is clear from the letters of pope John, and from the two lives of this saint, that this affair had never been discussed either by pope Nicholas or pope Adrian, as Bona and some others have mistaken. The Slavonian tongue is to this day used in the liturgy in that church. The Slavonian missal was revised by an order of Urban VIII, in 1631, and his brief and approbation are prefixed to this missal printed at Rome, in 1745, at the expense of the Congregation De Propagandâ Fide. By the same Congregation, in 1688, was printed at Rome, by order of Innocent XI, the Slavonian breviary, with the brief of Innocent X prefixed, by which it is approved and enjoyed.\* The Slavonians celebrate the liturgy

<sup>1</sup> See Hansizius, t. 1 Germ. Sacr. p. 163; Assemani, Orig. Eccl. Sclavor. t. 3, p. 173; Joan. VIII, ep. 247, ann. 880, ad Sfindopulchrum, Comitem Moraviæ.

\* The Slavonian tongue is the most extensive of any extant, except the Arabic. The Goths and Vandals were both Teutonic or German nations, though originally settled in the countries beyond the Baltic. Slavonians have been only confounded with the Vandals; because they expelled that nation from several countries which they had conquered, and settled themselves in them. The Slavonians were, on the contrary, of a different original, from Sarmatia, on the coasts of the Sarmatian sea, and the Sinus Codanus, or straits of the Sound and Belt in Denmark, to the Taurica Chersonesus. For the Finni or Vinni, in Finland, in the Venedi or Vendi, who, expelling the Vandals, inhabited the coast of Pomerania as far as Cimbrica Chersonesus, were Slavonians from Sarmatia. These latter changed the German, *i. e.* the Vandalic, names of places, to substitute others of their own Sarmatian language, as Lubeck, Rostock, Wismar, Stargrad, &c. In like manner, when they reached Illyricum, they banished the Latin names of the towns Segeste, Delminium, Salone, Promona, Terponum, Metulium, &c. to give others of their own, Zagrabia, Cluz, Camenigrad, Bielograd, Norigrad, Cremen, &c. and in the rivers Naro and Jaum, which they called Reka and Dobra. Whence it is manifest that they were strangers, not original inhabitants, in Illyricum and Slavonia. In St. Jerom's time, Latin was the common language in Dalmatia and Illyricum; and this that father evidently means when he speaks of his own tongue.

The Patzinacites were a nation of the Venedi and Slavonians, who took their name from the city of Posnania in Poland, as Leun-Clavius tells

in this tongue at Leghorn, Aquileia, and in other parts of Italy.

When St. Methodius was returned from Rome he had much to suffer from the in-

us; they were situate between the Volga and Circassia. About the year 800, the Uzès and Magdiars, from the coast of the Caspian sea about Usbeck, and the Cazares, from Taurica Chersonesus, all originally Turks or Huns from Great Tartary or Asiatic Scythia, drove out the Patzinacitæ, who fled between the Nieper and the Donu, and as far as the Danube, and penetrated into Walachia, Moldavia, and even Moravia; some time after, Bosnia became their last asylum, called from them by changing P into B; in which province the language is a dialect of the Sclavonian. The Uzès and Magdiars succeeded them in Moldavia and Walachia, and penetrated into Transylvania and Hungary. The Uzès are the Houssards at this day.

The Bulgarians from the coast of the Caspian sea founded the Great Bulgary on the banks of the Volga, from which river, or their capital city Bulgar, near its banks, their name is derived. They seized on Scythia Pontica (separated by Constantine the Great), the second or Oriental Mœsia, near the Euxine sea. Upper Mœsia reached on the south banks of the Danube to the conflux of the Saave; and Dacia comprised the northern bank of the Danube from the Euxine sea, now Moldavia, Walachia, and Transylvania. Aurelian gave to the Daci also a territory on the south of the Danube, between the two Mœsias. These extended southwards to Mount Hæmus and Romania, which comprised the Thracian provinces of Europa, Hæmi Mons, and the coast of the Propontis to the isle of Samothrace. The Bulgarians, who were Asiatic Scythians, took up the Sclavonian language in Sarmatia. The Servii were part of the Bulgarians who inhabited the country from the Saave to Nissa, on the confines of Bulgaria. This name was given them because, soon after their first settlement, they became subject to the Greek emperors. Bulgary was only conquered by the emperor Basil in 1017, and again recovered its liberty. Amurath I and Bajazet subjected it to the Turkish empire. Nicopolis near the Danube was its ancient capital; Sophia now enjoys that dignity; as of Servia Belgrade, *i. e.* in the Sclavonian language Bel Castle. Before the Romans distinguished Dacia and Mœsia, these countries about the Danube were called European Scythia, having been inhabited from Great Scythia in Asia, which Justin originally confined to the country between the Caspian and Euxine seas from the Riphæan mountains to the river Halys, though the name was soon after extended to all Great Tartary. Among these Scythians the Getæ inhabited the north bank of the Danube near the Euxine sea, now Bessarabia.

The Sclavonian tongue is used in the liturgy by the churches of Dalmatia and Illyricum who follow the Latin rite; and by those of the Russians, Muscovites, and Bulgarians, who follow the Greek rite. And by this the Russian and Sclavonian rites are distinguished. The use of the Sclavonian language in the liturgy and office of the church is approved in the Synod of Zamosci in 1720, under Clement XI, confirmed by Innocent XIII, and by Benedict XIV (Inter Plures, Const. 98, datâ an. 1744, in his Bullary, t. 1, p. 376). The sacred use of that tongue, both in those Sclavonian churches which follow the Greek and in those which follow the Latin rite, was approved by John VIII, Urban VIII, Innocent X, and Benedict XIV (Const. 66, *Etsi dubitare non possumus*, an. 1742, in his Bullary, t. 1, p. 217). Whence in Moravia, Dalmatia, and Illyricum, in some places mass and the divine offices are celebrated in the Sclavonian tongue; in others in Latin, but in several of these, after the gospel has been read in Latin, it is again read to the people in a Sclavonian translation. (See Jos.

vective and opposition of some neighboring bishop, perhaps of Passau or Saltzburg, in Bavaria. For St. Rodbert or Rupert, bishop of Worms, in 699, had converted the Boij or

Assemani, Præf. in t. 4 com. in Kalendaria Univ. t. 4, par. 2, c. 4, p. 4416). Pope Benedict XIV confirms this approbation of the Sclavonian liturgy. (Const. Ex pastorali munere, anno 1754). As he had before confirmed the use of the Greek tongue in the liturgy and divine offices to the Italian Greeks, and Greek Melchites (Const. 57, *Et si Pastoralis*, and Const. 87, *Demandatum cœlitus*, in his Bullary, t. 1, p. 167 and 290). A synod held at Spalatro, under John the archbishop of Salona (which see was soon after translated to Spalatro) and Maynard, the pope's legate, about the year 1070, forbid the use of the Sclavonian tongue in the divine office, which decree was confirmed by Alexander II; but this must be restrained to the churches lying toward Poland and Moravia, or it was never carried into execution. Even in the diocess of Spalatro itself ten chapters and collegiate churches, besides thirty parishes, celebrate mass and the divine office in the Sclavonian tongue, as we are assured by Orbinus (n. 32) quoted by Caraman, the learned archbishop of Jadra (Diss. De Linguâ Sclavicâ literali in divinis celebrandis, n. 32). The same is testified by Robert Sala (*Observationes ad Card. Bona, Rer. Liturg. l. 1, c. 9, § 4, p. 152*), who adds that in the aforesaid diocess only eight parishes use the Latin tongue in the church. Pope Gregory VII forbid the use of the Sclavonian tongue in the mass, but to the Bohemians (l. 7, ep. 2, ad Uratislaum, *Bohemiæ Ducem*). The grant of John VIII for the sacred use of this tongue was obtained by St. Methodius after the death of his brother Cyril, and was never extended to Poland and Bohemia. Whence it was prohibited when some began to introduce it there, probably Moravian priests whose kingdom was extinguished by the Turks, that is, Hungarians, in the tenth age, as Constantine Porphyrogeneta relates.

Cardinal Bona, among other mistakes on this head, calls this Sclavonian the Illyrican tongue (Liturg. l. 1, c. 9, § 4); whereas this name can only be given to the modern dialect of the Sclavonian now in use in that country. The Sclavonian which is allowed in the liturgy, is the ancient Sclavonian, mother of the modern dialects, and called the Sclavonian language of the schools or of the learned. "Idiomate, quod nunc Sclavum literale appellant," says Benedict XIV, which Urban VIII and Innocent X, &c. also express. Caraman, afterward archbishop of Jadra, revised the breviary and missal of this rite, printed at Rome in 1741, according to the rules of the ancient Sclavonian tongue, of which a dictionary is extant for the use of their clergy, called *Azbuquidarium*, that is, *Abecedarium*. There is also a grammar of the same, composed by Smotriski, a Russian Basilian monk, printed at Vilna in 1619, and at Moscow in 1721, &c. How much the ancient Sclavonian, or that of the Litterati, differs from all the modern dialects derived from it, appears from specimens of them exhibited from the different translations of the Bible given by Le Long (Bibl. Sacra, t. 1, art. 6, sect. i—v, p. 435, &c.), and of the Lord's prayer given in thirteen dialects of the Sclavonian tongue (*ibid.*), and in Reland (*ad calcem partis iii, diss. Miscell.*).

The learned Car. Stanislas Hosius, bishop of Warmia in Poland (*Dial. De Sacro Vernaculè Legendo*), observes that though the Bohemians, Moravians, Poles, Muscovites, Russians, Bosnians, Servians, Croatians, Bulgarians, and some other nations use the Sclavonian tongue (which is extended through one quarter of Europe), yet these dialects differ so much, that a Pole understands no more of the language of a Dalmatian than a High

Baivarij, and, having established the archbishopric of Juva or Saltzburg, returned to Worms, and there St. Rupert's successors, especially St. Virgilius, converted the Carinthians, who were also Sclavonians,<sup>1</sup> and their successors complained of the erection of the archbishopric of Moravia as a curtailing of their ancient jurisdiction. But pope John VIII supported the exemption of the archbishopric of Moravia, and justified the conduct of St. Methodius. Hearing of the persecution he met with from the neighboring bishops, he wrote to him in 881, congratulating with him upon the success of his labors and the purity of his faith, tenderly exhorting him to patience, and to overcome evil with good, and promising to support him in his dignity, and in all his undertakings for the honor of God.<sup>2</sup> St. Methodius planted the faith with such success, that the nations which he cultivated with his labors became models of fervor and zeal. Boigoris or Michael, the first Christian king of Bulgaria, renounced his crown about the year 880, and, putting on the monastic habit, led an angelical life on earth. Stredowski, in his *Sacra Moraviæ Historia*, styles SS. Cyril and Methodius the apostles of Moravia, Upper Bohemia, Silesia, Cazaria, Croatia, Circassia, Bulgaria, Bosnia, Russia, Dalmatia, Pannonia, Dacia, Carinthia, Carniola, and of almost all the Sclavonian nations. St. Methodius lived to an advanced old age, though the year of his death is not certain. The Greeks and Muscovites honor St. Cyril on the 14th of February; and St. Methodius on the 11th of May. The Roman Martyrology joins them both together on the 9th of March. Dubravius and others attribute to them many miracles; which Baronius also mentions in his notes on the Roman Mar-

<sup>1</sup> See Hansiz. German. *Sacra*, t. 2, p. 15; also, *Historia Conversionis Baivarorum et Carantanorum Sclavorum*, published by Canisius, t. 2; and Du Chesne, *Script.* t. 2. See likewise the lives of St. Rupert and the first archbishops of Saltzburg, published by Canisius, in his *Lectiones Antiquæ*.

<sup>2</sup> John VIII, ep. 268, ad Meth. archiep.

German, or a native of Switzerland, understands the Low Dutch. This author thinks the Sclavonian the most extensive of all languages; but the Arabic reaches much further, being used not only by the Christians who inhabit Arabia, Syria, and Egypt, but also by the Mahometans in Asia, Africa, and a considerable part of Europe. The church, to prevent the frequent changes to which the modern languages are subject, allows in her office only the Chaldaic or modern Hebrew, which is the ancient sacred language; the Greek, the language of the philosophers and all the Oriental schools, Latin, the language of the learned in the West; and the Sclavonian. Herbinus (*de Religiosis Kioviensibus Cryptis*) contends that it is a primitive language, being the mother of the Russian, Muscovite, Polish, Vandalic, Bohemian, Croatian, Dalmatian, Valachian, and Bulgarian. It is esteemed that it holds a middle place between the Hebrew and other Oriental languages, and those used in 'he West; and it suits all climates. Some add,

tyrology. He adds, that the relics of these two brothers were lately found under the altar of a very ancient chapel in the church of St. Clement in Rome; and are still honorably preserved in that church. Octavius Panciroli in *Thesauris absconditis Alinæ Urbis*, and Henschenius say the same; but the latter shows that some small portions have been translated into Moravia, and are enshrined in the collegiate church at Brune. See the two lives of SS. Cyril and Methodius, published by Henschenius, ad diem 9 Martij. See also Kohlius, in *Historia Codicis sacri Sclavonici*, and in his *Introductio in Historiam et Rem literariam Sclavorum, Altonaviæ, 1729*. Also at length Stredowski, in *Sacra Moraviæ Historia*; Kulczynski, *Specimen Eccl. Ruthenicæ, 1733*.



## DECEMBER XXIII.

### ST. SERVULUS, C.

From St. Gregory, Hom. 15 in Evangel.; and Dial. 1. 4, c. 14.

A. D. 590.

IN this saint was exemplified what our divine Redeemer has taught us of Lazarus, the poor man full of sores, who lay before the gate of the rich man's house. Servulus was a beggar, and had been afflicted with the palsy from his infancy; so that he was never able to stand, sit upright, lift his hand to his mouth, or turn himself from one side to another. His mother and brother carried him into the porch of St. Clement's church at Rome, where he lived on the alms of those

that it seems most adapted of all others, to be more a universal language. Some have attributed the Sclavonian alphabet and translation of the Bible to St. Jerom, but erroneously. For the Latin was in his time the language of that country; and this St. Jerom calls his translation into his own tongue, as Bandura (*Animadv. in Constant. Porphyrog. de administ. imper. p. 117*) takes notice. The Sclavonian letters have no affinity with the Gothic; but were invented by SS. Cyril and Methodius, who derived them from the large Greek alphabet. The Sclavonians have another alphabet of smaller characters for common use, particularly in esteem in Dalmatia, Carniola, and Istria; also a third alphabet almost wholly different, which they seem to have borrowed from the Croatsians and Servians. This last is falsely ascribed to St. Jerom (See Cohlj *Introductio in Historiam Sclavorum*; Jos. Assemani, l. 4). Of all the Sclavonian dialects the Polish has been most cultivated. The Lithuanians are of a very different extraction, as their language, which is a dialect of the Sarmatian, demonstrates.

N. B. The particle *ski*, ending Polish names, signifies *of*, and corresponds to the French *De*, the German *Von*, the Dutch *Van*. Hence count *Jablonski*, is count of *Jablon*; *Stredowski*, of *Stredow*: and to add *of* or *de*, as is done by some, is a solecism.



that passed by. Whatever he could spare from his own subsistence he distributed among other needy persons. The sufferings and humiliation of his condition were a means of which he made the most excellent use for the sanctification of his own soul, by the constant exercise of humility, patience, meekness, resignation and penance. He used to entreat devout persons to read the holy scriptures, and he heard them with such attention, as to learn them by heart. His time he consecrated by assiduously singing hymns of praise and thanksgiving to God, and his continual pains were so far from dejecting or distracting him, that they proved a most pressing motive for raising his mind to God with greater ardor. After several years thus spent, his distemper having seized his vitals, he perceived his end draw near. In his last moments he desired the poor and pilgrims, who had often shared in his charity, to sing sacred hymns and psalms by him. Whilst he joined his voice with theirs, he on a sudden cried out: "Silence; do you not hear the sweet melody and praises which resound in the heavens!" Soon after he had spoke those words, he expired, and his soul was carried by angels into everlasting bliss, about the year 590. The body of St. Servulus was buried in St. Clement's church, and honored with miracles, according to the Roman Martyrology.

St. Gregory the Great concludes the account he gives of him in a sermon to his people, by observing that the whole behavior of this poor sick beggar loudly condemns those who, when blessed with good health and a plentiful fortune, neither do good works, nor suffer the least cross with tolerable patience.

### TEN MARTYRS OF CRETE.

UPON the publication of the edict for persecuting the Christians under Decius, by the activity of a barbarous governor in seeing it rigorously executed, the isle of Crete, now called Candia, soon became one large field of blood. Among the martyrs who there triumphed over the world, the devil, and sin, none were more conspicuous than Theodotus, Saturninus, Euporus, Gelasius, Eunicianus, Zoticus, Cleomenes, Agathopus, Basilides, and Evarestus, commonly called the Ten Martyrs of Crete. The three first were citizens of Gortyna, the metropolis, where they had probably been grounded in the faith by St. Cyril, bishop of that city, who was beheaded for the faith in the same persecution, and is honored in the Roman Martyrology on the 9th of July. The rest were brought from other towns of the same island; Zoticus (called by some Zeticus) from Gnosus, Pontius from Epinium, Agathopus from Panormus, Basilides from Cydonia, and Evarestus from Heracleum. Their zeal had

united them in their confession of Christ; they were apprehended, insulted, dragged on the ground, beaten, stoned, covered with phlegm and spittle, and at length presented to the governor of the island at Gortyna, and the 23d of December was appointed for their trial. As soon as they appeared in court, they were ordered to sacrifice to Jupiter, who was particularly worshipped in Crete, and on that very day their countrymen celebrated a festival in his honor with all manner of pleasures, diversions, and sacrifices. The martyrs answered they could never offer sacrifice to idols. The president said: "You shall know the power of the great gods. Neither do you show respect to this illustrious assembly, which adores the great Jupiter, Juno, Rhea, and the rest." The martyrs replied: "Mention not Jupiter, O president, nor his mother Rhea. We are no strangers to his pedigree, or to the history of his life and actions. We can show you his grave; he was a native of this island, the tyrant of his country, and a man abandoned to every kind of lust, even with his own sex; with these crimes he defiled himself every hour, and made use of spells and enchantments to debauch others. Those who look upon him as a god, must look upon it as a divine thing to imitate his lust and intemperance."

The proconsul, not being able to deny or confute what they alleged, swelled with rage, and the people were ready to tear them to pieces upon the spot, if he had not restrained them, and commanded the martyrs to be inhumanly tormented several ways. Some of them were hoisted on the rack, and torn with iron nails, so that the ground underneath was covered with great morsels of their flesh; others were pierced on their sides, and in almost every other part with sharp stones, reeds, and pointed sticks; others were beaten with heavy plummets of lead with such cruelty, that their very bones were in some parts broken, and in others disjoined, and their flesh was bruised and torn. The martyrs endured all with joy, and often repeated to the outcries of the judge and mob, who pressed them to spare themselves by obeying the prince and sacrificing to their gods: "We are Christians; were a thousand deaths prepared for us, we would receive them with joy." The whole city thronged about them, and many cried out to the judge against them; nor did he cease stirring up the executioners to exert their whole strength in tormenting them. The saints stood like meek lambs in the midst of so many raging tigers, and only raised their voices to praise God, and declare their constant adherence to his law. The proconsul at length seeing himself vanquished, condemned them to die by the sword. The soldiers of Christ went forth triumphant to the place of execution without the city, praying to their last breath that God would have mercy on them, and on all mankind, and would deliver their countrymen

from the blindness of spiritual ignorance, and bring them to see him in his true light. They were ambitious who should first receive his crown. When their heads were struck off, and the crowds retired, certain Christians interred their bodies, which were afterward conveyed to Rome. The fathers who composed the council of Crete in 553, writing to the emperor Leo, say that, through the intercession of these holy martyrs, their island had been till that time preserved from heresy. The Greeks, Latins, and Muscovites commemorate them on this day. See their Acts in Metaphrastes, Surius, and Lipoman, mentioned in Greek by Fabricius, t. 6, p. 520. See also *Creta Sacra*.

### ST. VICTORIA, V. M.

VICTORIA was a young noble Roman lady, who, being a Christian, desired to live to her heavenly spouse alone in a state of virginity. Eugenius, who sought her in marriage, was provoked at meeting with a repulse, and accused her to the judge, by whose order, after many fruitless attempts to extort her consent to marry, or to sacrifice to idols, she was stabbed in the breast by an executioner; of which wound she speedily died, in 250, when the persecution of Decius was hottest at Rome. See her Acts abridged by St. Aldhelm and by Ado.



### DECEMBER XXIV.

#### SS. THRASILLA AND EMILIANA, VIRGINS.

From St. Gregory the Great, Dial. l. 4, c. 16; and Hom. 38 in *Evangelium*.

St. Gregory the Great had three aunts, who were sisters to his father Gordian, the senator; and having by vow consecrated their virginity to God, they practised the exercises of an ascetic or religious life in their father's house. Their names were Thrasilla, who was the eldest, Emiliana, and Gordiana. Thrasilla and Emiliana, renouncing the vanities of the world on the same day, started together in the glorious course to perfection, and were still more united by the fervor of their hearts and the bands of holy charity, than by blood. They lived in their father's house as retired as in a monastery, far removed from the conversation of men; and, exciting one another to virtue by discourse and example, soon made a considerable progress in a spiritual life. They were so disengaged from the world, so careful in mortifying their senses, and maintaining a strict union of their souls with God, that they

seemed to have forgot their bodies, and rose above all considerations of earthly things. Gordiana joined them in their vow and holy exercises, but flagged by the way, and, loving to converse with the world, by degrees admitted it into her heart, so as to exclude the Almighty. Thrasilla and Emiliana could not see her unhappy change without the deepest concern, and, tempering remonstrances with all the sweetness that the most tender affection and charity could inspire, gained so far upon her, that, full of confusion, she promised amendment. This, however, she executed only by halves, appeared often impatient of silence and retirement, and showed too little relish for spiritual exercises and conversation, and too much for the world. By this lukewarmness, the good impressions which the zeal of her sisters made in her mind, were always worn out again, and after their death she fell from the duties of the state which she had voluntarily taken upon herself. A dreadful example! but such as the world is daily full of. Yet others neglect to take warning, and so fall into the same snare. The best hearts are capable of corruption; and those who set out with honest meanings, when they once open their hearts to vanity and the world, are betrayed to tread the steps of vice sooner than they are aware. Nothing blinds the understanding and intoxicates the soul more effectually than vanity. A person who begins to entertain it, perceives no harm in the first steps; but loses reservedness, is led on almost imperceptibly, and is at last surprised to feel the chains which she is held by. The two happy sisters, who persevered in the paths of eternal life, enjoyed the sweetness of divine peace and love, and the comfort and joy of fervor and devotion; and were called to receive the recompense of their fidelity before the fall of Gordiana. St. Gregory tells us that Thrasilla was favored one night with a vision of her uncle St. Felix, pope, who showed her a seat prepared for her in heaven, saying: "Come; I will receive you into this habitation of light." She fell sick of a fever the next day. When in her agony, with her eyes fixed on heaven, she cried out to those that were present: "Depart! make room! Jesus is coming!" Soon after these words she breathed out her pious soul into the hands of God on the 24th of December. The skin of her knees was found to be hardened, like the hide of a camel, by her continual prayer. A few days after, she appeared to her sister Emiliana, and invited her to celebrate with her the epiphany in eternal bliss. Emiliana fell sick, and died on the 8th of January. Both are named on the respective days of their death in the Roman Martyrology.

*Precious in the sight of God is the death of his saints.*<sup>1</sup> This is the great triumph of a

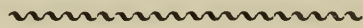
<sup>1</sup> Ps. cxv, 15.

soul over hell; a spectacle most glorious in the eyes of the whole court of heaven, giving joy to the angels. To us, banished pilgrims on earth, nothing certainly can bring sweeter comfort amidst our tears, or be a more powerful motive to withdraw our affections from the toys of this world, or to raise our hearts above its frowns, than to have before our eyes the happiness of dying the death of the saints. No one can read without being strongly affected with these sentiments the account which Janus Erythræus (that is, the elegant and ingenious John Victor Rossi), who was then at Rome, gives of the passage of brother John Baptist, a holy capuchin, out of this world.<sup>1</sup> This humble friar, who was called in the world Alphonsus III, when duke of Modena, renounced his sovereignty, divested himself of all his worldly goods, and embracing the most austere life of a Capuchin Franciscan, in 1629, distinguished himself from his brethren only by a greater fervor in his penitential severities and heavenly contemplation. He died at Rome in 1644; closing his eyes to the world with so much interior joy, such strong desires to go to God, such humility, resignation, holy peace, and sweet breathings of divine love, as to make many in the world envy the choice he had made, and grudge that he had purchased so great a happiness at so cheap a rate. We all pray with Balaam that our death may be like that of the saints. But for this we must make the preparation for death the great business of our lives, learn perfectly to die to the world and ourselves, and ground and daily improve ourselves in the spirit of the saints, which is that of sincere humility, patience, resignation, and the most ardent charity.

#### ST. GREGORY OF SPOLETO, M.

THIS martyr was a holy priest at Spoleto, who employed his time night and day in fasting and prayer, and in teaching others the holy law of God. It happened that Flaccus, a general of the forces, arrived at that city with a special order from the emperor Maximian to punish all the Christians. An information was laid before him, that Gregory seduced many, and contemned the gods and the emperors. Soldiers were immediately despatched to bring him bound before his tribunal. When he appeared, Flaccus, with a stern countenance, said: "Are you Gregory of Spoleto?" The martyr answered: "I am." Flaccus again said: "Are you the enemy of the gods, and the contemner of the princes?" St. Gregory replied: "From my infancy I have always served the God who framed me out of the earth." Flaccus asked: "Who is your God?" "He," replied the martyr, "who made man to his own image and likeness, who is all-powerful and immor-

tal, and who will render to all men according to their works." Flaccus said: "Do not use many words, but do what I command you." The martyr replied: "I know not what your command implies, but I do what I am bound to do." Flaccus urged, "If you desire to save yourself, go to the wonderful temple, and sacrifice to the great gods; and you shall be our friend, and shall receive many favors from our most invincible emperors." St. Gregory said: "I desire not such a friendship, nor do I sacrifice to devils, but to my God, Jesus Christ." The judge commanded him to be buffeted on the face, beaten with clubs, and tortured on the rack; and at length ordered his head to be cut off. This happened in 304. His relics lie in a church which bears his name at Spoleto. Baronius found in the close of a copy of the Acts of his confession an authentic testimony of a glorious miracle wrought by their touch in 1037. See the Acts of his Confession in Baronius, Surius, &c. quoted by Tillemont, t. 5, p. 133.



#### DECEMBER XXV.

#### THE NATIVITY OF CHRIST, OR CHRISTMAS DAY.

THE world had subsisted about four thousand years, and all things were accomplished which, according to the ancient prophets, were to precede the coming of the Messiah, when Jesus Christ, the eternal Son of God, having taken human flesh in the womb of the Virgin Mary, and being made man, was born of her for the redemption of mankind. The all-wise and all-merciful providence of God had, from the fall of our first parents, gradually disposed all things for the fulfilling of his promises, and the accomplishing the greatest of all his mysteries, the incarnation of his divine Son. Had man been restored to grace as soon as he had forfeited it, he would not have been sufficiently sensible of the depth of his horrible wounds, nor have had a just feeling of the spiritual blindness, weakness, and wretchedness in which he lay buried under the weight of his guilt. Neither would the infinite mercy, power, and goodness of God, in saving him, have appeared in so great lustre. Therefore man was left grovelling in his miseries for the space of so many thousand years, only enjoying a glimpse of his future redemption in the promise and expectation of it; which still was sufficient to raise those to it who did not shut their eyes to this light. God always raised several faithful servants, and even when most nations, from following the bent of their passions, fell into the most deplorable spiritual blindness, and abandoned

<sup>1</sup> Janus Nicius Erythræus, ep. 65.

his knowledge and true worship to transfer his honor to the basest of creatures and the most criminal objects, he reserved to himself a peculiar people, among which he was known and served, and many were saved through faith and hope in this promised Redeemer, then to come. All this time the saints never ceased with sighs and tears to beg that this *Desired of all Nations*<sup>1</sup> might speedily make his appearance; and by these inflamed desires they both disposed themselves to receive the fruit of his redemption, and moved God to hasten and most abundantly to pour forth his mercy.

God, who with infinite wisdom brings things to maturity and perfection in their proper season, disclosed this to men partially and by degrees. He gave to Adam a promise and some knowledge of it.<sup>2</sup> He renewed the same to Abraham, limiting it to his seed.<sup>3</sup> He confirmed it to Isaac and Jacob.<sup>4</sup> In the prophecy of this latter it was fixed in the tribe of Judah.<sup>5</sup> It was afterwards clearly determined to belong to the posterity of David and Solomon; which was repeated in all the succeeding prophets. In these all the particular circumstances of Christ's birth, life, death, and spiritual kingdom in his church are expressed; the whole written law which was delivered to Moses, consisted of types expressive of the same, or alluding to him. The nearer the time approached, the fuller was the revelation of him. The prophecy of turning *swords into plough-shares, and lances into pruning-hooks*,<sup>6</sup> &c. expressed that a profound peace in which the world should be, was to be an emblem of the appearance of the *Prince of Peace*. According to the prophecy of Jacob,<sup>7</sup> the sceptre was to be removed from the tribe of Judah, to show the establishment of the new spiritual kingdom of the Messiah, which is to endure to the end of the world. According to Aggæus,<sup>8</sup> and Malachi,<sup>9</sup> the Messiah was to appear whilst the second temple stood, which was that of Solomon, restored after the captivity. Daniel foretold the four great empires which succeeded one another, the first of which were to be destroyed by the latter, viz. of the Medes, Persians, Macedonians, and Romans, each marked by very distinguishing characters.<sup>10</sup> The seventy weeks of years predicted by Daniel,<sup>11</sup> determine the time of the coming of the Messiah, and of his death. For from the order of king Artaxerxes Longimanus for the rebuilding of Jerusalem seven weeks were to pass in the execution of that work in difficult times; and sixty-two more, that is, with these seven, sixty-nine to the manifes-

tation of Christ, who was to be slain in the middle of the seventieth week, and his death was to be followed by the destruction of the city and temple; it was to expiate iniquity, to establish the reign of eternal justice, and to accomplish the visions and prophecies. The Gentiles had also received some glimmerings of this great event; as from the prediction of Balaam foretelling a star to arise from Jacob.<sup>1</sup> All over the East, at the time of our Saviour's birth, a great deliverer of mankind was firmly expected, as the pagan historians expressly affirm. Suetonius<sup>2</sup> writes as follows: "There had prevailed all over the East an ancient and constant notion, that the fates had decreed that about that time there should come out of Judea those who should obtain the empire of the world." And Tacitus says:<sup>3</sup> "A firm persuasion had prevailed among a great many that it was contained in the ancient sacerdotal books, that about this time it should come to pass that the East should prevail, and that those who should come out of Judea should obtain the empire of the world." Josephus, the Jewish historian, took occasion from hence to flatter Vespasian, as if he had been the Messiah foretold by the prophets,<sup>4</sup> and the great number of impostors who pretended to this character among the Jews in that and the following century, is a clear proof of this belief amongst them about the time.<sup>5</sup> Hence several among them met with incredible success for some time, particularly Coziba, called Barcokebas, from *Barhokeba*, "Son of the Star," who drew on the Jews their utter destruction under Adrian.<sup>6</sup>

When Jesus Christ was born, the seventy weeks of Daniel were near being accomplished, and the sceptre was departed from the house of Judah, whether we restrain this to that particular tribe, or understand it of the whole Jewish nation, so as to give a main share only to that tribe. For Herod, though a Jew by religion, was by birth an Idumean, as Josephus, whose testimony is unexceptionable, informs us, relating how his father Antipas, who chose rather to be called by the Greek name Antipater, was made, by king Alexander Jannæus, governor of his own country, Idumea. Herod was raised to the throne by the Romans, excluding the princes of the Asmonean or Jewish royal family, whom Herod entirely cut off; as he did also the principal members of the Sanhedrim or great council by which that nation governed itself by its own laws under its kings. This tyrant, moreover, stripped

<sup>1</sup> Aggæus ii, 7.

<sup>2</sup> Gen. xxii, 18.

<sup>3</sup> Gen. xlix, 8.

<sup>4</sup> Gen. xlix, 8, 10.

<sup>5</sup> Malachi iii, 1.

<sup>6</sup> Dan. ii, 32; v, 20; viii, 3. See Rollin, or Mezengui, or Calmet.

<sup>7</sup> Dan. ix, 21, &c. See Nouveau Comment. t. 9, p. 500.

<sup>2</sup> Gen. iii, 15.

<sup>3</sup> Gen. xxvi, and xxviii.

<sup>4</sup> Isa. ii, 4.; Mich. iv; 2.

<sup>5</sup> Aggæus ii, 3.

<sup>1</sup> Numb. xxiv, 17.

<sup>2</sup> In Vespas.

<sup>3</sup> Tacit. in Annal.

<sup>4</sup> See the life of Josephus.

<sup>5</sup> Acts v, 36; xxi, 38; Joseph. Ant. l. 20, c. 2 et 6; l. 18, c. 1; Idem, De Bello Jud. l. 7, c. 31, &c. Read Dissert. sur les Faux Messies, in the new Fr. Comment. t. 11, p. 21.

<sup>6</sup> Spartian. in Adriano, c. 14. See Basnage, Contin. de l'Hist. des Juifs, t. 2, p. 123; also Annot. Josephi de Voisin, in two parts, c. 2. Pugionis fidei of Raymond Martin; Huet, Demonst. Evang. &c.

that people of all their other civil rights. Soon after, they were made a Roman province; nor was it long before their temple was destroyed, and their whole nation dispersed; so that the Jews themselves are obliged to confess that the time foretold by the prophets for the coming of the Messiah is long since elapsed. Christ was born at the time when the Roman or fourth empire, marked by Daniel, was exalted to its zenith by Augustus, who reigned fifty-seven years from his first command of the army at nineteen years of age; and forty-four from the defeat of Antony, his partner in the empire, in the battle of Actium. God had preordained the greatness of the Roman empire, for the more easy propagation of the gospel over so many nations which formed one monarchy. Augustus had then settled it in peace. It was the custom at Rome to shut the gates of the temple of Janus only in time of a general peace; which had happened but twice before the reign of Augustus, and it happened three times under it. First, this temple was shut in the reign of Numa; a second time, after the first Punic war; but during very short intervals. Under Augustus it was shut after his victory over Antony and Cleopatra; again upon his return from his war with the Cantabrians in Spain; and thirdly, in the very year in which Christ was born, when it remained shut during twelve years, the whole empire enjoying all that time a profound peace. Christ was born when Augustus was in the fortieth year of his reign, the twenty-ninth from the battle of Actium, about four thousand years or a little more from the creation of the world, about two thousand five hundred from the flood, almost two thousand from the vocation of Abraham, and a little above one thousand from the foundation of the temple by Solomon. A decree was issued by Augustus, and published all over the Roman empire, ordaining that all persons, with their estates and conditions, should be registered at certain places, according to their respective provinces, cities, and families. It was the custom at Rome to make a census or registration of all the citizens every five years, which term was called a *lustrum*. This general register of all the subjects of the empire, with the value of their estates, was probably ordered, that the strength and riches of each province might be known. It was made in Syria and Palestine by Cyrinus. Quintilius Varus was at that time proconsul of Syria, on whom the procurator or governor of Judea in some measure depended, after it was made a Roman province. Cyrinus succeeded Varus in the government of Syria about ten years after Herod's death, when his son Archelaus was banished, and Judea made a province of the empire. Cyrinus then made a second register; but he made the first in the time of Varus, in which he might act as extraordinary deputy, at least for Palestine,

then governed by Herod; or this enregistration is all attributed to him because it was finished by him afterward. This decree was given by the emperor for political views of state; but proceeded from an overruling order of providence, that, by this most authentic public act, it might be manifest to the whole world that Christ was descended of the house of David and tribe of Juda. For those of this family were ordered to be registered at Bethlehem, a small town in the tribe of Juda, seven miles from Jerusalem to the southwest. This was called David's-town; and was appointed the place where those that belonged to his family were to be enrolled.<sup>1</sup> Joseph and Mary were perhaps natives of this place, though they then lived at Nazareth, ninety miles almost north from Jerusalem. Micheas had foretold<sup>2</sup> that Bethlehem (called by the Jebusites, who first built it, Ephrata) should be ennobled by the birth of Christ. Mary therefore, though with child, by the special direction of providence, undertook this tedious journey with her husband in obedience to the emperor's order for their enrolment in that city; and it is believed that with St. Joseph also Mary and her infant Jesus were enrolled; of which Origen,<sup>3</sup> St. Justin,<sup>4</sup> Tertullian,<sup>5</sup> and St. Chrysostom,<sup>6</sup> make no doubt. All other characters or marks of the Messiah,\* mentioned by the prophets, agree to Jesus Christ.<sup>7</sup>

To show the divine Jesus's descent from David and Juda, the evangelists, St. Matthew and St. Luke, give his pedigree; but designedly different, that this noted character of the Messiah might be demonstrated by his double genealogy. The reason of this difference was at that time public and known to every one, and so was not mentioned. It seems most probable that St. Luke gives the natural, and St. Matthew the legal line of Joseph, who had been adopted into the latter by the frequent case specified in the law of Moses. St. Chrysostom puts us in mind to take notice of the astonishing mercy and humility of our divine Redeemer in this circumstance, that he did not disdain, in order to save sinners, to chose a pedigree in which several notorious sinners are named, so much did he

<sup>1</sup> Luke ii, 1, 2, 3.      <sup>2</sup> Mich. ii, 2.

<sup>3</sup> Orig. hom. ii, in Luc.

<sup>4</sup> S. Justin. Apol. i (ol. 2).

<sup>5</sup> Tert. l. 4 cont. Marcion.

<sup>6</sup> S. Chrys. in Mat. hïc.

<sup>7</sup> See Calmet's Diss. sur les Caractères du Messie, suivant les Juifs, at the head of his comm. on St. Matthew.

\* The word *Messiah* is derived from the Hebrew *Maskech*, which signifies, *to anoint*. In the Greek tongue, *Christ*, or *the Anointed*, is the interpretation of this name. The word is sometimes applied to kings and high priests, who were anointed among the Hebrews; as 1 Kings (or Sam.) xii, 5, &c.; Ps. civ; Heb. v, 15; but by way of eminence it belonged to the sovereign spiritual Deliverer and Saviour of mankind, so often and so solemnly promised by God to his people.

humble himself to satisfy for, and to cure our vanity and pride. The same father, upon reading the exordium of St. Matthew's gospel and of this pedigree, breaks out into this vehement pathos:<sup>1</sup> "What dost thou say, O evangelist? Thou hast promised to speak of the only begotten Son of God, and dost thou name David?—Imagine not that what you hear is low or trifling; but raise your mind, and be filled with awe and astonishment, hearing that God is come upon the earth. This was so stupendous, so unexpected a prodigy, that the angels assembled in choir sung praise and glory for the whole world, and the prophets stood astonished at the wonderful mystery.—Admire that the natural Son of God, who is without a beginning, would suffer himself to be called the son of David, that he might make you the Son of God." The circumstances of the great mystery, and the wonderful manner in which it was performed, ought to attract our whole attention, and be the object of our pious meditations and devotions, particularly on his holy festival.

The Blessed Virgin and St. Joseph, after a painful journey of at least four days in a mountainous country, arrived at Bethlehem. There they found the public inns or caravanseras (such as is customary in towns in the East) already full; nor were they able to procure any lodgings in the town, every one despising and rejecting their poverty. Do we spiritually invite Jesus into our hearts, and prepare a lodging for his reception in our affections? This is the entertainment he is infinitely desirous of, and which he came from heaven to seek. By spiritual nakedness, coldness, sloth, or sin, a Christian soul refuses him admittance. Of such treatment he will justly complain much more than of the people of Bethlehem. Joseph and Mary, in this distress, retired into a cave made on the side of a rock, which is called a stable; because it served for that purpose, perhaps for the use of those who lodged at the caravanseras.\* It is a common tradition

<sup>1</sup> S. Chrys. hom. 2 in Mat. t. 7, p. 21, ed. Ben.

\* St. Jerom says this cave lay on the south side of the city; St. Justin, martyr (Dial.), and Eusebius (Demonst. Ev. l. 7, c. 2) tell us it was without the city, in the fields. Casaubon (Exercit. 2, in Baron. p. 143) and Krausen (Diss. cui titulus; Christi locus natalitius, in Thesaur. Diss. in Nov. Testam. edit. 1732, t. 2), also, among the Catholics, Maldonatus (in Luc. c. 2) and Drexelius (t. 2 De Christo Nascente, p. 391), will have it that this cave was situate within the town of Bethlehem. But the contrary assertion of Baronius is confirmed by Natalis Alexander, Tillemont, Calmet, Serry (Exerc. 30, n. 2), card. Gotti (De Verit. Relig. Christian. t. 4, c. 7, sec. 3), Honoré of St. Mary (Crit. t. 2, l. 3, diss. 2, art. 2), and Quaresmius (Elucid. Terræ Sanctæ, t. 2, l. 5, c. 4). The cave on the side of a rock is about forty feet deep, and twelve wide, growing narrow toward the roof. To this day there are three convents of Latins, Greeks, and Armenians, all contiguous, each having their several doors opening into the chapel of the Holy

that an ox and an ass were in it at that time. This circumstance is not mentioned in holy scripture, but is supported by the authority of St. Jerom, St. Gregory Nazianzen, St. Gregory of Nyssa, and Prudentius produced by Baronius; and if the blessed travellers came not on foot, they must have had their own ass with them. In this place, the holy Mother, when her time was come, brought forth her divine Son without the pain of other mothers; remaining both in and after his conception and birth a pure virgin. With what joy and holy respect did she behold and adore the new-born infant, the Creator of all things made man for us! She wrapped him in swaddling-clothes such as her poverty had allowed her to prepare, and with holy awe laid him in the manger. "With what solicitude did she watch!" says St. Bonaventure.<sup>1</sup> "With what reverence did she touch him whom she knew to be her Lord! With what affection, tenderness, and veneration did she embrace and kiss him! With what awe did she look on his face and tender hands! With what gravity did she compose and cover his little limbs!—With what pleasure did she present to him her breast to suck!" In like manner are we to admire with St. Bernard, "How the holy man Joseph would often take him upon his knees, smiling at him." We ought also to contemplate how the choirs of angels, descending from above in raptures of astonishment, adore their God in this new wonderful state to which mercy and love have reduced him, and salute him with hymns of praise. We are invited to

<sup>1</sup> S. Bonav. Vit. Christi, c. 10.

Manger. There are also shown at Bethlehem the chapel of St. Joseph, that of the Holy Innocents, and those of St. Jerom, St. Paula, and St. Eustochium. The manger in which Christ was born, the object of the devotion of St. Paula and St. Jerom (ep. 108, ad Eustoch. § 10), is of wood, and is kept in the church of St. Mary Major at Rome, whither it was brought with some stones cut out of the rock in the cave at Bethlehem, not in the year 352, as some say, but in the seventh century, as Benedict XIV proves (l. 4 De Canoniz. part. 2). (On the description of Bethlehem, see Adrichomius, and principally Quaresmius. Also, Fr. Bianchini, diss. 1 De Præsepe et Cunis Dni. J. C. in basilicam Liberianam translatis). Tillemont (note 5), Baillet, and some others think the opinion that an ox and ass were in the stable, arose from Isaiah i, 3, and Habacuc iii, 2 (which latter passage is, according to the seventy, *In the midst of the beasts thou shalt be made known*), both which prophecies the fathers expound metaphorically. But the truth of this tradition is maintained by Baronius (ad an. 1, n. 3), Graveson (De Myster. Chr. p. 156), Honoré of St. Mary (Crit. t. 2, l. 3, diss. 2, art. 3), Ayala (Pictor Christianus, l. 3, c. 1. n. 7), Sandinus (Historia familiæ sacræ, c. 1, p. 12), Quaresmius (Elucid. Terræ Sanctæ, l. 6, c. 5), Benedict XIV (l. 1 De Myster. c. 17, n. 37), &c. (See St. Jerom, ep. 108, ad Eustoch. &c.). Several ancient paintings in glass, and sculptures on sepulchres, of the fourth century, and some probably older, represent the ox and the ass present at the birth of Christ. (See Bottarius, t. 1 Explicat. sacrar. pictur. et sculptur. Romæ subterraneæ, tab. 22, p. 88, 89; and Gorius, Observ. de præsepi Dni. N. J. C. n. 13, p. 82).

join them in the persons of the holy shepherds. God was pleased that his Son, though born on earth with so much secrecy, and in a state of the most astonishing humiliation, should be acknowledged by men, and receive the first fruits of their homages and devotion upon his first appearance among them. Who are they that are favored with the honor of this heavenly call? The great ones of the world, the renowned sages among the Jews and Gentiles, the princes who, by their riches, power, pomp, and state, seemed raised above the level of their fellow-creatures, are passed over on this occasion. They are chosen whose character, by their very station, is simplicity and humility, and whose obscurity, poverty and solitude removed them from the principal dangers of worldly pride, and were most agreeable to that love and spirit of retirement, penance and humility which Christ came to recommend. Nor can we doubt but they adorned their state with the true spirit of this simplicity and devotion. These happy persons were certain shepherds, who, being strangers to the sensuality and pride of the world, were at that time keeping the watches of the night over their flock. Whilst the sensual and the proud were asleep in soft beds, or employed in pursuits of voluptuousness, vanity, or ambition, an angel appeared to these humble poor men, and they saw themselves encompassed with a great brightness. They were suddenly seized with exceeding great fear, but the heavenly messenger said to them: *Fear not; for behold I bring you good tidings of exceeding great joy, that shall be to all the people. For this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign to you: you shall find the child wrapped in swaddling-clothes, and laid in a manger.* Suddenly then appeared with the angel a multitude of heavenly spirits praising God, and saying, *Glory be to God in the highest, and on earth peace to men of good will.* After the departure of the angels, the wondering shepherds said to one another: *Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed to us.* They immediately hastened thither, and found Mary and Joseph, and the infant lying in the manger. Here they did homage to the Messiah as to the spiritual king of men; and then returned to their flocks glorifying and praising God.<sup>1</sup> Mary was very reserved amidst these occurrences, and continued silent in her department, but observed all these things, with secrecy pondering them in her heart. The message delivered by the angel to these shepherds is addressed also to us. In them we are invited to pay our homages and devotion to our new-born Saviour. Devotion gave them wings in hastening to the manger. In like manner, with ardor and diligence we must obey this summons, and

acquit ourselves in spirit of this great duty. In contemplating this mystery we must honor our God and Redeemer, exulting with holy joy, and paying to him the just homages of adoration, praise, and love.

The angel calls this wonderful mystery a subject of great joy to all the people. Indeed our hearts must be insensible to all spiritual things, if they do not overflow with holy joy at the consideration of so glorious a mercy, in which is displayed such an excess of the divine goodness, and by which such inestimable benefits and so high an honor accrue to us. The very thought and knowledge of this mystery comforted Adam in his banishment from Paradise. The promise of it sweetened the laborious pilgrimage of Abraham. The same encouraged Jacob to dread no adversity, and Moses to brave all dangers and conquer all difficulties in delivering the Israelites from the Egyptian slavery. All the prophets saw it in spirit with Abraham, and they rejoiced. If the expectation of it gave the patriarchs such joy, how much ought the accomplishment to create in us! Joy is defined the delight of a rational creature arising from the possession of a desired object. It must then be proportioned to the nature of the possession; consequently it ought to be as much greater in us as the fruition of a good surpasses the promise, possession the hope, or fruit the blossom. This St. Peter Chrysologus illustrates with regard to this difference of the Old and New Law as follows: "The letter of a friend," says he, "is comfortable, but his presence is much more welcome; a bond is useful, but the payment more so; blossoms are pleasing, but only till the fruit appears. The ancient fathers received God's letters, we enjoy his presence; they had the promise, we the accomplishment; they the bond, we the payment." How would those ancient saints have exulted to have beheld with Simeon the completion of this great mercy, for which they never ceased ardently to sigh, weep, and pray! This reflection made St. Bernard say: "Very often do I revolve in mind the ardor of the desire with which the fathers sighed for the coming of Christ in the flesh; and I am filled within myself with confusion, and penetrated with compunction; and even now scarce am I able to contain my tears, so much am I ashamed of the sloth and lukewarmness of these wretched times. For who amongst us now conceives so much joy from the presence of this grace, as the promise of it inflamed desire in the ancient saints? Behold many indeed will rejoice in this festival; but I wish it were on account of the festival, not of vanity."\* Christians who rejoice with a worldly, vain, or carnal mirth, are strangers to the spirit of God, and his holy joy. This

<sup>1</sup> S. Bern. Serm. in Cant. c. 2.

<sup>1</sup> Luke ii, p. 20.

\* "Sed utinam de festivitate, non de vanitate."

arises from a feeling sense of the blessings which we receive, and the love which God bears to us in this mystery; to which souls which are immersed in the flesh and vanity, are strangers. Did they truly weep under their spiritual miseries, and value the advantages, some degree of this spiritual joy would enter their hearts. Some exterior marks of this joy are allowed, provided they be not sought for themselves, but such as suit a penitential state and Christian gravity, both by their nature and extreme moderation that is held in them; and, lastly, provided motives of virtue sanctify them, and they express and spring from an interior spiritual joy, which is altogether holy. If sensuality have any share in our festivals, they are rather heathenish Bacchanals than Christian solemnities, and on them we feed and strengthen those passions which Christ was born only to teach us to subdue. To sanctify this feast, we ought to consecrate it to devotion, and principally to the exercises of adoration, praise, and love. This is the tribute we must offer to our new-born Saviour, when we visit him in spirit with the good shepherds. With them we must enter the stable, and contemplate this mystery with a lively faith, by which, under the veils of this infant body, we discover the infinite majesty of our God; and in this mystery we shall discern a prodigy of omnipotence to excite our praise, and a prodigy of love to kindle in our souls the affections of ardent love of God.

To contemplate immensity shut up in a little body, omnipotence clothed with weakness, the eternal God born in time, the joy of angels bathed in tears, is something far more wonderful than to consider God creating a world out of nothing, moving the heavens, and weighing the universe with a finger. This is a mystery altogether unutterable; to be adored in silence, and in raptures of admiration, not to be declared by words. "How can any one speak of the wonder which is here wrought amongst us?" says St. Fulgentius.<sup>1</sup> "A man of God, a creature of his Creator, one who is finite and was born in time of Him who is immense and eternal." Here, He who is wonderful in all his works, has outdone what creatures could have known to be possible to Omnipotence itself, had they not seen it accomplished. Another eminent servant of God cries out upon this mystery,<sup>2</sup> "O Lord, our God, how admirable is thy name over all the earth! Truly thou art a God working wonders. I am not now astonished at the creation of the world, at the heavens, at the earth, at the succession of days and seasons. But I wonder to see God enclosed in the womb of a virgin, the Omnipotent laid in a manger, the eternal Word clothed with flesh." Ought

we not to invite the heavenly spirits to exert their might in praising the Lord for this incomprehensible effort of his power, goodness, and wisdom? to glorify their God in this state of humiliation which his infinite love has moved him to put on to save sinful man? *Adore him, all you his angels.*<sup>1</sup> But these devout spirits have received a strict injunction to acquit themselves of this duty. The eternal Father, when he brought his Son into the world, laid on them his commands, saying: *Let all the angels of God adore him,*<sup>2</sup> though they neither wanted invitation nor command, their own devotion being their prompter. O! what must have been their sentiments, when they saw a stable converted into heaven by the wonderful presence of its king, and beheld that divine infant, knowing his weak hands to be those which framed the universe, and bordered the heavens with light; and that by Him both the heavens and the earth subsist? Are they not more astonished to contemplate him in this humble hidden state than seated on the throne of his glory? In the most profound sentiments of adoration and love they sound forth his praises in the loudest strains, and, with their melody, fill not only the heavens, but also the earth. Shall not man, for whom this whole mystery is wrought, and who is so much favored, and so highly privileged and ennobled by the same, burn with a holy ardor to perform his part in this duty, and make the best return he is able of gratitude, adoration, and praise? To these exercises we ought to consecrate a considerable part of our devotions, especially on this festival, repeating with fervor the psalms which chiefly consist of acts of divine praises, the hymn of thanksgiving used by the church, commonly ascribed to St. Ambrose and St. Austin,\* and the angelical hymn, Glory and praise be given by all creatures to God alone in the highest heavens, and peace (or pardon, reconciliation, grace, and all spiritual happiness) to men of good-will.† In our devotions, also, acts of love ought to challenge a principal part, the Incarnation of the Son of God being the mystery of love; or properly a kind of ecstasy of love, in which God strips himself, as it were, of the rays of his glory, to visit us, to become our brother, and to make himself in all things like to us.

Love is the tribute which God challenges

<sup>1</sup> Ps. xcvi, 7.

<sup>2</sup> Heb. i, 6.

\* Berti (in vitâ S. Aug.) maintains it to be their work; but the style alone seems to disprove that popular opinion, though it is near as old as the age in which they flourished. Bishop Atterbury justly admires the energetic plainness and simplicity of this hymn, far superior to all rhetorical strains, or pompous illustrations and similes.

† The present Greek text reads this passage, *Good will to men*, so as to make it a third member of the sentence, and to signify, peace or pardon to the earth, and divine favor and grace to men. The sense is nearly the same.

<sup>1</sup> S. Fulgentius, Serm. 2 de Nativ.

<sup>2</sup> Arnoldus Bonnevallus, Serm de Nativ inter Opera S. Cypriani.



of us in a particular manner, in this mystery; this is the return which he requires of us for all he has done and suffered for us. He says to us: *Son, give me thy heart.* To love him is our sovereign happiness, and the highest dignity and honor to which a creature can aspire. To be suffered to make him a tender of our love ought alone to have engaged us not to neglect any means of corresponding with such a grace. But we are bound to it upon the title of the strictest justice. God, being infinite in all perfections, is infinitely worthy of our love, and we ought to love him with an infinite love, if we were capable of it. We are also bound to love him in gratitude, especially for the benefit of his Incarnation, in which he has given us himself, and this in order to rescue us from extreme miseries, and to bestow on us the most incomprehensible graces and favors. Man had sinned, and was become the associate of the devil. God mercifully sought him out, and, by his promise of a Redeemer, raised him from the gulf into which he was fallen. Nevertheless, almost all the nations of the earth had, by blindly following their passions, at length fallen into a total forgetfulness of God who made them, and deified first inanimate stars and planets, afterward dead men, the most impious and profligate of the human race; also the works of their own hands, often beasts, monsters, and their own basest passions; the most infamous crimes they authorized by the sanction of pretended religious rites; the numbers and boldness of the criminals screened them from the danger of disgrace; and from every corner of the earth vice cried to heaven for vengeance. The Jews, who had been favored by God above all other nations, and declared his peculiar people, were nevertheless abandoned to envy, jealousy, pride, and other vices; so that even amongst them the number of privileged souls which remained faithful to God, appeared to be very small. Are we not affrighted to consider this deluge of iniquity, this monstrous scene of horror! Yet such was the face of the earth when the Son of God honored it with his divine presence and conversation. Who would not have imagined, when he heard that God was coming to visit the earth, that it must have been to destroy it by fire from heaven, as he had done Sodom, and to bury its rebellious inhabitants in hell? But no; whilst the world was reeking with blood and oppressions, and overrun with impiety, he came to save it. How does the ingratitude and baseness of man set off his love! At the sight of our miseries, his compassion was stirred up the more tenderly, and his bowels yearned toward us. He came to save us when we deserved nothing at his hands but eternal torments. Also the manner in which he came to visit us, shows yet in a more astonishing manner the excess of his goodness and charity for us. To engage our hearts more

strongly, he has made himself like to us, taking upon him our nature. *God was seen upon earth, and has conversed with men.*<sup>1</sup> *The word was made flesh.*<sup>2</sup> God is born an infinite babe, the Eternal is become a young child, the Omnipotent is made weak, he who is essentially infinite and independent, is voluntarily reduced to a state of subjection, and humbled beneath his own creatures. It is love, and the love of us sinful men that hath done all this. "O strong wine of charity!" cries out St. Thomas of Villa Nova,<sup>3</sup> "O most powerful triumph of love! thou hast conquered the Invincible; the Almighty is become thy captive. O truly excess of charity!" Can we contemplate this divine infant, or call to mind this adorable mystery, without melting in love? So sweetly do all its circumstances breathe the most tender love; which the church expresses by saying, that on this day the heavens flow with honey. Can we ever satiate the affection of our souls by repeating to ourselves those amiable words, and reciting them every time with a fresh effusion of joy and love? *A Little Ore is born to us; a Son is given to us.*<sup>4</sup> Or, *This day is born to you a Saviour.*<sup>5</sup>

St. Francis of Assisium appeared not able to contain himself through excessive tenderness of love, when he spoke of this mystery, and named the Little Babe of Bethlehem. St. Bernard says: "God on the throne of his majesty and greatness commands our fear and our homages; but in his littleness especially our love."\* This father invites all created beings to join him in love and adoration, and to listen in awful silence to the proclamation of the festival in honor of this mystery made in the Roman Martyrology. "Hear, ye heavens," says he, "and lend your ears, O earth. Stand in raptures of astonishment and praise, O you whole creation, but you chiefly, O man! *Jesus Christ, the Son of the living God, was born in Bethlehem of Juda.* O short word of the Eternal Word abridged for us! but filled with heavenly sweetness. The affection of this melting sweetness struggles within, earnestly laboring widely to diffuse its teeming abundance, but finds not words. For such is the grace and energy of this speech, that it relishes less, if one *iota* in it be changed." In another sermon, having repeated the same words, he adds: "At these words, my soul melts, and my spirit boils within me, hastening with burning desire to publish to you this exultation and joy."<sup>6</sup> If this love were kindled in our breast, nothing were sweeter to us than to abide in spirit at the feet of Jesus, pondering the motive, that is, the excess of divine love,

<sup>1</sup> Baruch. iii, 38.

<sup>2</sup> John i, 14.

<sup>3</sup> S. Tho. de Villâ-Novâ, Conc. 3, in Dom. 1 Ad.

<sup>4</sup> Isa. ix, 6.

<sup>5</sup> Luke ii, 11.

<sup>6</sup> S. Bern. Serm. 6, in Vigil. Nativ. p. 771.

\* "Magnus Dominus, et laudabilis nimis; parvus Dominus, et amabilis nimis." S. Bern. Serm. 1, in Nativ. Dom. in verba. Martyrol. p. 755

which brought him from heaven, and contemplating the other circumstances of this mystery. How ought we to salute and adore those sacred hands which are weakened, wrapped in clouts, or stretched on the manger, for love of us, but which move the heavens, and uphold and govern the universe! Also those divine feet, which will undergo so many fatigues, and at length be bored on the cross for us! That blood which purples his little veins, and dyes his blessed cheeks, but which is the price of our redemption, and will be one day poured out upon the cross! How is this sweet countenance, which is the joy of angels, now concealed! But it will one day be buffeted, bruised, and covered with filthy phlegm. How ought we respectfully to honor it! His holy flesh, more pure than angels, even now begins to suffer from the cold and other hardships; do we not desire to defend it from these injuries? But this cannot be allowed. Nor could any one oppose the work of our redemption. Sin is the cause of all that he suffers; and shall not we detest and shun that monster? The loving eyes of the divine Jesus pierce our souls. They are now bathed in tears; though, as St. Bernard says, "Jesus weeps not as other children, or at least not on the same account." They cry for their wants and weakness, Jesus for compassion and love for us. May these precious tears move the heavenly Father to show us mercy; and may they soften, wash, and cleanse our souls. "These tears excite in me both grief and shame," says the same father, "when I consider my own insensibility amidst my spiritual miseries." But nothing in this contemplation will more strongly move us than to penetrate into the interior employment of this divine Saviour's holy soul, and to consider the ardor of his zeal in the praises of his Father, and in his supplications to him on our behalf; his compassion for us, and the constant oblation which he made of himself to obtain for us mercy and grace. Such meditations and pious entertainments of our souls, will have great force in kindling the fire of holy love in our hearts. But all endeavors would be weak, so long as we do not labor effectually to remove all obstacles to this holy love in our affections. To cure these disorders is the chief end of the birth of Christ; he purchased the grace for us by his sufferings, and he taught us the remedies by his example.

Christ's actions are no less instructions to us than his discourses. His life is the gospel reduced to practice. It is enough to study it to understand well his doctrine; and to become perfect we must imitate his example. By this he instructs us in his very nativity, beginning first to practise, then to preach.<sup>1</sup> Hence the manger was his first pulpit, and in it he teaches us the cure of our spiritual maladies. The Jews, addicted to their senses

and passions, blinded themselves, mistook the prophets, and framed an idea of a Messiah agreeable to their own fancy, who should be a rich and mighty conqueror and should make Jerusalem the greatest city, and their nation the most flourishing empire in the world. But this was not such a Messiah as we wanted. Gold and silver, and a magnificent city, would only have made us more in love with our exile, so as to forget more our heavenly country. Such a Saviour could have only served to nourish, not to heal our corruption. He would have raised our desires and passions, and made himself the instrument to feed and gratify them. He would have been a tempter and deceiver; to have been shunned by those who knew their distempers, and sought their true remedies. But the prophets give the Messiah the very opposite characteristics. The fifty-third chapter of Isaiah alone, not to mention many other prophecies, evinces this truth, and ought to have opened the eyes of the carnal Jews. The saints, who had all learned a spirit of contempt of such goods, would never have languished for the coming of such a Saviour; as gold, worldly honors, or empire were not the presents they asked or expected from him, but the cure of their infirmities, and the abundance of his heavenly graces. He is come such as the holy prophets had desired and foretold, such as our miseries required, our true physician and Saviour. He wanted not on earth honors or sceptres; he came not to taste of our vanities; riches and glory he abounded with. He came among us to seek our miseries, our poverty, our humiliation, to repair the injuries our pride had offered to the Godhead, and to apply a remedy to our souls. Therefore he chose not a palace, or a great city, but a poor mother, a little town, a stable. He who adorns the world, and clothes the lilies of the fields beyond the majesty of Solomon in his glory, is wrapt up in rags, and laid in a manger. And this he chose to be the great sign of his appearance. *And this shall be a sign to you,* said the angel to the shepherds: *you shall find the child wrapped in swaddling clothes, and laid in a manger.* Are then rags and a manger the wonderful sign of our God? Are these the works of the great Messiah, of whom the prophets spoke so glorious things? This it was that scandalized the Jews in his birth. "Take from us those clouts, and that manger," said Marcion, unjustly preposessed against the humility of such an appearance.\* But this is a sign which God himself hath chosen, and set up for his standard; a sign to be the contradiction to our pride, covetousness, and sensuality. And do not we wonder at the stupendous virtue and efficacy of this sign, so shocking to the senses and passions, when we see how it drew to

\* "Aufer à nobis pannos, et dura præsepia." *Ap. Tert. l. adv. Marcion.*

<sup>1</sup> Acts i, 1.

it the little and great, the magians and the shepherds, who knew their Saviour by it, and returned glorifying God? How many have enrolled themselves under the same standard! Yet is it still a scandal and a contradiction to many who call themselves its followers, who blush at it, not in Christ indeed, but by a strange inconsistency in themselves, whilst they pretend to walk in his spirit. Would not these nominal Christians have rejected Jesus with the Jews, had they been then alive? Do they not now exclude him from their hearts?

Christ set up this his mark for us; it is our powerful instruction. *The grace of God the Saviour hath appeared to all men, instructing us*, says the apostle.<sup>1</sup> All men, the rich and the poor, the great and the small, all who desire to have a share in his grace, or in his kingdom. And what breast can be so stony as not to be softened at this example? Our inveterate diseases seemed almost unconquerable. But Christ is come, the omnipotent Physician, to apply a remedy to them. Our disorders flow from three sources. *All that is in the world, is the concupiscence of the flesh, and the concupiscence of eyes, and the pride of life.*<sup>2</sup> What is concupiscence of the flesh but the inordinate inclination to gratify the senses? Christ, to encourage us to renounce this love of sensual pleasures, and to satisfy his justice by his own sufferings for our offences in this way, begins to suffer as soon as he begins to live. At his very birth he exposes his delicate body to the inclemency of the severest season of the year, to the hard boards of the manger for a cradle, to hunger, and to a privation of the most ordinary conveniences and necessaries of human life. His tender and divine limbs tremble with cold, his eyes stream with tears, and he consecrated the first moments of his life to suffering and pain. He who directs the seasons, governs the universe, and disposes all things, has ordained every thing for this very end. Yet we study in all things to flatter our senses, to pamper our bodies in softness and every gratification; and to remove every thing that is hard or painful. Is this to imitate the model of penance and mortification that is set us? Christ, by these sufferings, and this privation of all things, shows us that he came to satisfy the justice of his Father, and to repair the injury done to his glory by our sins. But by the same he teaches us the remedies of our disorders, and shows us how they are to be applied to our souls; as he came to instruct us in all we want to know and do in order to save our souls, and to reform all our irregular passions and manners. Could he have preached this more powerfully than he has done by the example of his birth? How comes it, notwithstanding, that we are not yet sufficiently persuaded that we cannot be saved at a cheaper rate than by a constant

practice of self-denial and penance? "Either Christ is deceived, or the world errs," says St. Bernard.\* The former is impossible; the very thought would be blasphemy. It is then clear, that notwithstanding the torrent of the example in the world, a life of softness, intemperance, and sensual delights is the incentive of vice, and the sure road to eternal perdition.

By concupiscence of the eyes is understood the love of riches; the second root of the disorders which reign in the world, and the foundation of its false maxims. This our Saviour teaches us to root out of our hearts by embracing the most austere poverty, and consecrating it in his divine body, to use the expression of St. Bernard. He shows us the danger of riches, and the crime and disorder of a love or eager pursuit of them. Riches are good in the designs of Providence; and what is more noble than to have the means of relieving the distresses of others? This motive all pretend in amassing riches; but seek in them only the interest of self-love. Riches are a fruit which the sin of our first parent has infected with a mortal poison. They make salvation very difficult by the dangers which attend them, and by the great obligations they lay men under, and which are little thought on. The wo which the gospel pronounces against the rich, falls not upon them because they gather the fruits of the earth, but because they seek them with too great eagerness, or set their hearts too much on them. The rich and the poor adore them in their desires. This is the disorder. Men may be poor in spirit in the midst of riches. But this is truly an extraordinary grace. Those that are blessed with riches must fear them, lest they find admittance into their hearts. They must watch over themselves against this danger, always bearing in mind that they are things so frail, so troublesome, and such incentives of vice, that reason taught the philosophers amongst the heathens to despise them. They are moreover most frequently either the effect or the cause of iniquity; faulty either in their acquisition, or in their use. In their acquisition, in which injustices are so frequent, that Seneca says: "Every rich man is either unjust, or the heir of one who was unjust." And the organ of the Holy Ghost declares. *He that maketh haste to be rich, shall not be innocent.*<sup>1</sup> At least a desire of riches usually attends the acquisition, which is many ways inordinate; and is always a spiritual fever which destroys the relish of heavenly goods, and consumes the very vitals of the interior life. It is an idolatry, as St. Paul calls it,<sup>2</sup> and the same master who commanded idols to be banished out of the world, obliges us to

<sup>1</sup> Prov. xxviii, 20.

<sup>2</sup> Col. iii, 5

\* "Aut Christus fallitur, aut mundus errat." *S. Bern.* Sermon. 3, de Nat.

<sup>1</sup> Tit. ii, 11.

<sup>2</sup> 1 John ii, 16.

banish the love of riches out of our hearts. The least reserve draws on us the curse of heaven. This desire in the rich is insatiable. The prophet Isaias said to them:<sup>1</sup> "*Wo to you that join house to house, and lay field to field, even to the end of the place: shall you alone dwell in the midst of the earth?*" And the Roman satirist reproached one that seemed to design to make all Rome a single house for himself.\* The rich are anxious for superfluities, and are tormented by extravagant desires. The poor have here often as much to correct; the desire of possessions is as criminal as an attachment to the possession; it often exposes to a thousand injustices, under subtle disguises, and shuts the heart to divine grace. Let all labor in the world, but not for the world; and let all inordinate desires and anxiety be cut off. Let the poor place themselves nearest to Jesus Christ, and, learning from him the happiness of their condition, study their own sanctification in it. Let the rich look upon their possessions as a burden hard to bear well, and labor to sanctify them by a good use, and by imitating Christ our model in a perfect spirit of disengagement and poverty. For in the use of riches there are still greater dangers than in the acquisition. These are, lest a man forget himself and his miseries; feel a complacency in his plenty, and be puffed up with pride; live in pleasures and softness which custom seems to authorize, and in a circle of amusements which flatter the senses; gratify his passions which riches inflame; think himself by riches qualified for every thing, and take upon him employments and obligations, for the discharge of which he has not abilities; refuse the debt which he owes to the poor of all his superfluities; live in luxury, which damned the rich glutton, and practise neither mortification nor penance. Is not sloth a crime which damns souls, and is the mother of all vice? Yet how many among the rich fly study and labor as if they thought sloth, vanity, and pleasure, the privilege of their rank! Is not the life of a Christian to be penitential? Where is that of the rich such? Vicious inclinations are roused and strengthened by riches; and by incentives and opportunities the passions often reign in the heart of the rich with uncontrollable empire. If they sometimes confess the vanity and illusion of the world, and condemn their own folly, this sentiment is stifled almost in its birth, and in a short time they are again plunged into a forgetfulness of themselves, and by a relapse are more culpable than before. To other dangers we must add the misfortune that the rich are surrounded by flatterers, and that others artfully conspire to blind and betray them amidst their dangers. How often does it happen

<sup>1</sup> Isa. v, 8.

\* "*Roma domus fiet.*"

that ministers of God deceive them, calling evil good, and good evil; soothing their passions or disguising their obligations. But, without entering into this detail, do not the curses of Christ suffice to make all Christians tremble at the dangers of this state? This fear alone can render those that are in it secure, by making them always watch over their own hearts, that they be not led into any snares. By this means, though Christ declares riches one of the most dangerous obstacles of grace, many saints have changed them into the means of their salvation, joining with their possession a spirit of poverty and disengagement, and making them the instruments of justice and charity. It is therefore neither to riches nor to poverty that Christ promises the kingdom of heaven, but to the disengagement of the heart from the love of riches in whatever state persons live. But that of poverty he recommends by his own choice, as the easier and happier for the practice of the most perfect virtues. The world indeed abounds with poverty, but not with that of which Christ sets up the standard. Because worldly poor complain and groan under the hardships of their condition, and blush at its humiliations, which they ought to esteem as the means of grace, opportunities of virtue, remedies of their evils, and the livery of their God and Redeemer.

Pride being the third and principal source of our disorders, and our deepest wound, humility is displayed in the most wonderful manner in the birth of the Son of God. What is the whole mystery of the Incarnation but the most astonishing humiliation of the Deity? To expiate our pride, and to repair the injury offered to the adorable Trinity by our usurpation, the eternal Son of God divests himself of his glory, and takes upon him the form of Man. Neither is he content with making this infinite descent, but every circumstance in the manner of making it, is carried to the most amazing degree of humiliation. Who would not expect to hear, that when God descended upon earth, the heavens would bend beneath him, the earth be moved at his sight, and all nature arrayed with magnificence? Who would not think that the whole creation would be overwhelmed with the glory of his presence, and tremble with awe before him? But nothing of this was seen. "He came not," says St. Chrysostom,<sup>1</sup> "so as to shake the world at the presence of his majesty; nor did he appear in thunder and lightning, as on Mount Sinai; but he descended sweetly, no man knowing it." *While all things were in deep silence, and the night was in the midst of her course, thy Almighty Word came down from heaven, from thy royal throne.*<sup>2</sup> No one of the great ones of the world is apprized of this great mystery. Those few chosen persons to whom he is

<sup>1</sup> S. Chrysost. in Ps. 50, p. 536, t. 5.

<sup>2</sup> Wisd. xviii, 14, 15.

pleased to reveal himself, are called to adore him in the closest secrecy and silence. If this be the manner in which he comes, what is the appearance which he makes among men? At this sight what must be our astonishment! To what a condition do we see the King of glory reduced! He appears the outcast of the world, is rejected by his own people, who refuse to receive him under their roof, is lodged in a stable, wrapped in rags, and laid in a manger. Is this abandoned shelter of cattle, this crib of beasts, the place where God was to repose on earth? Are these rags the ensigns of infinite majesty? How different was the lodging, the clothing, the attendance of many princes who at that very time were born into the world, laid in down, lodged in palaces, and served by many hands. How comes the King of heaven to make his appearance in such a state of abasement, and so destitute of due honor and of every convenience! His birth is, notwithstanding, the master-piece of infinite wisdom, mercy, and omnipotence. These perfections nowhere shine more admirably than in this mystery; for he came thus to be our physician, to correct our mistaken judgment of things, to heal our pride, to bring and to encourage us to use the remedy to our grievous maladies, and to overcome our reluctance to its bitterness by taking it first himself. Therefore humility was to be his ensign, and the angel gave his rags and manger to the shepherds for the mark by which he was to be known—*This shall be to you a sign.* Does not the reproach which his example makes to us, open our eyes, and touch our hearts? What do we behold! A God poor, a God humbled, a God suffering! And can we any longer entertain thoughts of sensuality, ambition, or pride?

If this humility of a God be most astonishing, is not the blindness and pride of man, after such an example, something, if possible, still more inconceivable? Christ is born thus only to atone for our pride, to show us the beauty of humility, and to plant it in our hearts. Humility is his standard; and the spirit of sincere humility is the mark by which his disciples must be known to be his. Can we profess ourselves his followers, can we look upon the example which he has set us, and yet continue to entertain thoughts of ambition and pride? To learn the interior perfect spirit of humility and all other virtues, we cannot make use of any more powerful means than serious and frequent meditation on his nativity and divine life. Placing ourselves in spirit at the manger, after the tender of our homages by acts of adoration, praise, thanksgiving, and love, we must study in him the lessons of all virtues, and must present to our new-born King, our earnest supplications to obtain of him all those gifts and graces which he comes to bestow upon us. Let us learn humility from the lowliness in which he appears, and from the humility of

his sacred heart. Let us learn meekness by beholding the sweetness and patience with which this God-man receives all injuries from men and from the elements. Let us learn resignation from the indifference with which he bears cold, wants, wrongs, and whatever is sent him. Let us learn obedience from the most perfect submission of our blessed Saviour to the will of his heavenly Father, from his birth offering himself without reserve even to the death of the cross. Let us learn charity from the ardor of his divine love. Let us learn a contempt of the world and its perishable goods from the extreme poverty which Christ made his voluntary choice. Let not the spirit and maxims of the world reign any longer in our hearts, since Christ has shown us such powerful motives, and presented us such sovereign remedies against them.\* If we still continue possessed with them, when will our follies be corrected? † Have we not hitherto been idolaters of ourselves by pride, idolaters of the world by vanity and avarice, and idolaters of our flesh by living enslaved to our senses? These idols we renounced at baptism; but have we not lived in a perfidious violation of these vows? Unless we now sincerely renew these engagements, and banish these idols out of our affections, Jesus can never be spiritually born in our souls, and we can never inherit his spirit, which was the end of his carnal nativity. He is meek and the king of peace, the lover of purity and of chaste affections, and the avowed enemy to every spirit of pride, hatred, and revenge. Bees cannot approach filth and stench; infinitely more Christ flies with abhorrence from souls that are defiled with sinful or earthly affections. In such he finds no place, any more than he did in the inns at Bethlehem. We must earnestly invite and entreat him who vehemently desires to be born in our hearts, that he prepare our souls to receive him by his graces, that he cleanse them by his mercy and by inspiring us with sincere compunction, that he banish every inordinate passion, fill us with his holy spirit, and by it reign in all our affections, thoughts, and actions; that as by his nativity he is become all ours, so we may be altogether his. Without this condition we frustrate in ourselves the end of his coming; he is not born for us, unless by his spirit he be born in us. Let us conjure him by the infinite love with which he came for this very purpose, that he suffer us not wretchedly to defeat this his mercy. For this happiness we ought ardently to repeat that petition which he himself has put into our mouths, *Thy kingdom come.* The devout Thaulerus teaches us to ask it by the following prayer:<sup>1</sup> “Come, O my Lord Jesus Christ, take away

<sup>1</sup> Thauler. Serm. in Domin. 3 Adventus.

\* “Saltem usque ad adventum Filii Dei error vester duraverit.” *S. Aug. En. in Ps. iv.*

† “Quando habituri finem fallaciarum?”

all scandals out of thy kingdom, which is my soul, that thou who hast a right, mayst reign in it alone. Pride, lust, envy, detraction, anger, and other passions fight in my heart, to usurp portions to themselves. Through thy grace I watch and resist with all my strength. I cry out that I belong to thee alone, and am all thine; and stretching out my hands to thee, I say: I have no king but the Lord Jesus. Come therefore, O Lord; disperse thy enemies in thy mighty strength, and thou wilt reign in me, because thou art my king and my God."

The custom of one priest celebrating several masses on the same day prevailed in many places on great festivals.<sup>1</sup> Prudentius, in his twelfth hymn, On the Crowns of Martyrs, mentions, that on the feast of SS. Peter and Paul, the 29th of June, the pope said mass first at the Vatican, and afterward in the church of St. Paul, without the city. The popes on Christmas-day formerly said three masses, the first in the Liberian basilic, the second in the church of St. Anastasia, the third in the Vatican, as Benedict XIV proves from ancient Roman orders or missals. St. Gregory the Great speaks of saying three masses on this day.<sup>2</sup> This custom of the popes was universally imitated, and is every where retained, though not of precept. Pougé<sup>3</sup> says that these three masses are celebrated, to honor the triple birth of Christ; the first, by which he proceeds from his Father before all ages; the second, from the Blessed Virgin Mary; and the third, by which he is spiritually born in our souls by faith and charity. That Christ was born on the 25th of December, pope Benedict XIV proves by the authority of St. Chrysostom, St. Gregory of Nyssa, St. Austin, &c. and answers the objections of Scaliger and Samuel Basnage.<sup>4</sup> He doubts not but the Greek church originally kept this festival on the same day;<sup>5</sup> and he takes notice that among the principal feasts of the year it holds the next place after Easter and Whit-Sunday.<sup>6</sup>

#### ST. ANASTASIA, M.

HER name is mentioned in the canon of the mass, in the sacramentary of St. Gregory, and in other ancient catalogues of martyrs. There stands in Rome an ancient church, which is dedicated to God in her memory. In the Acts of St. Chrysogonus we are told that she was of an illustrious descent at Rome, had St. Chrysogonus for her tutor and director in the faith, and when that holy mar-

<sup>1</sup> See Bona, *Rer. Liturg.* l. 1, c. 18, n. 6; Joseph Vicecomes, *De antiquis missæ ritibus*, l. 3, c. 28, &c.

<sup>2</sup> S. Greg. hom. 8 in *Evang.*

<sup>3</sup> *Instit. Cathol.* t. 1, p. 814.

<sup>4</sup> *De Festis Christi* D. c. 17, n. 45, p. 411. See F. Honoré, *Règles de Crit.* l. 3, diss. 2, art. 1; and Tillemont, note 4.

<sup>5</sup> N. 67, loco cit. p. 422.

<sup>6</sup> N. 57, p. 417.

tyr was apprehended at Aquileia in the persecution of Dioclesian, went thither to comfort him in his chains. It is further related that, after suffering exquisite tortures, she was sentenced by the prefect of Illyricum to be burnt alive in 304. Her body was removed to Rome, and laid in the church which still bears her name. In this church the popes anciently said their second mass on Christmas-night, or rather that of the morning, whence a commemoration of her is made in the second mass. The relics of St. Anastasia were translated to Constantinople in the time of the emperor Leo, and deposited first in the church of Anastasia or the Resurrection, afterward in the patriarchal church of Saint Sophia; but were lost when that city was taken by the Turks. The Greek Menologies and the Muscovite Calendars commemorate our saint on the 22d of December, the Roman Missal on the 25th. See on her also Nicephorus; Suidas; and Jos. Assemani, ad 22 Dec. p. 489.

Another St. ANASTASIA, called the Elder, was crowned with martyrdom in the persecution of Valerian; others think, of Nero. See the Acts of St. Chrysogonus, though of small authority; her Acts in Metaphrastes are of no better stamp.

#### ST. EUGENIA, V. M.

SHE suffered at Rome under Valerian about the year 257, and is mentioned by St. Avitus,<sup>1</sup> though we have no authentic Acts of her sufferings, those recited by Metaphrastes and Surius deserving no notice. She is also mentioned in the lives of SS. Protus and Hyacinthus, MM., on the 11th of September, p. 446.

#### DECEMBER XXVI.

#### ST. STEPHEN, THE FIRST MARTYR.

See Acts vi, vii; and Tillemont, t. 2, p. 1; Cave, &c.

THAT St. Stephen was a Jew is unquestionable, himself owning that relation in his apology to the people. But whether he was of Hebrew extraction, and descended of the stock of Abraham, or whether he was of foreign parents incorporated and brought into that nation by the gate of proselytism is uncertain. The name Stephen, which signifies a crown, is evidently Greek; but the priest Lucian, in the history of the discovery of his relics, and Basil of Seleucia<sup>1</sup> inform us that

<sup>1</sup> S. Avitus, *De Virgin.* l. 6, p. 1312.

<sup>2</sup> Basil. *Seleuc. Or. de S. Stephano.*

Peter is of the apostles, says St. Austin.<sup>1</sup> Hence he is styled by Lucian,<sup>2</sup> archdeacon. These seven were presented to the apostles, who, praying, imposed hands upon them, by which rite they received the Holy Ghost, to qualify them to become ministers of God's holy mysteries.\* Their ordination was made by virtue of a commission, either general or particular, given by Christ to his apostles for the establishment of inferior ministers or Levites for the service of the altar. Whence St. Paul requires almost the same conditions in deacons as in bishops and priests,<sup>3</sup> and speaks of their sacred ministry. St. Ignatius, the disciple of the apostles, orders the faithful, "to reverence deacons as the command of God,"<sup>4</sup> and calls them, "ministers of the mysteries of Jesus Christ." And again, "Ministers not of meat and drink, but of the church of God."<sup>5</sup>

St. Stephen had the primacy and precedence among the deacons newly elected by the apostles, as St. Chrysostom observes, and being filled with the Holy Ghost, preached and pleaded the cause of Christianity with undaunted courage, confirming his doctrine by many public and unquestionable miracles. The number of believers was multiplied in Jerusalem, and a great multitude even of the priests obeyed the faith. The distinguished zeal and success of our holy deacon stirred up the malice and envy of the enemies of the gospel, who bent their whole force and all their malice against him. The conspiracy was formed by the Libertines (or such as had been carried captives to Rome by Pompey, and had since obtained their freedom), those of Cyrene in Lybia, of Alexandria, Cilicia, and Lesser Asia, who had each a

the name Cheliel, which in modern Hebrew signifies a crown, was engraved on his tomb at Caphragamala.\* It is generally allowed that he was one of the seventy-two disciples of our Lord; for immediately after the descent of the Holy Ghost we find him perfectly instructed in the law of the gospel, endowed with extraordinary measures, both of the interior and exterior gifts of that divine Spirit which was but lately shed upon the church, and incomparably furnished with miraculous powers. The church of Christ then increased daily, and was illustrious for the spirit and practice of all virtues, but especially for charity. The faithful lived and loved one another as brethren, and were of one heart and one soul. Love and charity were the common soul that animated the whole body of believers.

The rich sold their estates to relieve the necessities of the poor, and deposited the money in one common treasury, the care whereof was committed to the apostles, to see the distribution made as every body's necessity required. Heaven alone is free from all occasions of offence, and the number of converts being very great, the Greeks (that is, the Christians of foreign countries, who were born and brought up in countries which spoke chiefly Greek, or at least were Gentiles by descent, though proselytes to the Jewish religion before they came over to the faith of Christ) murmured against the Hebrews, complaining that their widows were neglected in the daily ministration. The apostles, to provide a speedy remedy, assembled the faithful, and observed to them that they could not relinquish the duties of preaching, and other spiritual functions of the ministry, to attend to the care of tables; and recommended to them the choice of seven men of an unblemished character, full of the Holy Ghost and wisdom, who might superintend that affair, that so themselves might be freed from distractions and incumbrances, the more freely to devote themselves without interruption to prayer and preaching the gospel. This proposal was perfectly agreeable to the whole assembly, who immediately pitched on Stephen, *a man full of faith and the Holy Ghost*, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas a proselyte of Antioch. All these names are Greek; whence some think they were chosen among the Greeks, in order to appease the murmurs that had been raised. But it frequently happened that Hebrews changed their names into Greek words of a like import, when they conversed with Greeks and Romans, to whom several names in the oriental languages sounded harsh, and were difficult to pronounce. Stephen is named the first of the deacons, as

<sup>1</sup> S. Aug. Serm. 316 (ol. 94) De Div.

<sup>2</sup> Lucian. De Inventione et Translat. S. Stephani, c. 8, 9, &c.

<sup>3</sup> 1 Tim. iii, 8.

<sup>4</sup> S. Ign. ep. ad Smyrn. n. 7, p. 27.

<sup>5</sup> Ep. ad Trallian. n. 2, p. 62.

\* Some have imagined that the institution of deacons was at first only intended for the dispensation of temporals, though that of the sacred mysteries was soon after committed to them. But the general opinion of the church, fathers, and commentators, is, that the very institution regarded the ministry of the altar in the first place, and is clear from the prayer and imposition of hands used in their initiation. The holy eucharist was then received after supper, 1 Cor. xi, 18; Acts xx, 7. (See Baron. ad an. 34; Annal. Pauli, p. 57, 54; Bingham, Origines Eccles. l. 2, c. 20, p. 262, t. 1). In the primitive ages we find that deacons not only had care of the utensils and sacred vessels of the altar, and of the treasury, and the oblations of the faithful, but also read the gospel in some churches (St. Jerom. ep. 57, ad Sabin.; Constit. Apost. l. 2, c. 57; S. Cypr. ep. 34, al. 39), and often administered the holy eucharist to the people, especially the cup (S. Cypr. De Lapsis, p. 132; S. Justin, M. Ap. 1, ol. 2, p. 97), though never in the presence of a priest, unless by his order (Conc. Carthag. 4, can. 38). They were allowed solemnly to baptize, by the bishop's leave and authority, never without it (Tert. De Bapt. c. 17; S. Jerom, Dial. contra Lucifer. c. 4, &c.).

\* This name is not properly Hebrew, but Syriac, in which language *Chelil* signifies a crown, and *Chelilael* the Crown of God. (See Jos. Assemani, p. 509).

distinct synagogue at Jerusalem. At first they undertook to dispute with St. Stephen; but finding themselves unequal to the task, and unable to resist the wisdom and spirit with which he spoke, they suborned false witnesses to charge him with blasphemy against Moses and against God. The indictment was laid against him in the Sanhedrim, and the saint was dragged thither. After the charge was read, Caiphas the high priest ordered him to make his defence. The main point urged against him was, that he affirmed that the temple would be destroyed, that the Mosaic sacrifices were but shadows and types, and were no longer acceptable to God, Jesus of Nazareth having put an end to them. It pleased God to diffuse a heavenly beauty and a shining brightness on the saint's face, whilst he stood before the council, so that to all that were present it seemed as if it had been the countenance of an angel. According to the license given him by the high priest to speak for himself, he made his apology, but in such a manner as boldly to preach Jesus Christ in the Sanhedrim itself. He showed that Abraham, the father and founder of their nation, was justified, and received the greatest favors of God without the temple; that Moses was commanded to erect a tabernacle, but foretold a new law and the Messiah; that Solomon built the temple, but it was not to be imagined that God was confined in houses made by hands; and that the temple and the Mosaic law were temporary ministrations, and were to give place when God introduced more excellent institutions. The martyr added, that this he had done by sending the Messiah himself; but that they were like their ancestors, a stiff-necked generation, circumcised in body, but not in heart, and always resisting the Holy Ghost; and that, as their fathers had persecuted and slain many of the prophets who foretold the Christ, so they had betrayed and murdered Him in person, and though they had received the law by the ministry of angels, they had not observed it.

This stinging reproach touched them to the quick, and kindled them into a rage, gnashing with their teeth at the holy martyr, and expressing all the symptoms of unbridled passion. The saint, not heeding what was done below, had his eyes and heart fixed on higher objects, and being full of the Holy Ghost, and looking up steadfastly to the heavens, saw them opened, and beheld his divine Saviour standing at the right hand of his Father, appearing by that posture ready to protect, receive, and crown his servant. With this vision the saint was inexpressibly ravished; his soul was inspired with new courage, and a longing to arrive at that bliss, a glimpse of which was shown him. His heart overflowed with joy; and in an ecstasy, not being able to forbear expressing his happiness in the very midst of his enemies, he said: *Behold, I see the heavens opened, and*

*the Son of man standing at the right hand of God.* Thus divine consolations are then nearest to us, when human succors are furthest from us; but on such occasions we must cleave to God with confidence, and a perfect disengagement of heart from earthly things. If we still hold to them by the least twig, we have not perfectly attained to the dispositions of the saints. The Jews became more hardened and enraged by hearing the saint's declaration of this vision, and, calling him a blasphemer, resolved upon his death without any further process. In the fury of their blind zeal, they staid not for a judicial sentence, nor for the warrant of the Roman governor, without which no one could at that time be legally put to death amongst them. But stopping their ears against his supposed blasphemies, they with great clamor rushed upon him, furiously dragged him out of the city, and with a tempest of stones satiated their rage against him. The witnesses who, according to the Levitical law, were to begin the execution in all capital cases,<sup>1</sup> threw their clothes at the feet of Saul, who thus partook of their crime.<sup>2</sup> In the mean time, the holy martyr prayed, saying, *Lord Jesus, receive my spirit*; and falling on his knees, he cried with a loud voice, and the greatest earnestness, *Lord, lay not this sin to their charge.* When he had said this, he fell asleep in the Lord. This word is used by the Holy Ghost elegantly to express the sweetness of the death of the just, which is to them a rest after the toils of this painful life, a secure harbor after the dangers of this mortal pilgrimage, and the gate to eternal life. Saint Austin and other fathers doubt not but the eminent conversion of St. Paul was the fruit of the dying groans and prayer of this martyr, and is a proof of his great interest in heaven.<sup>3</sup> The edification and manifold advantages which the church received from the martyrdom of this great and holy man, compensated the loss which it sustained in him. Certain devout men took order to inter him in a decent manner, and made great mourning over him, though such a death was his own most glorious triumph and unparalleled gain. The priest Lucian, who recounts the manner of the miraculous discovery of his relics in the fifth century, informs us that they were deposited about twenty miles from Jerusalem, by the direction of Gamaliel, and at his expense.<sup>4</sup> St. Stephen seems to have suffered toward the end of the same year in which Christ was crucified.\*

In the whole life of our divine Redeemer, we have the most perfect pattern of meek-

<sup>1</sup> Deut. xvii, 7.

<sup>2</sup> Acts xxii, 20; and vii, 57.

<sup>3</sup> S. Aug. Serm. 382.

<sup>4</sup> See 3d of August.

\* It is expressly affirmed in the chronological collections published by Scaliger with Eusebius's Chronicle that St. Stephen's martyrdom happened that year, on the 26th of December; and, that this was Eusebius's opinion, see Valesius, Annot. in Eus. Hist. l. 2, c. 1.



ness. During his ministry, he meekly bore with the weakness, ignorance, and prejudices of some; with the perverseness, envy, and malice of others; with the ingratitude of friends, and the pride and insolence of enemies. How affecting is the most patient silence which he held in the courts of unjust judges, and through the whole course of his passion! How did he confirm this example which he had given us, by spending his last breath in fervent prayer for his murderers! With what ardor and assiduity did he press upon us the practice of this virtue of meekness, and inculcate its indispensable obligation and unspeakable advantage! St. Stephen inherited more perfectly this spirit in proportion as he was more abundantly replenished with the Holy Ghost. No one who is passionate, unforgiving, and revengeful, can be a follower of the meek and humble Jesus. In vain do such assume to themselves the honor of bearing his name. In charity, meekness, and humility consists the very spirit of Christianity; and scarce any thing dishonors religion more than the prevalence of the opposite spirit in those who make a profession of piety.

#### ST. DIONYSIUS, POPE, C.

DIONYSIUS was a priest of the church of Rome, under the pontificates of Stephen and Sixtus II. The latter having received the crown of martyrdom under Valerian, on the 6th of August, 258, through the violence of the persecution, the holy see continued vacant almost a year, till our saint was chosen pope on the 2nd of July, 259. St. Dionysius of Alexandria styles him an admirable man, and a person eminently learned. St. Basil wonderfully extols his charity, which he extended to the most remote provinces of the empire. When the Goths had plundered Cæsarea, the capital of Cappadocia, and carried away most of its inhabitants into captivity, the good pope wrote to that city a letter of comfort, and sent messengers with large sums of money to ransom the captives.<sup>1</sup> Our saint condemned Sabellius, &c. in a council at Rome, and afterward confuted the blasphemies of Paul of Samosata.<sup>2</sup> Saint Athanasius and St. Basil made use of his elegant writings to prove the divinity of the Son, and the latter also that of the Holy Ghost.<sup>3</sup> St. Athanasius testifies that the three hundred fathers at Nice, in defending the Catholic faith used no new expressions, but those which they received from the foregoing pastors of God's church, copying particularly those of Dionysius of Rome, and his namesake of Alexandria.<sup>4</sup> This holy

pope died on the 26th of December, in 269. See Eus. l. 7, c. 5, 7; S. Athan.; Ceillier, t. 3, p. 327.

#### ST. JARLATH, C.

##### FIRST BISHOP OF TUAM IN IRELAND.

HE flourished about the beginning of the sixth century, and is not to be confounded with Jarlath, archbishop of Armagh, who was a disciple of St. Patrick, an Ulster-man, and the son of Trien. Our St. Jarlath was a Connaught-man, of the family of Cormac, and was educated from his youth under Binen or Benignus, archbishop of Armagh, by whom he was promoted to holy orders. Leaving this great master, he retired to Cluainfois (so called from *cluain*, a retreat or lurking place, and *fos*, a dwelling, or *fois*, leisure), a solitary place in Conmacne, now in the county of Galway, near Tuam. Here he founded a monastery, which retained this name, and is now a chapel within the parish of Tuam. In this monastery St. Jarlath opened a famous school, to which numbers flocked for education in piety and learning, among whom the great St. Brendan, abbot of Clonfert, and St. Colman, first bishop of Cluain-uamha, or Cloyne, laid the foundation of their eminent virtue under the discipline of St. Jarlath. Our saint was called from this employment, to be consecrated first bishop of Tuam, anciently called Tuaim-da-Gualan, which church was afterward dedicated in his memory, and called Tempull-Jarlaith, or Jarlaith's church. He died full of days, on the 26th of December, about the year 540. His bones were afterward placed in a silver shrine, and deposited in a church at Tuam, called from thence Tempull-nascrin, that is, church of the shrine. His chief festival was kept at Tuam on the 6th of June, the day of the translation of his relics.

Some bishops of this see were styled metropolitans, and archbishops of Connaught. At length it was regularly erected into an archbishopric, with the concession of a pall in 1152. Two other sees were afterward united to these of Tuam, 1st that of Enagh-dune, reduced to a parish under Tuam, by a union of the sees in the fourteenth century; and 2nd that of Mayo, founded by St. Gerald, an English-Saxon, who accompanied St. Colman from Lindisfarne into Ireland. St. Colman erected a monastery at Mayo for his English-Saxon followers, called from them Mayo-na-Sasson, *i. e.* Mayo of the Saxons. St. Gerald, who is honored on the 13th of March, enlarged this monastery, and erected it into a bishopric about the year 685. (See Colgan, Act. p. 599). The see of Mayo was united to Tuam in 1560. On St. Jarlath, see Ware, p. 602; Usher, Prim. p. 994; Colgan, in MSS.

<sup>1</sup> See Bas. ep. 220.

<sup>2</sup> See S. Athan. l. De Synodis, et l. De sententiâ Dionys. &c.

<sup>3</sup> S. Basil, l. De Spir. Sancto, c. 29.

<sup>4</sup> S. Athan. De Synodis, p. 757.

## DECEMBER XXVII.

## SAINT JOHN THE APOSTLE AND EVANGELIST.

See Tillemont, t. 1, p. 330; Calmet, t. 7 et 8; Ceillier, t. 1, p. 364; Reading, &c.

ST. JOHN THE EVANGELIST, who is styled in the gospel, *The beloved disciple of Christ*, and is called by the Greeks *The Divine*, was a Galilean, the son of Zebedee and Salome, and younger brother to St. James the Great, with whom he was brought up to the trade of fishing. From his acquaintance with the high-priest Caiphaz, St. Jerom infers that he was a gentleman by birth; but the meanness of his father's trade, and the privacy of his fortune sufficiently prove that his birth could not much distinguish him in the world, neither could his education give him any tincture of secular learning. His acquaintance with the high-priest may be placed to some other account. Nicephorus Calixtus, a modern Greek historian of the fourteenth century (in whom, amidst much rubbish, several curious anecdotes are found), says, we know not upon what authority, that St. John had sold a paternal estate to Annas, father-in-law to Caiphaz, a little before the death of our Lord. Before his coming to Christ, he seems to have been a disciple to John the Baptist, several thinking him to have been that other disciple that was with St. Andrew, when they left the Baptist to follow our Saviour,<sup>1</sup> so particularly does our Evangelist relate all the circumstances, through modesty concealing his own name, as in other parts of his gospel. He was properly called to be a disciple of our Lord, with his brother James, as they were mending their nets<sup>2</sup> on the same day, and soon after Jesus had called Peter and Andrew. These two brothers continued still to follow their profession, but upon seeing the miraculous draught of fishes, they left all things to attach themselves more closely to him.<sup>3</sup> Christ gave them the surname of Boanerges, or sons of thunder;<sup>4</sup> to express the strength and activity of their faith in publishing the law of God, without fearing the power of man. This epithet has been particularly applied to St. John, who was truly a voice of thunder in proclaiming aloud the most sublime mysteries of the divinity of Christ. He is said to have been the youngest of all the apostles, probably about twenty-five years of age, when he was called by Christ; for he lived seventy years after the suffering of his divine master. Piety, wisdom, and prudence equalled him in his youth to those who with

their grey hairs had been long exercised in the practice and experience of virtue; and, by a pure and blameless life he was honorable in the world. Our divine Redeemer had a particular affection for him above the rest of the apostles; insomuch that when St. John speaks of himself, he saith, that he was *The disciple whom Jesus loved*; and frequently he mentions himself by this only characteristic; which he did not out of pride to distinguish himself, but out of gratitude and tender love for his blessed Master. Humility suffered him not to mention any of his other great privileges; but tenderness and love made him never forget, but on every occasion to repeat this title which was the strongest motive to inflame his own love of his Saviour, who, without any merit on his side, had prevented him by such distinguishing love. If we inquire into the causes of this particular love of Christ toward him, which was not blind or unreasonable, the first was doubtless, as St. Austin observes, the love which this disciple bore him; secondly, his meekness and peaceable disposition, by which he was extremely like Christ himself; thirdly, his virginal purity. For St. Austin tells us<sup>1</sup> that "The singular privilege of his chastity rendered him worthy of the more particular love of Christ, because being chosen by him a virgin, he always remained such." St. Jerome sticks not to call all his other privileges and graces the recompense of his chastity, especially that which our Lord did him by recommending in his last moments his virgin mother to the care of this virgin disciple.<sup>2</sup> St. Ambrose, St. Chrysostom, St. Epiphanius, and other fathers frequently make the same reflection. Christ was pleased to choose a virgin for his mother, a virgin for his precursor, and a virgin for his favorite disciple; and his church suffers only those who live perfectly chaste to serve him in his priesthood, where they daily touch and offer his virginal flesh on his holy altar. In heaven virgins follow the spotless Lamb wherever he goes.<sup>3</sup> Who then can doubt but purity is the darling virtue of Jesus? *who feeds amongst the lilies*<sup>4</sup> of untarnished chastity. For *he who loves purity of heart, will have the king his friend*.<sup>5</sup> Another motive of the preference which Jesus gave to this apostle in his intimacy and predilection, was his perfect innocence and simplicity without guile in his youth. Virtue in that age has peculiar charms to Christ, and is always a seed of extraordinary graces and blessings.

The love which Jesus bears is never barren. Of this his sufferings and death are the strongest proof. As St. John had the happiness to be distinguished by Christ in his holy love, so was he also in its glorious effects. Though these principally consisted in

<sup>1</sup> John i, 37; S. Chrys. hom. 17 in Joan.; S. Epiph. Hær. 51.

<sup>2</sup> Matt. iv, 2.    <sup>3</sup> Luke v, 11.    <sup>4</sup> Mark iii, 17.

<sup>1</sup> S. Aug. Hom. 124, in Joan.

<sup>2</sup> S. Hier. l. 1 in Jovinian. c. 14.

<sup>3</sup> Apoc. xiv, 4.    <sup>4</sup> Cant.    <sup>5</sup> Prov. xxi, 11

the treasure of interior graces and virtues, exterior tokens, helps, and comforts were not wanting. This appears from the familiarity and intimacy with which his divine master favored him above the rest of the apostles. Christ would have him with Peter and James privy to his Transfiguration, and to his agony in the garden; and he showed St. John particular instances of kindness and affection above all the rest. Witness this apostle's lying in our Saviour's bosom at the last supper; it being then the custom among the Jews often to lie along upon couches at meals, so that one might lean his head upon the bosom of him that lay before him; which honor Christ allowed St. John.<sup>1</sup> No tongue certainly can express the sweetness and ardor of the holy love which our saint on that occasion drew from the divine breast of our Lord, which was the true furnace of pure and holy love. St. John repeats this circumstance several times in his gospel to show its importance, and his grateful remembrance. Every devout person in some sense is admitted to a like favor, when in heavenly contemplation he shuts his corporeal eyes to all visible things, and opens those of his soul to the invisible. When his exterior senses remain, as it were, asleep and dead, his interior powers are awakened and quickened, he contemplates the bottomless abyss of the divine love, and drinks plentifully of that fountain of life. We discover in the holy scriptures a close particular friendship between St. John and St. Peter, which was doubtless founded in the ardor of their love and zeal for their divine Master. When St. Peter durst not, as it seems, says St. Jerom, propound the question to our Lord, who it was that should betray him, he by signs desired St. John to do it, whose familiarity with Christ allowed him more easily such a liberty; and our Lord gave him to understand that Judas was the wretch, though, at least, except St. John, none that were present seemed to have understood his answer, which was only given by the signal of the traitor's dipping a morsel of bread with him in the dish. St. Chrysostom says, that when our Lord was apprehended, and the other apostles fled, St. John never forsook him. Several other ancients believe that he was that young man who followed Jesus with a linen cloth cast about his naked body; by the looseness of which he disengaged himself from the officers who otherwise would have laid hold of him, had he not made his escape by flying away naked. Some interpreters suppose this linen garment to have been a night vest which it might be customary to wear at supper, and in the night, it being then night. However, if this was St. John, he soon followed Christ again; and many imagine that he was the disciple who being known to the high-priest, got

Peter admitted by the servants into the court of Caiphas.

Our saint seems to have accompanied Christ through all his sufferings; at least he attended him during his crucifixion, standing under his cross, owning him in the midst of arms and guards, and in the thickest crowds of his implacable enemies. Here it was that our Lord declared the assurance he had of this disciple's affection and fidelity, by recommending with his dying words, his holy mother to his care; giving him the charge to love, honor, comfort, and provide for her with that dutifulness and attention which the character of the best and most indulgent mother challenges from an obedient and loving son. What more honorable testimony could Christ have given him of his confidence, regard, and affection, than this charge? Accordingly St. John took her to his home, and ever after made her a principal part of his care. Christ had at the same time given her to St. John for his mother, saying to her: *Woman, behold thy son.* Our Lord disdained not to call us all brethren, as St. Paul observes. And he recommended us all as such to the maternal care of his own mother; but amongst these adoptive sons St. John is the first-born. To him alone was given this special privilege of being treated by her as if she had been his natural mother, of reciprocally treating her as such by respectfully honoring, serving, and assisting her in person. This was the recompense of his constancy and fervor in his divine Master's service and love. This holy apostle though full of inexpressible grief for the death of his divine Master, yet left not the cross, and saw his side opened with a spear; was attentive to the whole mystery, and saw the blood and water issue from the wound, of which he bore record. It is believed that he was present at the taking down of our Lord's body from the cross, and helped to present it to his most blessed Mother, and afterward to lay it in the sepulchre, watering it with abundance of tears, and kissing it with extraordinary devotion and tenderness. He may be said to have left his heart with it; for his soul was more where it loved than where it lived.

When Mary Magdalen and other devout women brought word that they had not found Christ's body in the sepulchre, Peter and John ran immediately thither, and John, who was younger and more nimble, running faster, arrived first at the place. Some few days after this, St. John went a fishing in the lake of Tiberias, with other disciples; and Jesus appeared on the shore in a disguised form. St. John, directed by the instinct of love, knew him, and gave notice to Peter; they all dined with him on the shore; and when dinner was ended, Christ walked along the shore questioning Peter about the sincerity of his love, gave him the charge of his church, and foretold his martyrdom. St. Peter seeing St. John walk behind, and being solicitous

<sup>1</sup> John xiii, 25.

for his friend, asked Jesus what would become of him; supposing that as Christ testified a particular love for him, he would show him some extraordinary favor. Christ checked his curiosity, by telling him that it was not his business if he should prolong John's life till he should come; which most understand of his coming to destroy Jerusalem; an epoch which St. John survived. Some of the disciples, however, misapprehended this answer so far as to infer that St. John would remain in the body till Christ shall come to judge the world; though Saint John has taken care in his gospel to tell us that no such thing was meant. After Christ's ascension, we find these two zealous apostles going up to the temple, and miraculously healing a poor cripple. Our two apostles were imprisoned, but released again with an order no more to preach Christ, but no threats daunted their courage.<sup>1</sup> They were sent by the college of the apostles to confirm the converts which Philip the Deacon had made in Samaria.<sup>2</sup> St. John was again apprehended by the Jews with the rest of the apostles, and scourged; but they went from the council rejoicing that they were accounted worthy to suffer for the name of Jesus.<sup>3</sup> When Saint Paul went up to Jerusalem, three years after his conversion, he saw there only St. Peter and St. James the Less, St. John being probably absent. But St. Paul going thither in the fourteenth year after his conversion, addressed himself to those who seemed to be pillars of the church, chiefly Peter and John, who confirmed to him his mission among the infidels.<sup>4</sup> About that time St. John assisted at the council which the apostles held at Jerusalem in the year 51. For St. Clement of Alexandria tells us that all the apostles attended in it. That father says that Christ at his ascension preferred St. Peter, St. James the Less, and St. John to the rest of the apostles, though there was no strife or pre-eminence amongst any in that sacred college, and this St. James was chosen bishop of Jerusalem. St. Clement adds, that our Lord particularly instructed these three apostles in many sacred mysteries, and that the rest of the apostles received much holy science from them.<sup>5</sup>

St. John seems to have remained chiefly at Jerusalem for a long time, though he sometimes preached abroad. Parthia is said to have been the chief scene of his apostolical labors. St. Austin sometimes quotes his first epistle under the title of his epistle to the Parthians;<sup>6</sup> and by a title then prefixed to it in some copies it seems to have been addressed to the Jews that were dispersed through the provinces of the Parthian empire. Certain late missionaries in the East-Indies assure

us that the inhabitants of Bassora, a city upon the mouth of the Tigris and Euphrates, on the Persian gulf, affirm, by a tradition received from their ancestors, that St. John planted the Christian faith in their country. He came to Jerusalem in the year 62 to meet the rest of the apostles who were then living, when they chose in council St. Simeon, bishop of that church after the martyrdom of St. James the Less.<sup>1</sup> It seems to have been after the death of the Blessed Virgin that St. John visited Lesser Asia, making those parts his peculiar care, and residing at Ephesus, the capital of that country. It is certain that he was not come thither in 64, when Saint Paul left St. Timothy bishop of that city. St. Irenæus tells us<sup>2</sup> that he did not settle there till after the death of SS. Peter and Paul. St. Timothy continued still bishop of Ephesus till his martyrdom in 97. But the apostolical authority of St. John was universal and superior, and the charity and humility of these two holy men prevented all differences upon account of their jurisdiction. St. John preached in other parts, and took care of all the churches of Asia, which, St. Jerom<sup>3</sup> says, he founded and governed. Tertullian adds<sup>4</sup> that he placed bishops in all that country; by which we are to understand that he confirmed and governed those which SS. Peter and Paul had established, and appointed others in many other churches which he founded. It is even probable that in the course of his long life he put bishops into all the churches of Asia; for while the apostles lived, they supplied the churches with bishops of their own appointing, by the guidance of the Holy Ghost, and by virtue of their commission to plant the church.

St. John, in his extreme old age, continued often to visit the churches of Asia, and sometimes undertook journeys to assume to the sacred ministry a single person whom the Holy Ghost had marked out to him.<sup>5</sup> Apollonius, not the Roman senator, apologist and martyr, but a Greek father who wrote against the Montanists, and confuted their pretended prophecies step by step, about the year 192, assures us that St. John raised a dead man to life at Ephesus.<sup>6</sup> A certain priest of Asia having been convicted of writing a fabulous account of the voyages of St. Paul and St. Thecla, in defence and honor of that apostle, was deposed by St. John.<sup>7</sup> St. Epiphanius affirms that St. John was carried into Asia by the special direction of the Holy Ghost, to oppose the heresies of Ebion and Cerinthus. The former of these, soon after the destruction of Jerusalem, whilst the Christians who had fled from that city resided at Pella, taught at Kacerta in that neighborhood, of which

<sup>1</sup> Acts iv, 19.<sup>2</sup> Acts viii, 14.<sup>3</sup> Acts v, 41.<sup>4</sup> Gal. ii, 9; Acts xv.<sup>5</sup> Clem. Alex. ap. Eus. Hist. l. 2, c. 1, p. 44, ed. Cantab.<sup>6</sup> S. Aug. Quæst. Evang. l. 3, c. 39.<sup>1</sup> Eus. l. 3, c. 11, p. 105.<sup>2</sup> S. Iren. l. 3, c. 3.<sup>3</sup> S. Hier. in Catal. c. 9.<sup>4</sup> Tert. l. 4 cont. Marcion. c. 5.<sup>5</sup> Eus. l. 3, c. 23.<sup>6</sup> Apollon. ap. Eus. Hist. l. 5, c. 18.<sup>7</sup> Tert. De Baptismo c. 17; S. Hier. in Catal.

he was a native, that Christ was created like one of the angels, but greater than the rest; that he was conceived and born in the natural way, and chosen to be the Son of God by the Holy Ghost descending upon him in the form of a dove. He pretended that the legal ceremonies were necessarily to be observed with the gospel, and he mutilated the gospel of St. Matthew.<sup>1</sup> Cerinthus raised great disturbances in obstinately defending an obligation of circumcision, and of abstaining from unclean meats, in the New Law, and in extolling the angels as the authors of nature, before St. Paul wrote his epistles to the Colossians, &c. About the time of the destruction of Jerusalem, he framed his heretical system so as to make it akin to that of Ebion. St. Irenæus and Tertullian inform us that he pretended the world was not created by God, but by a certain virtue, quite distinct, without his knowledge; that the God of the Jews was only an angel; that Jesus was born of Joseph and Mary like other men, but surpassed others in virtue and wisdom; that the Holy Ghost descended upon him after his baptism in the likeness of a dove; and that he had manifested his Father to the world who was before unknown. He was the first author of the dream that Christ fled away at the time of the passion, and that Jesus alone suffered and rose again, Christ continuing always immortal and impassible. St. Irenæus<sup>2</sup> relates that St. John, who ordinarily never made use of a bath, went to bathe on some extraordinary occasion, but understanding that Cerinthus was within, started back, and said to some friends that were with him: "Let us, my brethren, make haste and be gone, lest the bath, wherein is Cerinthus the enemy of the Truth, should fall upon our heads." Dr. Conyers Middleton, in his posthumous works, pretends this anecdote must be false, because inconsistent with this apostle's extraordinary meekness. But St. Irenæus tells us he received this account from the very mouth of St. Polycarp, St. John's disciple, whose behavior to Marcion is an instance of the same spirit. This great apostle would teach his flock to beware of the conversation of those who wilfully corrupted the truth of religion, and by their ensnaring speeches endeavored to seduce others. This maxim he inculcates in his second epistle,<sup>3</sup> but this precaution was restrained to the authors of the pestilential seduction. Nevertheless, the very characteristic of St. John was universal meekness and charity toward all the world. But toward himself he was always most severe, and St. Epiphanius tells us that he never wore any clothes but a tunic and a linen garment, and never ate flesh; and that his way of living was not

unlike that of St. James bishop of Jerusalem, who was remarkable for austerity and mortification.<sup>1</sup>

In the second general persecution, in the year 95, St. John was apprehended by the proconsul of Asia, and sent to Rome, where he was miraculously preserved from death when thrown into a caldron of boiling oil.<sup>2</sup> On account of this trial the title of martyr is given him by the fathers, who say that thus was fulfilled what Christ had foretold him, that he should drink of his cup.<sup>3</sup> The idolaters, who pretended to account for such miracles by sorcery, blinded themselves to this evidence; and the tyrant Domitian banished St. John into the isle of Patmos, one of the Sporades in the Archipelago. In this retirement the apostle was favored with those heavenly visions which he has recorded in the canonical book of the Revelations, or of the Apocalypse; they were manifested to him on a Sunday in the year 96. The first three chapters are evidently a prophetic instruction given to seven neighboring churches of Asia Minor, and to the bishops who governed them. The three last chapters celebrate the triumph of Christ, the judgment and reward of his saints. The intermediate chapters are variously expounded, either of the immediate preludes of the last judgment, or, with abbé Chetardie, of the whole intermediate time from Christ to the end of the world; or, with Bossuet, Calmet, and many others, of the ten general persecutions and the Roman empire to the triumph of the church by the victory of Constantine over Licinius, upon which system whatever author is read, the masterly strokes with which Bossuet has illustrated his commentary ought not to be passed over. By these visions God gave St. John a prospect of the future state of the church. His exile was not of long continuance. For Domitian being slain in September in 96, all his edicts and public acts were declared void by a decree of the senate on account of his excessive cruelty; and his successor Nerva recalled all those whom he had banished. St. John therefore returned to Ephesus in 97, where he found that St. Timothy had been crowned with martyrdom on the preceding 22d of January. The apostle was obliged by the pressing entreaties of the whole flock to take upon him the particular government of that church, which he held till the reign of Trajan. St. John, in imitation of the high-priest of the Jews, wore a plate of gold upon his forehead, as an ensign of his Christian priesthood, as Polycrates informs us.<sup>4</sup> St. Epiphanius relates the same of Saint James, the bishop of Jerusalem,<sup>5</sup> and the author of the his-

<sup>1</sup> S. Epiph. Hær. 30.

<sup>2</sup> Tert. Præs. c. 36; S. Aug. et S. Hier. passim, &c.

<sup>3</sup> Matt. xx, 23. See St. James's Life, July 25, vol. 3, p. 138.

<sup>4</sup> Polycr. ap. Eus. Hist. l. 5, c. 24, p. 243, ed. Cant. See Annot. Valesii, ib.

<sup>5</sup> S. Epiph. in Hær. Nazaræon, et Hær. 78.

<sup>1</sup> See S. Irenæus; Tertullian; S. Epiphanius; S. Jerom; Fleury, l. 2, n. 42.

<sup>2</sup> S. Iren. l. 3, c. 3; Eus. l. 3, c. 28, p. 123, ed. Cantabr.

<sup>3</sup> 2 John 10

tory of the martyrdom of St. Mark the Evangelist attributes to him the same ornament. St. John celebrated the Christian Pasch on the 14th day of the moon, agreeing as to time with the Jewish passover;<sup>1</sup> but was so far from holding the Jewish rites of obligation in the New Law, that he condemned that heresy in the Nazarites, and in Ebion and Cerinthus. As his apostolic labors were chiefly bestowed among the Jews, he judged such a conformity, which was then allowable, conducive to their conversion.

The ancient fathers inform us<sup>2</sup> that it was principally to confute the blasphemies of Ebion and Cerinthus, who denied the divinity of Christ, and even his pre-existence before his temporal birth, that St. John composed his gospel. Another reason was, to supply certain omissions of the other three gospels, which he read and confirmed by his approbation.<sup>3</sup> He therefore principally insists on the actions of Christ from the commencing of his ministry to the death of the Baptist, wherein the others were sparing; and he largely records his discourses, mentioning fewer miracles. It being his principal aim to set forth the divinity of Christ, he begins with his eternal generation, and his creating the world; and both his subject and manner of treating it is so sublime and mysterious, that Theodoret calls his gospel, "a theology which human understanding can never fully penetrate and find out." Hence he is compared by the ancients to an eagle, soaring aloft within the clouds, whither the weak eye of man is unable to follow him; and by the Greeks he is honored with the title of The Divine. St. Jerom relates<sup>4</sup> that, "when he was earnestly pressed by the brethren to write his gospel, he answered he would do it, if, by ordering a common fast, they would all put up their prayers together to God; which being ended, replenished with the clearest and fullest revelation coming from heaven he burst forth into that preface: *In the beginning was the Word, &c.* St. Chrysostom<sup>5</sup> and other fathers mention that the evangelist prepared himself for this divine undertaking by retirement, prayer, and contemplation. Some think he wrote his gospel in the isle of Patmos; but it is the more general opinion that he composed it after his return to Ephesus, about the year of our Lord 98, of his age ninety-two, after our Lord's ascension sixty-four. This apostle also wrote three epistles. The first is Catholic, or addressed to all Christians, especially his converts, whom he presses to purity and holiness of manners, and he cautions them against the crafty insinuations of seducers, especially the Simo-

nians and Cerinthians. The other two epistles are short, and directed to particular persons; the one a lady of honorable quality; called, as it seems, Electa (though some think this rather an epithet of honor than a proper name), the other Gaius or Caius a courteous entertainer of all indigent Christians; rather one of that name at Derbe, mentioned in the Acts of the Apostles,<sup>1</sup> than the Caius of Corinth of whom St. Paul speaks.<sup>2</sup> The style and sentiments in St. John's gospel and in these epistles are the same; and the same inimitable spirit of charity reigns throughout all these writings.

The largest measures of this charity with which our apostle's breast was inflamed, he expressed in the admirable zeal which he showed for the souls of men; in which service he spent himself without ever being weary in journeys, in preaching, in enduring patiently all fatigues, breaking through all difficulties and discouragements, shunning no dangers that he might rescue men from error, idolatry, or the snares of vice. A remarkable instance is recorded by Clement of Alexandria and Eusebius.<sup>3</sup> When St. John returned from Patmos to Ephesus, he made a visitation of the churches of Lesser Asia to correct abuses, and supply them with worthy pastors. Coming to a neighboring city, after having made a discourse, he observed a young man in the company, of a fair stature and pleasing aspect, and being much taken with him he presented him to the bishop whom he had ordained for that see, saying, "In the presence of Christ, and before this congregation, I earnestly recommend this young man to your care." The bishop took the trust upon him, and promised to discharge it with fidelity. The apostle repeated his injunction, and went back to Ephesus. The young man was lodged in the bishop's house, instructed, kept to good discipline, and at length baptized and confirmed by him. When this was done, the bishop, as if the person had been now in a state of security, began to slacken the reins, and be less watchful over him. This was quickly perceived by a company of idle, debauched wretches, who allured the youth into their society. By bad company he soon forgot the precepts of the Christian religion, and passing from one degree of wickedness to another, at length stifled all remorse, put himself at the head of a band of robbers, and, taking to the highway, became the most cruel and profligate of the whole band. Some time after, Saint John was again called to the same city, and when he had settled other affairs, said to the bishop: "Restore to me the trust which Jesus Christ and I committed to you in presence of your church." The bishop was surprised, imagining he meant some trust of

<sup>1</sup> S. Irenæus, l. 3, c. 12; Polycrates, ap. Eus. l. 5, c. 24.

<sup>2</sup> S. Chrys. in Gal. c. 1; Clem. Alex. ap. Eus. l. 6, c. 14; S. Hier. in Cat., et Prol. in Matt. &c.

<sup>3</sup> Eus. l. 3, c. 4; S. Hier. in Cat.; et Clem. Alex. ap. Eus. l. 6, c. 14; S. Epiph. &c.

<sup>4</sup> S. Hier. Prolog. in Matt. t. 4, p. 3, ed. Ben.

<sup>5</sup> S. Chrys. Hom. 67, &c.

<sup>1</sup> Acts. xx, 4.

<sup>2</sup> Rom. xvi, 23.

<sup>3</sup> Clem. Alex. Tr. Quis Dives salvabitur; Eus. Hist. l. 3, c. 23, p. 113, ed. Cantab.; S. Chrysost. l. 1 ad Theodor. Laps.

money. But the saint explained himself that he spoke of the young man, and the soul of his brother which he had intrusted to his care. Then the bishop, with sighs and tears, said: "Alas! he is dead." "What did he die of?" said our saint. The bishop replied: "He is dead to God, is turned robber, and instead of being in the church with us, he hath seized on a mountain, where he lives with a company of wicked men like himself." The holy apostle, having heard this, rent his garments, and, fetching a deep sigh, said, with tears: "O! what a guardian have I provided to watch over a brother's soul!" Presently he called for a horse and a guide, and rode away to the mountain where the robber and his gang kept their rendezvous; and being made prisoner by their sentinels he did not offer to fly or beg his life, but cried out: "It is for this that I am come; lead me to your captain." They conducted the saint to him, who stood at first armed to receive him; but, when he saw it was St. John, he was seized with a mixture of shame and fear, and began to make off with precipitation and confusion. The apostle, forgetting his feebleness and old age, pursued him full speed, and cried out after him in these words: "Child, why do you thus fly from me your father, unarmed and an old man? My son, have compassion on me. There is room for repentance; your salvation is not irrecoverable. I will answer for you to Jesus Christ. I am ready most willingly to lay down my life for you, as Jesus Christ laid down his for all men. I will pledge my soul for yours. Stay; believe me, I am sent by Christ." At these words, the young man stood still, with his eyes fixed upon the ground; then throwing away his arms, he trembled and burst into tears. When the apostle came up, the penitent, bathed in tears, embraced his tender father, imploring forgiveness, but he hid his right hand which had been sullied with many crimes. By his sighs and bitter compunction, he endeavored to satisfy for his sins as much as he was able, and to find a second *baptism* in his tears, as our author, St. Clement, emphatically expresses it. The apostle, with wonderful condescension and affection, fell on his knees before him, kissed his right hand, which the other endeavored in confusion to conceal, gave him fresh assurances of the divine pardon, and earnestly praying for him, brought him, back to the church. He continued some time in that place for his sake, praying and fasting with him and for him, and comforting and encouraging him with the most affecting passages of the holy scriptures. Nor did he leave the place till he had reconciled him to the church, that is, by absolution restored him to the participation of the sacraments.

This charity, which our great saint was penetrated with and practised himself, he constantly and most affectionately pressed upon others. It is the great vein that runs through his sacred writings, especially his

epistles, where he urges it as the great and peculiar law of Christianity, without which all pretensions to this divine religion are vain and frivolous, useless and insignificant; and this was his constant practice to his dying day. St. Jerom relates<sup>1</sup> that when age and weakness grew upon him at Ephesus so that he was no longer able to preach or make long discourses to the people, he used always to be carried to the assembly of the faithful by his disciples with great difficulty; and every time said to his flock only these words: "My dear children, love one another." When his auditors, wearied with hearing constantly the same thing, asked him why he always repeated the same words, he replied: "Because it is the precept of the Lord, and if you comply with it, you do enough." An answer, says St. Jerom, worthy the great St. John, the favorite disciple of Christ, and which ought to be engraved in characters of gold, or rather to be wrote in the heart of every Christian. St. John died in peace at Ephesus, in the third year of Trajan (as seems to be gathered from Eusebius's chronicle), that is, the hundredth of the Christian æra, or the sixty-sixth from our Lord's crucifixion, the saint being then about ninety-four years old, according to St. Epiphanius.<sup>2</sup> Some amongst the ancients pretend that St. John never died, but are very well confuted by St. Jerom and St. Austin. The same opinion has been revived by James Le Fevre d'Étaples<sup>3</sup> and Florentinius,<sup>4</sup> whom Tillemont has accurately refuted.<sup>5</sup> St. John was buried on a mountain without the town. The dust of his tomb was carried away out of devotion, and was famous for miracles, as St. Austin,<sup>6</sup> St. Ephrem,<sup>7</sup> and St. Gregory of Tours<sup>8</sup> mention. A stately church stood formerly over this tomb, which is at present a Turkish mosque, though Mr. Wheeler tells us that there are not at present above fifty Turkish families, and no Christian in that town, once so famous. The 26th of September is consecrated to the memory of St. John in the Greek church; and in the Latin the 27th of December.

The great love which this glorious saint bore to his God and Redeemer, and which he kindled from his master's divine breast, inspired him with the most vehement and generous charity for his neighbor. Without the sovereign love of God no one can please him. *He that loveth not, knoweth not God, for God is charity.*<sup>9</sup> *Let us therefore love*

<sup>1</sup> S. Hier. in Galat. c. 6.

<sup>2</sup> S. Epiph. Hær. 51, c. 12.

<sup>3</sup> Faber Stapul. Diss. de unâ ex tribus Mariâ, fol. 82.

<sup>4</sup> Florentinus, Not. in Martyr. vetus Hieronimi.

<sup>5</sup> Tillem. Vie de S. Jean Evang. t. 1, art. 10, 11, note 17—18. See Calmet, Diss. sur la Mort de S. Jean l'Evang. t. 7, p. 615, ed. in fol.

<sup>6</sup> S. Aug. hom. 124, in Joan.

<sup>7</sup> S. Ephr. Ant. ap. Phot. Cod. 229.

<sup>8</sup> S. Greg. Tur. l. 1 De Glor. Mart. c. 30.

<sup>9</sup> 1 John iv, 8.

God, because God first loved us.<sup>1</sup> This is the first maxim in a spiritual life, which this apostle most tenderly inculcates. The second is that our fidelity in shunning *all* sin, and in keeping all God's commandments is the proof of our love for God,<sup>2</sup> but especially a sincere love for our neighbor is its great test. *For he that loveth not his brother whom he seeth, how can he love God whom he seeth not?* says St. John.<sup>3</sup> Our blessed Redeemer, in the excess of his boundless charity for all men, presses this duty upon all men, and, as an infinitely tender parent, conjures all his children to love one another even for his sake. He who most affectionately loves them all, will have them all to be one in him, and therefore commands us to bear with one another's infirmities, and to forgive one another all debts or injuries, and, as much as in us lies, *to live peaceably with all men.*<sup>4</sup> This is the very genius and spirit of his law, without which we can have nothing of a Christian disposition, or deserve the name of his children or disciples. Neither can we hope with a peevish, passionate, or unforgiving temper ever to be heirs of heaven. Harmony, goodness, unanimity, mutual complacency, and love, will be the invariable temper of all its blessed inhabitants. No ruffling passion, no unfriendly thought will ever be found amongst them. Those happy regions are the abode of everlasting peace and love. We must learn and cultivate this temper of heaven here on earth, or we can never hope to get thither. We are all professedly traveling together toward that blessed place, where, if we are so happy as to meet, we shall thus cordially embrace each other. Does not this thought alone suffice to make us forget little uneasinesses, and to prevent our falling out by the way? St. John teaches us that to attain to this heavenly and Christian disposition, to this two-fold charity toward God and toward our neighbor for his sake, we must subdue our passions, and die to the inordinate love of the world and ourselves. His hatred and contempt of the world was equal to his love of God, and he cries out to us: *My little children, love not the world, nor the things which are in the world. If any one loves the world, the charity of the Father is not in him.* An excessive love of the world (whether of its pleasure, interest, or vanity and preferment) is a general temptation of mankind, and, if predominant or unconquered, strongly tends to extinguish in the heart all love and relish of spiritual things. When men are in a full and precipitant career after the things of this world, they first forget God, and then forsake him. A man can never lift up that heart to God which is already chained to the earth. This vice when in power is of all others the most bewitch-

ing, and inconceivably withdraws a soul from God. Those who live in the world must, by their assiduity in the private devotional exercises of reading, meditation, and prayer, keep up an acquaintance with God and their own souls; they must frequently amidst their business recall their serious thoughts, recover and strengthen the pious frames of their minds; or their charity will soon suffer shipwreck.

#### ST. THEODORUS GRAPT, C.

THIS saint was of the country of the Moabites; but his parents, who were rich and virtuous, went and settled at Jerusalem, in order to procure him the advantages of a holy education. He was placed by them, when he was very young, in the monastery of Sabas, and, by his progress in learning, the extraordinary purity of his manners, and the habitual mortification of his senses, attained in a short time to an eminent degree of virtue, and acquired a high reputation in the world. The patriarch of Jerusalem obliged him to receive priestly orders, and, when Leo the Armenian waged a cruel war against holy images, sent the saint to that emperor to exhort him not to disturb the peace of the church. The tyrant, instead of relenting, caused St. Theodorus to be scourged, and banished him, with his brother Theophanes, a monk of the same monastery, and his companion, into an island in the mouth of the Euxine sea, where they suffered much by hunger and cold. But they had not staid long there before the emperor died, in 822, when they returned to Constantinople, and St. Theodorus published some writings in defence of the truth. Michael the Stutterer, who succeeded in the imperial throne, and is thought either to have had no religion, or to have leaned most to that of the Manichees or Paulicians, was for steering a middle course between the Catholics and the Iconoclasts. He cast St. Theodorus into prison, and afterward sent him into exile. His son and successor Theophilus, a violent Iconoclast, and barbarous persecutor, who ascended the throne in 829, caused the two brothers to be whipped; then banished them into the island of Aphusia. Two years after, they were brought back to Constantinople, buffeted in presence of the emperor till they fell down quite stunned at his feet, then stripped and publicly scourged. When they had lain some days in prison, and still persisted in their refusal to communicate with the Iconoclasts, the emperor commanded twelve Iambic verses, composed for that purpose by an Iconoclast courtier, to be inscribed on their foreheads. The sense of the verses was as follows: "These men have appeared at Jerusalem as vessels of iniquity, full of superstitious error, and were driven thence for their crimes; and having fled to Constantinople.

<sup>1</sup> 1 John iv, 19.

<sup>2</sup> Ib. c. iii, c. iv, &c.

<sup>3</sup> 1 John iv, 20.

<sup>4</sup> Heb. xii, 14; Rom. xii, 18.



they forsook not their impiety. Wherefore they have been again banished from thence, and are stigmatized on their faces." Though the wounds which they had received by their stripes, were yet much inflamed, and very painful, they were laid upon benches, whilst the letters which composed those verses were cut or pricked upon their faces. The operation was long and tedious, and interrupted by the coming on of the night; and the confessors were sent back to prison, their faces being still bloody. They were soon after banished to Apamea in Syria, where St. Theodorus died of his sufferings. From the inscription cut in his forehead he is surnamed *Grapt*, which signifies in Greek, *marked* or *engraved*. Theophilus died about the same time, and the empress Theodora, a zealous Catholic, becoming regent for her son Michael, St. Methodius was made patriarch, and restored holy images in 842. Theophanes was then honored for his glorious confession of the faith, and constituted bishop of Nice, that he might more effectually concur in overthrowing a heresy, over which he had already triumphed. St. Theodorus Grapt is named in the Roman Martyrology with his brother Theophanes on this day. The Greeks honor the former on this 27th of December, and St. Theophanes, whom, on account of sacred hymns which he composed, they style *the poet*, on the 11th of October. See the authentic life of St. Theodorus Grapt in Metaphrastés, Baronius, and Fleury, l. 47, &c. The twelve Iambic verses, which were wrote on their foreheads, with a red hot steel pencil, are recited in the Greek Synaxary on this day.



## DECEMBER XXVIII.

## THE HOLY INNOCENTS.

*Matthew xi, 16.*

OUR Divine Redeemer was persecuted by the world as soon as he made his appearance in it. For he was no sooner born than it declared war against him. We cannot expect to be better treated than our great Master was before us. He himself bids us remember that if it hated him first, it will likewise hate us, though we have more reason to fear its flatteries and smiles than its rage. The first make a much more dangerous and more violent assault upon our hearts. Herod in persecuting Christ was an emblem of Satan and of the world. That ambitious and jealous prince had already sacrificed to his fears and suspicions the most illustrious part of his council, his virtuous wife Mariamne, with her mother Alexandra, the two sons he had by

her, and the heirs to his crown, and all his best friends. Hearing from the magians who were come from distant countries to find and adore Christ, that the Messias, or spiritual king of the Jews, foretold by the prophets, was born among them, he trembled lest he was come to take his temporal kingdom from him; so far are the thoughts of carnal and worldly men from the ways of God, and so strangely do violent passions blind and alarm them. The tyrant was disturbed beyond measure, and resolved to take away the life of this child, as if he could have defeated the decrees of heaven. He had recourse to his usual arts of policy and dissimulation, and hoped to receive intelligence of the child, by feigning a desire himself to adore him. But God laughed at the folly of his short-sighted prudence, and admonished the magians not to return to him. St. Joseph was likewise ordered by an angel to take the child and his mother, and to fly into Egypt. Is our Blessed Redeemer, the Lord of the universe, to be banished as soon as born? What did he suffer? What did not his pious parents suffer on his account in so tedious and long a journey, and during a long abode in Egypt, where they were entirely strangers, and destitute of all succor under the hardships of extreme poverty? It is an ancient tradition of the Greeks, mentioned by Sozomen,<sup>1</sup> St. Athanasius,<sup>2</sup> and others, that at his entrance into Egypt all the idols of that kingdom fell to the ground, which literally verified the prediction of the prophet Isaiah.<sup>3</sup> Mary and Joseph were not informed by the angel how long their exile would be continued; by which we are taught to leave all to divine providence, acquiescing with confidence and simplicity in the adorable and ever holy will of Him who disposes all things in infinite goodness, sanctity, and wisdom.

Herod, finding that he had been deluded by the magians, was transported with rage and anxious fears. To execute his scheme of killing the Messias, the desired of all nations, and the expectation of Israel, he formed the bloody resolution of murdering all the male children in Bethlehem and the neighboring territory which were not above two years of age. In this example we admire how blind and how furious the passion of ambition is. Soldiers are forthwith sent to execute these cruel orders, who, on a sudden, surrounded the town of Bethlehem, and massacred all the male children in that and the adjacent towns and villages, which had been born in the two last years. This more than brutish barbarity, which would almost have surpassed belief, had not Herod been the contriver, and ambition the incentive, was accompanied with such shrieks of mothers

<sup>1</sup> Sozomen, l. 5, c. 21, p. 213, ed. Cantabr. per Reading.

<sup>2</sup> S. Athan. l. De Incarn. Verbi; Calmet, Vie de Jésus C. c. 7, p. 21.

<sup>3</sup> Isaiah xix, 1.

and children, that St. Matthew applies to it a prophecy of Jeremiah, which may be understood in part to relate more immediately to the Babylonish captivity, but which certainly received the most eminent completion at this time. *A voice in Rama was heard, lamentation and great mourning: Rachel bewailing her children, and would not be comforted because they are not.* Rama is a village not far from this town, and the sepulchre of Rachel was in a field belonging to it. The slaughter also was probably extended into the neighboring tribe of Benjamin, which descended from Rachel. The Ethiopians in their liturgy, and the Greeks in their calendar, count fourteen thousand children massacred on this occasion; but that number exceeds all bounds, nor is it confirmed by any authority of weight. Innocent victims became the spotless Lamb of God. And how great a happiness was such a death to these glorious martyrs! They deserved to die for Christ, though they were not yet able to know or invoke his name. They were the flowers and the first fruits of his martyrs, and triumphed over the world, without having ever known it, or experienced its dangers. They just received the benefit of life, to make a sacrifice of it to God, and to purchase by it eternal life. Almost at the same time they began to live and to die; they received the fresh air of this mortal life forthwith to pass to immortality; and it was their peculiar glory not only to die for the sake of Christ, and for justice and virtue, but also in the place of Christ, or in his stead. How few perhaps of these children, if they had lived, would have escaped the dangers of the world, which, by its maxims and example, bear every thing down before it like an impetuous torrent! What snares, what sins, what miseries were they preserved from by this grace! With what songs of praise and love do they not to all eternity thank their Saviour, and this his infinite mercy to them! Their ignorant, foolish mothers did not know this, and therefore they wept without comfort. So we often lament as misfortunes many accidents, which, in the designs of heaven, are the greatest mercies.

In Herod we see how blind and how cruel ambition is, which is ready to sacrifice every thing, even Jesus Christ, to its views. The tyrant lived not many days longer to enjoy the kingdom which he feared so much to lose.\* About the time of our Lord's nativity, he fell sick, and as his distemper sensibly increased, despair and remorse followed him,

\* Antipater, whom Herod had by his wife Doris, and who had, by wicked artifices, engaged his father to put to death his two sons, Alexander and Aristobulus (the two last princes of the Asmonean family by their mother Mariamne), formed a conspiracy against the life of his father. Of this crime he was convicted before Quintilius Varus, who had succeeded Saturninus in the government of Syria, and whom Herod had entreated to preside in this trial of Jerusalem.

and made him insupportable both to himself and others. The innumerable crimes which he had committed were the tortures of his mind, whilst a slow imposthume, inch by inch, gnawed and consumed his bowels, feeding principally upon one of the great guts, though it extended itself over all the rest, and, corroding the flesh, made a breach in the lower belly, and became a sordid ulcer, out of which worms issued in swarms, and lice were also bred in his flesh. A fever violently burnt him within, though outwardly it was scarce perceptible; and he was tormented with a canine appetite, which no victuals could satisfy. Such an offensive smell exhaled from his body, as shocked his best friends; and uncommon twitchings and vellications upon the fibrous and membranous parts of his body, like sharp razors, cut and wounded him within; and the pain thence arising overpowered him, at length, with cold sweats, tremblings, and convulsions. Antipater in his dungeon, hearing in what a lamentable condition Herod lay, strongly solicited his jailor to set him at liberty, hoping to obtain the crown; but the officer acquainted Herod with the whole affair. The tyrant groaning under the complication of his own distempers, upon this information, vented his spleen by raving and beating his own head, and calling one of his guards, commanded him to go that instant and cut off Antipater's head. Not content with causing many to be put to barbarous deaths during the course of his malady, he commanded the Jews that were of the principal rank and quality to be shut up in a circus at Jericho, and gave orders to his sister Salome and her husband Alexas to have them all massacred as soon as he should have expired, saying, that as the Jews heartily hated him, they would repose at his departure; but he would make a general mourning of the whole nation at his death. This circumstance is at least related by the Jewish historian Josephus. Herod died five days after he had put his son Antipater to death. Macrobius, a heathen writer of the fifth century, relates,<sup>1</sup> that Augustus, "when he heard that, among the children which Herod had commanded to be slain under two years old, his own son had been massacred, said: It is better to be Herod's hog than his son." By this he alluded to the Jewish law of not eating, and consequently not killing swine. Probably the historian imagined the son to have been slain amongst the children, because the news of both massacres reached Rome about the same time.

Parents, pastors, and tutors are bound to make it their principal care, that children, in their innocent age, be by piety and charity consecrated as pure holocausts to God. This is chiefly to be done by imprinting upon their minds the strongest sentiments of devotion,

<sup>1</sup> Jos. Ant. l. 17, c. 7.

<sup>2</sup> Macrobi. Saturn. l. 2, c. 4.

and by instructing them thoroughly in their catechism. We cannot entertain too high an idea of the merit and obligation of teaching God's little ones to know him, and the great and necessary truths which he has revealed to us. Without knowing him, no one can love him, or acquit himself of the most indispensable duties which he owes to his Creator. Children must be instructed in prayer and the principal articles of faith as soon as they attain to the use of reason, that they may be able to give him his first fruits by faith, hope, and love, as by the law of reason and religion they are bound to do. The understanding of little children is very weak, and is able only to discover small glimpses of light. Great art, experience, and earnestness are often required to manage and gradually increase these small rays, and to place therein whatever one would have the children comprehend. The lessons must be very short, and the truths which are taught, made sensible when possible, by examples, images, and comparisons, adapted to the capacities of those that are to be instructed. The catechist, without demeaning himself, must become a little one with those that are little. This he must do with suitable gravity and seriousness; and it is only by his own earnestness and application that he can make them attentive and earnest. Were he at the same time to joke, or attend to, or be employed in any other thing, he would in vain recommend seriousness and attention to those that hear him. O how great ought to be the zeal of children and others to attend to that saving doctrine, without which man is a riddle to himself, and no one can attain to salvation and the love of God! That sublime science which *the only begotten Son, who is in the bosom of the Father, came from heaven*<sup>1</sup> to declare to us. *The queen of the South came from the bounds of the earth to hear the wisdom of Solomon: behold more than Solomon is here.*<sup>2</sup> When the Athenians had forbid any citizen of Megara to set foot in Athens under pain of death, one Euclides, an inhabitant of Megara, went disguised many miles in the night to assist at the lectures of Socrates the next morning, and returned the night following; and this he continued to do a long time with the hazard of his life:<sup>3</sup> If such was the earnestness of this heathen, to learn a profane philosophy, with what zeal ought a Christian to study the true and sublime science of faith, which leads to eternal life! The most ardent desire of this instruction is the surest mark of true virtue, and of that vehement hunger and thirst of God's just and holy love, which is the very soul of sincere piety.

The solicitude and diligence of parents and pastors to instruct others in this sacred science, ought not to lessen; neither must

any one regard the function as mean or contemptible. It is the very foundation of the Christian religion. By this function the seeds of piety and religion are planted in the hearts of the faithful, which produce their fruit according to the manner in which they are received. A good catechist contributes more toward maintaining public peace, than all the laws and magistrates; as inferior ties of duty are far more binding than coercive force. Hence pope Paul III, in a bull in which he recommends this employment, declares that "nothing is more fruitful or more profitable for the salvation of souls." No pastoral function is more indispensable, none more beneficial, and generally none more meritorious, we may add, or more sublime. For under a meaner exterior appearance, without pomp, ostentation, or show of learning or abilities, it joins the exercise of humility with the most zealous and most profitable function of the pastoral charge. Being painful and laborious, it is, moreover, an exercise of patience and penance. Neither can any one think it beneath his parts or dignity. The great St. Austin, St. Chrysostom, St. Cyril, and other most learned doctors, popes, and bishops, applied themselves with singular zeal and assiduity to this duty of catechising children and all ignorant persons; this they thought a high branch of their duty, and the most useful and glorious employment of their learning and talents. What did the apostles travel over the world to do else? St. Paul said: *I am a debtor to the wise and to the unwise.*<sup>1</sup> *We became little ones in the midst of you, as if a nurse would cherish her children; so desirous of you, that we would gladly have imparted to you not only the gospel of God, but even our own souls.*<sup>2</sup> Our Divine Lord himself made this the principal employment of his ministry. *The spirit of the Lord is upon me; he hath sent me to preach the gospel to the poor.*<sup>3</sup> He declared the pleasure he found in assisting that innocent age, when he said: *Suffer the little children to come unto me, for the kingdom of God is for such. And embracing them, and laying his hands upon them, he blessed them.*<sup>4</sup> John Gerson, the most pious and celebrated chancellor of Paris, esteemed an oracle for his learning, testified his zeal for this sacred function by his book entitled, *On drawing Little Ones to Christ.* All his life he employed a considerable part of his time in teaching little children their catechism. Upon his return from the general council of Constance, he retired to the city of Lyons, where he every day assembled the children in St. Paul's church, and taught them the Christian doctrine, till he was confined to his bed by his last illness. When he drew near his death, he caused all the little children to be called together into the church, and there to repeat with one voice:

<sup>1</sup> John i, 18.<sup>2</sup> Matt. xii, 42.<sup>1</sup> Rom. i, 14.<sup>2</sup> 1 Thess. ii, 7, 8.<sup>3</sup> Aul. Gell. Noct. l. 6, c. 10.<sup>3</sup> Luke iv, 18.<sup>4</sup> Mark x, 14, 16.

“My God, my Creator, have mercy on thy poor servant, John Gerson.”<sup>1</sup>

### SAINT THEODORUS, ABBOT OF TABENNA, C.,

ON account of the extraordinary purity of his manners, from his very infancy, sur-named by the Greeks *The Sanctified*. Such was the edification which the whole church received in the fourth and fifth centuries from many great lights of the monastic Order, which then shone in the deserts of Egypt, that Theodoret<sup>2</sup> and Procopius<sup>3</sup> think the flourishing state of these holy recluses was particularly foretold in those passages of the prophets, in which it is said of the age of the New Law of Grace, that *The wilderness shall bud forth and blossom, and shall rejoice with joy and praise*,<sup>4</sup> &c. Which interpretation is ingeniously applied to the same purpose by F. Possinus.<sup>5</sup> “There,” said an ancient writer who had conversed with several of these holy men,<sup>6</sup> “have I seen many fathers leading an angelic life, and walking after the example of Jesus.” And St. Sulpitius Severus says of them: “For my part, so long as I shall keep alive, and in my senses, I shall ever celebrate the monks of Egypt, praise the anchorets, and admire the hermits.” One of the most eminent among the patriarchs of these saints, was abbot Theodorus, the disciple of St. Pachomius. This saint was born in Upper Thebais, about the year 314, of illustrious and wealthy parents, and from his expectations in the world, or from the dangers and distractions of its riches and enjoyments, he drew the strongest motives for despising it. When he was between eleven and twelve years of age, being penetrated more than ordinary with the great truths of the gospel, on the feast of the Epiphany he gave himself to God with uncommon fervor, protesting that he had never preferred any thing in his heart to the divine love and service, and begging the grace always to be faithful in this resolution. Not to deceive himself in so delicate a point, he from that moment made it his whole study to belong in his heart and in all his actions wholly to God, fasted sometimes whole days, and spent much of his time in devout prayer. Thus he lived two years at home with his pious mother, going every day to a neighboring grammar-school. At fourteen he obtained her leave to retire from the world, and finish his education in the company of certain holy monks in the diocess of Latopolis. The reputation of St. Pachomius drew him

afterward to Tabenna, where, by his ardor to advance in all virtue, he appeared among the foremost in that numerous company of saints. His mother repaired to Tabenna to see him; but Theodorus, fearing any temptations of looking back again on the world, which he had renounced, with all things in it, in order to follow Christ with his whole heart, entreated St. Pachomius not to allow the interview. The mother was edified at this disposition of her son, and took the veil in a nunnery which St. Pachomius had established, not far from Tabenna, where she strenuously labored in the great work of the sanctification of her soul, and had sometimes the pleasure of seeing her in the company of some of his fellow-monks. St. Pachomius made our saint, in the twenty-fifth year of his age, his companion, when he made the visitation of his monasteries; in his thirtieth year caused him to be promoted to the priesthood, and committed to him the entire government of his great monastery of Tabenna, shutting himself up in the little monastery of Paban. St. Theodorus went thither every evening to assist at the daily exhortation which St. Pachomius gave to his monks, and afterward repeated the same to the community at Tabenna, which he also instructed by his own frequent sermons and conferences. When he was going on a certain occasion with St. Pachomius to his monastery near Panopolis, in Lower Egypt, a philosopher of that city desired a conference with the abbot. St. Pachomius declined it, and sent St. Theodorus, who with wonderful quickness answered all his questions, and solved his problems; but exhorted him to bid adieu to idle subtilties and barren speculations, and make the science of salvation his great study. St. Theodorus was troubled with frequent violent headaches, and St. Pachomius told him that greater spiritual advantages accrue to our souls from diseases and involuntary afflictions, when received and suffered with patience, than from voluntary abstinence and long prayers.

St. Pachomius falling sick at Paban two years before his death, the monks of Tabenna, by importunities and tears, extorted Theodorus's consent to take upon him the care of the whole congregation, when it should please God to deprive them of their holy founder. Though Theodorus had acquiesced with great reluctance, and after long resistance, St. Pachomius afterward reproved him for it, and removed him from his superiority of Tabenna. St. Theodorus accepted this discharge with joy, and voluntarily accused himself of having fallen into vanity and presumption. Theodorus spent two years in the last rank in the community, below all the novices, and with joy embraced in silence every humiliation, and practised the utmost austerities; in which situation his sincere and perfect virtue shone with brighter lustre than in all the great actions

<sup>1</sup> Vita Gerson. t. 1 op. p. 169.

<sup>2</sup> Theodoret, in Isa. lxi, 3.

<sup>3</sup> Procop. in eund. loc. p. 705.

<sup>4</sup> Isa. xxxv, 1, 2, 6, 7; Isa. lxi, 3, 4, &c.

<sup>5</sup> Possinus, Proleg. ad Thesaur. Asceticum.

<sup>6</sup> Heraclides, a disciple of St. Chrysostom, bishop of Ephesus, ap. Cotel. mon. Græc. t. 3, p. 172.

he did during his superiority, and was beyond all comparison more advantageous to his soul, as St. Pachomius used to declare to others. The holy abbot died in 348, and Petronius, whom he had declared his successor, died thirteen days after him. St. Orsisius was then chosen abbot; but finding the burden too heavy for his shoulders, and his congregation threatened with rising factions, he placed St. Theodorus in that charge, but was obliged to use compulsion; and also alleged, that it was the express order of St. Pachomius before his death. St. Theodorus assembled the monks, pathetically exhorted them to unanimity, inquired into the causes of their divisions, and applied effectual remedies. By his prayers and endeavors a spirit of union and charity was perfectly restored. St. Orsisius was his assistant in the discharge of his duties; the most perfect harmony reigned betwixt them, because where there was no pride, there no jealousy could arise. They studied who should surpass the other in humility and condescension. St. Theodorus did nothing without the advice of St. Orsisius, and they visited the monasteries one after the other. St. Theodorus instructed, comforted, and encouraged every one in particular; corrected faults with a sweetness which gained the heart; and every one with an entire confidence disclosed to him the secrets of his soul, as to his tender father and skilful physician. If any one transgressed, the saint with mildness endeavored, in the first place, to bring him to a sense of his duty, and for this he had recourse to God by prayer and fasting, means which he found never to fail him. He wrought several miracles, and foretold things to come. Being one day in a boat on the Nile with St. Athanasius, he assured that holy confessor that his persecutor, Julian the Apostate, was that moment dead, and that his successor would restore peace to him and the church; both which were soon confirmed. Our saint also foretold the monks of Nitria, in 353, that the pride of the Arians would soon meet with a downfall. This prediction is contained in an epistle which the saint wrote to the monks of Nitria, extant in the continuation of Bollandus.<sup>1</sup> We have also another letter of this saint, which is an epistolary exhortation to the devout celebration of Easter, published by Holstenius in his Code of Ancient Monastic Rules. The three letters of pious instructions which he wrote to his monks, mentioned by Gennadius, are lost.

Saint Nilus<sup>2</sup> and others relate, that once, whilst St. Theodorus was preaching to his monks, who were working at the same time in making mats, two vipers crawled about his feet. So careful was the saint not to interrupt or disturb the attention of his auditory during that sacred function, that he set his

foot upon them till he had finished his discourse. Then taking away his foot, he suffered them to be killed, having received no harm. One of his monks happening to die on Holy Saturday, in 367, St. Theodorus left the divine office to assist him in his last moments, and said to those that were present: "This death will shortly be followed by another, which is little expected." The brethren watched that night by the corpse, and interred it on Easter-day in the morning with singing of psalms. At the close of the octave of that solemnity, St. Theodorus made a moving discourse to all his monks; for it was their custom to meet all together in the monastery of Paban for the celebration of Easter. Our saint had no sooner dismissed them to their own monasteries, in the year abovementioned, but he was taken ill, and after a fervent preparation for his last passage, having recommended the care of the community to St. Orsisius,\* he happily expired on the 27th of April, in the year 367, the fifty-third of his age. His body was carried to the top of the mountain, and buried in the cemetery of the monks with singing of psalms; but it was soon after removed, and laid with that of St. Pachomius. St. Athanasius wrote to the monks of Tabenna to comfort them for the loss of their holy abbot, and bids them have before their eyes the glory of which he was then possessed. The Greeks commemorate this saint on the 16th of May; the Roman Martyrology on the 28th of December. See the life of St. Pachomius in the Bollandists on the 14th of May, p. 295, especially the Appendix, p. 334 and 337; also Tillemont, t. 7; Ceillier, t. 5, p. 373.

\* St. ORSISIUS is honored by the Greeks on the 15th of June. After the death of St. Theodorus, St. Orsisius resumed the government of the monastic congregation of Tabenna, and acquitted himself of every duty belonging to that charge with great prudence and charity. St. Athanasius and St. Antony on every occasion testified the highest esteem of his person. This holy abbot always closed the exhortation which he made to his monks every evening, after their day's work and their repast, with prayer; because God alone can give the spirit and practice of virtue. The time of St. Orsisius's death is not known; but we have extant a spiritual work entitled, *The Doctrine of Orsisius*, which St. Jerom translated into Latin. This holy abbot composed it by way of spiritual testament to his monks. It is an abridgment of the principal rules and maxims of a monastic life. The exhortations are vehement, and the instructions solid and beautiful. The author declares he had made it his constant endeavor to neglect nothing in his power to engage them to render themselves agreeable to the Lord; and in order to render his exhortations efficacious, had accompanied them with his tears. (See this work in *Bibl. Patrum*, ed. Colon. t. 4, p. 92).

<sup>1</sup> Bolland. Maii 14, p. 356.

<sup>2</sup> S. Nilus, Orat. c. 108.

## DECEMBER XXIX.

## ST. THOMAS, M.

## ARCHBISHOP OF CANTERBURY.

See his life by John of Salisbury, his chaplain, who attended him during most part of his exile, and was present at his death; he died bishop of Chartres, and his learning and integrity are much extolled by Cave, *Hist. Liter.* t. 2, p. 243. This work was published entire, with the epistles of John of Salisbury, at Paris, in 1611; but is mangled and curtailed in the *Quadrilogus*, or *Life of St. Thomas*, compiled, by command of pope Gregory XI, out of four original lives of this saint brought into one, viz. by Herbert, the martyr's clerk, William of Canterbury, Alan, abbot of Deoche, and John of Salisbury. This *Quadrilogus* or *Quadripartite*, was printed at Brussels by the care of Lupus, with a large collection of St. Thomas's epistles, an. 1682. Many of his letters had been been published by Baronius; but a great number remains unpublished amongst the MSS. in the Cottonian library, several libraries at Oxford, Bennet College at Cambridge, and other places. M. Sparke, among *Historiæ Anglicanæ Scriptores Varii nunc primum editi*, printed at London in 1723, has given us the life of Saint Thomas, compiled by William Fitz-Stephens (in Latin, Stephanides), a clergyman, who belonged first to his court of Chancery, afterward to his family, lived with him several years, and saw him wounded by the assassins and expire. This saint's life by Edmund Grime, and another life which begins, "Post summi favoris;" also *P. Thomæ Rubrica seu Consuetudines*, are kept in MS. in the Norfocian or Arundelian library, given to the Royal Society by H. duke of Norfolk in 1679.\* Another account called *Passio S. Thomæ*, is given by Martène, *Thesaur. Anecd.* t. 3, p. 1137. Several epistles, and other writings relating to his history, are published by Wilkins, *Conc. Brit.* t. 1, p. 437. The life of St. Thomas was wrote by Dr. Stapleton, and is extant in his *Tres Thomæ*. An English life of this martyr, extracted chiefly from Baronius, dedicated to Dr. Richard Smith, bishop of Chalcedon, was printed in 1639. A history of his canonization is given us by Muratori. (*Scriptor. Ital.* t. 2, in *Vita Alexandri III*). See also the histories and chronicles of Hoveden, Matthew Paris, Gervase, Brompton, &c. His life is well compiled in French by M. Du Fossé, who had a share in the *Lives of Saints* compiled by the messieurs of Port Royal. On the virtues of this saint, see the most honorable and edifying account of his saintly department given by Peter of Blois, the pious and learned archdeacon of Bath, in a letter which he wrote upon his martyrdom, ep. 27. See Hearne, *Not. in Gul. Neubr.* t. 3, p. 633; item on Peter Langloft's chronicle, t. 2, p. 529; also *Benedictus abbas Petrob. De Gestis Henr. II et Rich. I.* by Hearne, t. 1, p. 10, 11, 12, 20.

A. D. 1170.

ST. THOMAS BECKET was born in London in 1117, on the 21st of December. His father Gilbert Becket was a gentleman of middling fortune, who, in his youth, made a pilgrimage to Jerusalem with divers others, and,

\* Edward Grime is often written Edmund; for these names were anciently the same, and used promiscuously, as appears in our MSS. of the mid-

falling into the hands of the Saracens, remained a year and a half a prisoner, or rather a slave, to one of their emirs, or admirals. An only daughter of this emir, hearing him one day explain the Christian faith, and declare, upon the question being put to him, that he should with the greatest joy lay down his life for the love of God, if he was made worthy of such a happiness, was so touched, as to conceive on the spot a desire of becoming a Christian. This she made known to Mr. Becket, who contented himself with telling her that she would be very happy if God gave her that grace, though it were attended with the loss of every thing this world could afford. He and his fellow-slaves soon after made their escape in the night-time, and returned safe to London. The young Syrian lady privately left her father's house, and followed him thither, and being instructed in the faith, and baptized by the name of Maud or Mathildes, she was married to him in St. Paul's church by the bishop of London. Soon after, Gilbert went back into the East, to join the crusade or holy war, and remained in those parts three years and a half. Maud was brought to bed of our saint a little time after his departure, about a twelvemonth after their marriage, and being herself very pious, she taught her son from his infancy to fear God, and inspired him with a tender devotion to the Blessed Virgin. His father, after his return to England, was, in his turn, sheriff\* of London. Fitz-Stephens assures us that he never put money out at interest, and never embarked in any commerce, but, being contented with his patrimony, lived on the annual income. His death, in 1138, left our saint exposed to the dangers of the world at an age when the greatest mistakes in life are frequently committed. But he had been educated in habits of temperance, obedience,

and mildness. Yet the etymology differs in the English-Saxon language. *Eadward* signifies happy keeper, from *ward* a keeper. *Eadmund* is happy peace; for *mund* is peace. In law, the word *Mundbrech* is breach of peace. In proper names *Aelmund* is all peace; *Kimmund*, peace to his kindred; *Ethelmund*, noble peace; *Pharamund*, true peace; though some have construed this *true mouth*. Edmund, as he is more frequently called, though Edward in the ancient MSS. of Clair-marais, long attended Saint Thomas, and was his cross-bearer; at the saint's martyrdom, by endeavoring to interpose his own body, he received a wound in his arm. After the archbishop's death, he continued to live at Canterbury; and, some years after, wrote his life or passion, which bears the title: *Magistri Edvardi Vita, vel Passio S. Thomæ Cant. Archiep.* The short prologue begins: "Professores Artium; the life:" "Dilectus igitur," &c. It ends with a letter of two cardinals to the archbishop of Sens, these being the last words: "Relaxavit episcopos de promissione quam ei fecerant de consuetudinibus observandis, et promisit quod non exigit in futurum." There follow in the MSS. of the Cistercian abbey of Clair-marais near St. Omer, four long books of miracles wrought at his shrine or through his invocation, as inveterate dead palsies cured instantaneously, &c

\* Vicecomes.

and self-denial, and was so thoroughly grounded in the maxims of the gospels as to stand firmly upon his guard, and to do nothing but by good advice. His father had placed him in his childhood in a monastery of canon regulars, and after his death, Thomas continued his studies in London, where Fitz-Stephens informs us there were then three very great schools belonging to the three principal churches, in which public declamations were made, and frequent literary disputations held with great emulation between both masters and scholars. Here Thomas pursued his studies till the age of twenty-one years, when having lost his mother he discontinued them for a year; but considering the dangers which surrounded him while unemployed, he resolved to reassume them. He therefore went first to Oxford, and shortly after to Paris, where he applied himself diligently to the canon law, and various other branches of literature. When he came back to London, he was first made clerk or secretary to the court of the city, and distinguished himself by his capacity in public affairs. He was afterward taken into the family of a certain young nobleman in the country, who was extremely fond of hunting and hawking. In this situation, Thomas began to be carried away with a love of these diversions which were become his only business; so that by this company he grew more remiss in the service of God. An awakening accident opened his eyes. One day when he was eager in the pursuit of game, his hawk made a stoop at a duck, and dived after it into a river. Thomas, apprehensive of losing his hawk, leaped into the water, and the stream being rapid, carried him down to a mill, and he was saved only by the sudden stopping of the wheel, which appeared miraculous. Thomas, in gratitude to God his deliverer, resolved to betake himself to a more serious course of life, and returned to London. His virtue and abilities gave him a great reputation; and nothing can sooner gain a man the confidence of others than that inflexible integrity and veracity, which always formed the character of our saint. Even in his childhood he always chose rather to suffer any blame, disgrace, or punishment, than to tell an untruth; and in his whole life he was never found guilty of a lie in the smallest matter.

A strict intimacy had intervened betwixt Theobald, who was advanced to the archbishopric of Canterbury in 1138, and our saint's father, they being both originally from the same part of Normandy, about the village of Tierrie. Some persons, therefore, having recommended Thomas to that prelate, he was invited to accept of some post in his family. Attended only with one squire named Ralph, of London, he joined the archbishop, who then was at the village of Harwe or Harrow. Thomas was tall of stature, his countenance was beautiful and pleasing, his

senses quick and lively, and his discourse very agreeable. Having taken orders a little before this, he was presented by the bishop of Worcester to the church of Shoreham,<sup>1</sup> afterward by the abbot of St. Alban's to that of Bratfield.<sup>2</sup> With the leave of the archbishop he went to Italy, and there studied the canon law a year at Bologna; then some time at Auxerre. After his return, the archbishop ordained him deacon, and he was successively preferred to the provostship of Beverley, and to canonries at Lincoln's and at St. Paul's in London; the archbishop nominated him archdeacon of Canterbury, which was then looked upon as the first ecclesiastical dignity in England after the abbacies and bishoprics which gave a seat in the house of lords.<sup>3</sup> The archbishop committed to our saint the management of the most intricate affairs, seldom did any thing without his advice, sent him several times to Rome on important errands, and never had reason to repent of the choice he had made, or of the confidence he reposed in him. The contest between king Stephen and the empress Maud with her son Henry II, had threatened the kingdom with a dreadful flame, which was only prevented by a mutual agreement of the parties, ratified by the whole kingdom, by which Stephen was allowed to hold the crown during life, upon condition that at his death it should devolve upon Henry the right heir. Notwithstanding this solemn settlement, Stephen endeavored to fix the crown on his son Eustachius. Theobald refused to consent to so glaring an injustice; for which he was banished the kingdom, but recalled with honor shortly after. The conduct of the archbishop on this occasion was owing to the advice of Thomas, who thus secured the crown in peace to Henry. Theobald, who had before made him his archdeacon, and by a long experience had found him proof against all the temptations of the world, and endued with a prudence capable of all manner of affairs, recommended him to the high office of lord chancellor of England, to which king Henry, who had ascended the throne on the 20th of December, 1154, readily exalted him in 1157. The saint's sweetness of temper, joined with his integrity and other amiable qualities, gained him the esteem and affection of every one, especially of his prince, who took great pleasure in his conversation, often went to dine with him, and committed to his care the education of his son, prince Henry, to be formed by him in sound maxims of honor and virtue. He sent him also into France to negotiate a treaty with that crown, and conclude a marriage between his son Henry and Margaret, daughter to Lewis the Younger, king of France; in both which commissions he succeeded to his master's de-

<sup>1</sup> Fitz-Stephens, p. 12.

<sup>2</sup> Chron. de Walden, MSS. Cotton. Titus, D. 20.

<sup>3</sup> Fitz-Stephens, p. 12.

sires.\* Amidst the honors and prosperity which he enjoyed, he always lived most humble, modest, mortified, recollected, compassionate, charitable to the poor without bounds, and perfectly chaste; and triumphed over all the snares which wicked courtiers, and sometimes the king himself, laid for his virtue, especially his chastity.<sup>1</sup> The persecutions which envy and jealousy raised against him he overcame by meekness and silence.

Theobald, archbishop of Canterbury, died in 1160. King Henry was then in Normandy with his chancellor, whom he immediately resolved to raise to that dignity. Some time after, he bade him prepare himself to go to England for an affair of importance, and in taking leave explained his intentions to him. Thomas, after alleging many excuses, flatly told the king: "Should God permit me to be archbishop of Canterbury, I should soon lose your majesty's favor, and the great affection with which you honor me would be changed into hatred. For your majesty will be pleased to suffer me to tell you that several things you do in prejudice of the inviolable rights of the church, make me fear you would require of me what I could not agree to; and envious persons would not fail to make this pass for a crime, in order to make me lose your favor." Such was the generous liberty of this man of God, and his serious desire to deliver himself from the dangers which threatened him. The king paid no regard to his remonstrances; and sent over certain noblemen into England to manage the affairs with the clergy of the kingdom, and the chapter of Canterbury, ordering them to labor with the same ardor to place the chancellor in the see of Canterbury as they would to set the crown on his son's head. St. Thomas obeyed in going for England, but refused to acquiesce in accepting the dignity till the cardinal of Pisa, legate from the holy see in England, overruled all his scruples by the weight of his authority. The election was made on the eve of Whitsunday in 1162, a synod of bishops at London ratified the same, and the prince then in London, gave his consent in his father's name, and the saint set out immediately from London to Canterbury. On the road he gave a private charge to one of the clergy of his church, to advertise him of all the faults which he should observe in his conduct; for even an enemy by his reproaches is often more useful to us than a flattering friend. The archbishop soon after his consecration received the pallium from pope Alexander III, which John of Salisbury brought him from Rome. He had hitherto employed all his time in

prayer to beg the light of heaven, and from that time began to exert himself in the discharge of his pastoral duties. Next his skin he always wore a hair-shirt; over this he put on the habit of a Benedictine monk from the time he was made archbishop; and over this the habit of a canon, of very light stuff. By the rule of life which he laid down for his private conduct, he rose at two o'clock in the morning, and, after matins, washed the feet of thirteen poor persons, to each of whom he distributed money. It was most edifying to see him with profound humility melting in tears at their feet, and begging the assistance of their prayers. At the hour of prime his almoner washed the feet of twelve others, and gave them bread and meat. The archbishop returned to take a little rest after matins, and washing the feet of the first company of poor persons; but rose again very early to pray and to read the holy scriptures, which he did assiduously, and with the most profound respect. He found in them such unction that he had them always in his hands even when he walked, and desired holy solitude that he might bury himself in them. He kept always a learned person with him to interpret to him these sacred oracles, whom he consulted on the meaning of difficult passages; so much did he fear to rely on his own lights by presumption, though others admired his wisdom and learning. After his morning meditation, he visited those that were sick among his monks and clergy; at nine o'clock he said mass, or heard one if out of respect and humility he did not celebrate himself. He often wept at the divine mysteries. At ten a third daily alms was distributed, in all to one hundred persons; and the saint doubled all the ordinary alms of his predecessor. He dined at three o'clock, and took care that some pious book was read at table. He never had dishes of high price, yet kept a table decently served for the sake of others; but was himself very temperate and mortified. One day a monk saw him in company eat the wing of a pheasant, and was scandalized like the Pharisee, saying he thought him a more mortified man. The archbishop meekly answered him that gluttony might be committed in the grossest food, and that the best might be taken without it, and with indifference. After dinner he conversed a little with some pious and learned clergymen on pious subjects, or on their functions. He was most rigorous in the examination of persons who were presented to holy orders, and seldom relied upon any others in it. Such was the order he had established in his house that no one in it durst ever receive any present. He regarded all the poor as his children, and his revenues seemed more properly theirs than his own. He reprehended with freedom the vices of the great ones, and recovered out of the hands of several powerful men lands of his church which had been

<sup>1</sup> Grime.

\* On the extraordinary magnificence with which he performed this embassy, and the rich presents which he carried, in which were two large casks of English beer, see Fitz-Stephens.



usurped by them; in which the king was his friend and protector. He assisted at the council of Tours assembled by pope Alexander III, in 1163. He obliged the king to fill the two sees of Worcester and Hereford, which he had long held in his hands, with worthy prelates whom the saint consecrated.

The devil, envying the advantage which accrued to the church from the good harmony which reigned between the king and the archbishop, labored to sow the seeds of discord between them. St. Thomas first offended his majesty by resigning the office of chancellor, which, out of complaisance to him, he had kept some time after he was nominated archbishop. But the source of all this mischief was an abuse by which the king usurped the revenues of the vacant sees and other benefices, and deferred a long time to fill them, that he might the longer enjoy the temporalities, as some of his predecessors had sacrilegiously done before him; which injustice St. Thomas would by no means tolerate. A third debate was that the archbishop would not allow lay judges to summon ecclesiastical persons before their tribunals. By the zeal with which he curbed the officers or noblemen who oppressed the church or its lands, compelling them to restore some which they had unjustly usurped, or which had been given them by former incumbents or bishops who had no right to bestow them, at least beyond the term of their own lives, he exasperated several courtiers, who began first to misrepresent his conduct herein to the king. The king, however, still showed him the greatest marks of favor; and seemed still to love him, as he had done from his first acquaintance, above all men living. The first sign of displeasure happened at Woodstock, when the king was holding his court there with the principal nobility. It was customary to pay two shillings a year upon every hide of land to the king's officers, who, in place of the sheriffs, were employed to maintain the public peace in every county. This sum the king ordered to be paid into his exchequer. The archbishop made a modest remonstrance that, without being wanting in respect to his majesty, this might not be exacted as a revenue of the crown; adding "If the sheriffs, their serjeants, or the officers of the provinces defend the people, we shall not be wanting to relieve and succor them" (viz. either with pecuniary supplies or recompenses, and affording them assistance by the constables and other civil peace-officers). The king replied with warmth, making use of a familiar impious oath: "By God's eyes, this shall be paid as a revenue, or those who do not pay it, shall be prosecuted by a writ of the royal exchequer." The archbishop answered that none of his vassals would pay it, nor any of the clergy. The king said no more at that time; but his resentment was the greater; and the com-

plaints at court were only raised against the clergy, without any further mention of the laity, who were equally concerned. Thus is the case stated by Grime. The archbishop seems to have spoken of it as a parliamentary affair; nor are the circumstances sufficiently known for historians to state it fully at this distance of time. We are only informed that the nobility and the whole nation, which under Henry I and Stephen had enjoyed their ancient privileges and liberties, were then under the greatest apprehensions that the tyranny and cruel vexations of the Conqueror and his son Rufus, would be revived by Henry under the title of Conqueror.

Another affair happened which raised a greater flame. A certain priest, called Philip of Broi, was accused of having murdered a military man. According to the laws of those times, he was to be first tried in the ecclesiastical court, and, if found guilty, degraded, and delivered over to the lay judges to be tried and punished by them. Philip, after a long trial, was acquitted of the murder by a sentence of his ordinary, the bishop of Lincoln; but seems to have been found guilty of manslaughter, or of having involuntarily killed the man. For by large sums of money he satisfied the deceased person's relations, and received from them a full release and discharge from all obligations and further prosecution, as Grime mentions. A king's sheriff, long after this affair, out of a pique revived this slander of the murder with much harsh language, and threatened to bring him again to a trial. The priest alleged, that having been once acquitted by a fair trial according to law, and having moreover a discharge of the relations and friends of the deceased person, he could not be impeached again upon the indictment; but growing warm treated the sheriff with very injurious language. The king sent an order to certain bishops and other officers to try the offender, both for the former crime of murder and the late misdemeanor; the murder he denied, and produced the sentence by which he had been acquitted, to set aside a second trial; confessed himself guilty of the misdemeanor by injurious words in his anger, begged pardon, and promised all satisfaction in his power. The commissioners passed sentence, that for the misdemeanor his prebend should be confiscated for two years into the king's hands, who would order the revenue to be given in alms to the poor at his pleasure; that the offender should quit the clerical gown, and live in subjection to the king's officer, and present him his armor; all which he readily complied with. For the security of his life the archbishop had taken him under the protection of the church. The king thought the sentence too mild, and said to the bishops and other commissioners: "By God's eyes you shall swear that you pronounced sentence according to justice, and

did not favor him on account of his clerical character." They offered to swear it; but the king betook himself to his courtiers. Soon after he told the archbishop and bishops that he would require of them an oath that they would maintain all the customs of the kingdom. St. Thomas understood that certain notorious abuses and injustices were called by the king *customs*. He therefore, in a general meeting of the bishops at Westminster, refused that oath, unless he might add this clause: "As far as was lawful, or consistent with duty." The archbishop of York, and the bishops of Chichester and Lincoln, were drawn from their first resolution against it, and St. Thomas, who had resisted the threats of the king, was overcome by the tears of the clergy, and complied in an assembly at the king's palace of Clarendon, in 1164. He soon after repented of his condescension, and remained in silence and tears, till he had consulted the pope, who was then at Sens, and begged his absolution. His Holiness, in his answer, gave him the desired absolution from censures, advised him to abstain no longer from approaching the altar, and exhorted him to repair by an episcopal vigor the fault into which he had only been betrayed through surprise. The king was extremely offended at the repentance of the archbishop, and threatened his life; but the prelate boldly said he never would authorize as custom the notorious oppressions of the church, which his predecessors, especially St. Anselm, had zealously condemned before him. The king, in an assembly of the bishops and nobility at Northampton, on the 8th of October, 1164, pronounced sentence against him, by which he declared all his goods confiscated. Several bishops and others endeavored to persuade him to resign his archbishopric. But he answered with great resolution that to do it in such circumstances would be to betray the truth and the cause of the church, by which he was bound, by the place which he held, rather to lay down his life. His persecutions daily increasing, he gave strict charge to his domestics and friends to remain in silence, peace, and charity toward their enemies, to bear injuries with patience, and never to conceive the least sentiment of rancor against any one. His cause in the mean time was evoked to the holy see, according to his appeal in the council, and he resolved privately to leave the kingdom. He landed in Flanders in 1164, and, arriving at the abbey of St. Bertin's, at St. Omer, sent from thence deputies to Lewis VII, king of France, who received them graciously, and invited the archbishop into his dominions. King Henry forbade any to send him any manner of assistance. St. Gilbert, abbot of Sempringham, was called up to London, with all the procurators of his Order, being accused of having sent him relief. Though the abbot had not done it, he refused to swear

this, because he said it would have been a virtuous action, and he would do nothing by which he might seem to regard it as a crime. Nevertheless, out of respect to his great sanctity, he was dismissed by an order of the king. The pope was then at Sens in France. The bishops and other deputies from the king of England arrived there, gained several of the cardinals, and in a public audience accused St. Thomas before his Holiness; yet taking notice that he acquitted himself of his office with great prudence and virtue, and governed his church truly like a worthy prelate. St. Thomas left St. Bertin's after a few days' stay, and, being accompanied by the bishop of Triers and the abbot of St. Bertin's, went to Soissons. The king of France happened to come thither the next day, and he no sooner heard that the archbishop of Canterbury was there, but he went to his lodgings to testify his veneration for his person, and obliged him to accept from him all the money he should want during his exile. The saint pursued his journey to Sens, where he met with a cold reception from the cardinals. When he had audience of the pope, he expressed his grief at the disturbances in England, and his desire to procure a true peace to that church, for which end he professed himself ready to lay down his life with joy; but then he exaggerated the evils of a false peace, and gave in a copy of the articles which the king of England required him to sign, and which he said tended to the entire oppression of the church. His justification was so moving, so full, and so modest, that the cardinals expressed their approbation of his conduct, and the pope encouraged him to constancy with great tenderness. In a second audience, on the day following, the archbishop confessed with extreme humility that he had entered the see, though against his will, yet against the canons, in passing so suddenly from the state of a layman into it, and that he had acquitted himself so ill of his obligations in it, as to have had no more than the name of a pastor; wherefore he resigned his dignity into the hands of his Holiness, and, taking the ring off his finger, delivered it to him, and withdrew. After a long deliberation, the pope called him in again, and, commending his zeal, reinstated him in his dignity, with an order not to abandon it, for that would be visibly to abandon the cause of God. Then sending for the abbot of Pontigni, his Holiness recommended this exiled prelate to that superior of the poor of Jesus Christ, to be entertained by him like one of them. He exhorted the archbishop to pray for the spirit of courage and constancy.

St. Thomas regarded this austere monastery of the Cistercian Order, not as an exile, but as a delightful religious retreat, and a school of penance for the expiation of his sins. Not content with the hair-shirt which he constantly wore, he used frequent disci-

plines and other austerities, submitted himself to all the rules of the Order, wore the habit, and embraced with joy the most abject functions and humiliations. He was unwilling to suffer any distinction, and would put by the meats prepared for him and seasoned, that he might take only the portion of the community, and that the driest, and without seasoning or sauce. But this he did with address, that it might not be perceived. King Henry vented his passion against both the pope and the archbishop, confiscated the goods of all the friends, relations, and domestics of the holy prelate, banished them his dominions, not sparing even infants at the breast, lying-in women, and old men; and obliged by oath all who had attained the age of discretion to go to the archbishop, that the sight of them and their tears might move him. This oath they were obliged to take at Lambeth, before Ralph de Bruck, whom Fitz-Stephens calls one of the most daring and profligate of men; yet into his hands the king had delivered the temporalities of the archbishopric to be kept, that is, says this author, to be laid waste and destroyed. These exiles arrived in troops at Pontigny, and the prelate could not contain his tears. Providence, however, provided for them all by the charities of many prelates and princes. The queen of Sicily and the archbishop of Syracuse invited many over thither, and most liberally furnished them with necessaries. The pope and others labored to bring the king to a reconciliation; but that prince threatened his Holiness, and committed daily greater excesses, by threatening letters to the general chapter of Citeaux, that he would abolish their Order in England if they continued to harbor his enemy. Whereupon the saint left Pontigni; but a little before this he was favored with a revelation of his martyrdom. Whilst he lay prostrate before the altar in prayers and tears, he heard a voice saying distinctly, "Thomas, Thomas, my church shall be glorified in thy blood." The saint asked: "Who art thou, Lord?" and the same voice answered: "I am Jesus Christ, the son of the living God, thy brother." He wept at taking leave of the monks at Pontigni. The abbot thought his tears the effect of natural tenderness. But the saint called him aside, and, bidding him not discover it before his death, told him, he wept for those who had followed him, who would be scattered like a sheep without a pastor; for God had shown to him, the night before, that he should be slain by four men in his church, whom he saw enter it, and take off the top part of his head. The king of France sent him the most affectionate assurances of his protection and respect, and rejoicing to be able to serve Jesus Christ in the person of his exiled servant, gave orders with a royal magnificence that he should be entertained at his expense at Sens. St. Thomas was received there with all possible joy and respect

by the archbishop, and retired to the monastery of St. Columba, situate half a mile from the city. He excommunicated all those who should obey the late orders of the king of England in seizing the estates of the church, and threatened that prince himself, but mildly, and with strong exhortations to repentance. The king, by his deputies, gained again many cardinals at Rome, and surprised the pope himself, who began to speak in his favor, and named two legates *à latere* who were devoted to him; which drew complaints from the archbishop. The saint, according to summons, met the legates at Gisors, on the frontiers of France and Normandy; but finding that one of them, the cardinal of Pavia, was artfully studying to betray him, wrote to the pope. Cardinal Otho, the other legate, represented to the king his obligation of restoring to the church his unjust usurpations and revenues of the see of Canterbury, which he had received; but his majesty answered he had no scruple of that, having employed them on the church or on the poor. But the legate said, he could not answer it at the tribunal of Christ. The king of France, at the request of his Holiness, undertook to be a mediator between the king of England and the archbishop. The two kings had a conference together near Gisors. St. Thomas fell at the feet of his sovereign, and was raised by him. King Henry, among many fair speeches, said, he desired no more than the rights which former holy archbishops had not contested. The king of France said nothing more could be desired; but the archbishop showed abuses were meant, which former archbishops had opposed, though they had not been able to extirpate them. If they tolerated some out of necessity, they did not approve them, which was demanded of him. The king of France thought him too inflexible, and the nobles of both kingdoms accused him of pride. The saint was insulted by all, and set out for Sens, expecting to be also banished France. But the king of France soon after reflecting on what he had done, sent for the servant of God, fell at his feet with many tears, begging his pardon and absolution of his sin, and confessing that he alone had understood the artifices which were made use of. The archbishop gave him absolution and his blessing, and returned to Sens. The pope sent two new legates, Gratian and Vivian, to king Henry, and after them two others; but that prince refused always to promise the restitution of the church revenues, and the like articles. St. Thomas never ceased to pray, fast, and weep for the evils of his church. No prelate had ever stronger temptations to struggle with; and certainly nothing but conscience and the most steady virtue could ever have obliged him to have renounced his own interests, and the favor of so great a king, whom he most affectionately loved, for whose service, in his wars, he furnished more troops at his own

expense that could have been thought possible, and to whom he always remained most loyal and most faithful. King Henry, among other injuries done to the good prelate, caused his son to be crowned king by the archbishop of York, in the very diocese of Canterbury, himself waiting upon him at supper, and obliged his subjects, even by torments, to renounce the obedience not only of the archbishop, but also of the pope. But it pleased God on a sudden to change his heart, and inspire him with a desire of a reconciliation. The archbishop of Sens conducted St. Thomas to his majesty, who received him with all the marks and expressions of his former esteem and affection, and, with tears, desired that all their differences might be buried in oblivion, and that they might live in perfect friendship. Nor did he make the least mention of the pretended customs which had been the occasion of these disturbances.

The archbishop of York, a man whose life rendered him unworthy of that character, and the bishops of London and Salisbury, mortal enemies to the saint, began again to alienate the king from him, by renewing in his breast former jealousies. The archbishop waited on his majesty at Tours, but could obtain no more than a promise of the restitution of his lands when he should be arrived in England. In the mean time he gave leave to the officers of the archbishop of York to plunder all the goods of his church, and the harvest of that year. Nevertheless, the archbishop having been seven years absent, resolved to return to his church, though expecting to meet the crown of martyrdom. Writing to the king, he closed his letter as follows: "With your majesty's leave, I return to my church, perhaps to die there, and to hinder at least by my death its entire destruction. Your majesty is able yet to make me feel the effects of your clemency and religion. But whether I live or die, I will always preserve inviolably that charity which I bear you in our Lord. And whatever may happen to me, I pray God to heap all his graces and good gifts on your majesty and on your children." The holy archbishop prepared himself for his journey with a heart filled with the love of the Cross of Christ, and breathing nothing but the sacrifice of himself in his cause. Many French noblemen furnished him with money and all necessaries. That he might thank the king of France, he went to Paris, and lodged in the abbey of canon regulars of St. Victor, where one of his hair-shirts is still preserved. On the octave of St. Austin, their patron, he was desired to preach, and made an excellent sermon on those words, *And his dwelling was made in peace.*<sup>1</sup> In taking leave of the French king, he said: "I am going to seek my death in England." His majesty answered: "So I believe;" and pressed him to stay in his dominions, pro-

missing that nothing should be wanting to him there. The saint said: "The will of God must be accomplished." He sent over to England the sentence of suspension and interdict which the pope had pronounced against the archbishop of York and his accomplices, in several unwarrantable proceedings, and excommunication against Renald of Broke, and certain others. The saint embarked at Witsan, near Calais, but landed at Sandwich, where he was received with incredible acclamations of joy. He had escaped several ambuscades of his enemies on the road. The archbishop of York demanded absolution from his censures in a threatening manner; St. Thomas meekly offered it, on condition the other, according to the custom of the church, would swear to submit to the conditions which should be enjoined him. The other refused to do this, and went over to Normandy, with the bishops of London and Salisbury, to accuse the archbishop to the king, in doing which passion made slander pass for truth. The king, in a transport of fury cried out, and repeated several times, that "He cursed all those whom he had honored with his friendship, and enriched by his bounty, seeing none of them had the courage to rid him of one bishop, who gave him more trouble than all the rest of his subjects."\* Four young gentlemen in his ser-

\* Fitz-Stephens relates (p. 64, 65) that Henry II sailed from Normandy to England, to assist at the coronation of his son at London, leaving orders for Roger, the bishop of Worcester, to follow him; for he was desirous that as great a number of bishops as possible should be present at the ceremony. The queen, who remained in Normandy, and Richard de Humet, the justiciary of Normandy, after the king's departure, sent him a prohibition when he was at Dieppe ready to embark; for they understood that he would not assist at the coronation if it was performed by the archbishop of York, against the rights of the see of Canterbury. The king returned immediately to Normandy, and sending for the bishop of Worcester, called him traitor, and reproached him with disobeying his orders, and wishing ill to his family, seeing he refused to attend at his son's coronation, when there were so few bishops in England; on which account he declared that he deprived him of the revenues of his bishopric. The prelate, relying on his innocence, alleged modestly the prohibition he had received. The king was but the more angry, and was for sending for the queen, who was in a neighboring castle, and for Richard de Humet. The bishop begged the queen might not be asked; for she would either deny it to screen herself, or, by confessing the truth, draw his indignation upon herself. The king with much contumelious language, told him, he could never be the son of his own good uncle by his mother, which uncle had brought him up in his castle, where he and the bishop had learned together the first rudiments of literature. The bishop, being stung at this reproach, answered his majesty that his father, the good count Roger, had inherited both his honor and estate by his marriage with the bishop's mother, that he was uncle by the mother to his majesty, had brought up his majesty with honor, and had fought for him against king Stephen sixteen years; for all which services his majesty had curtailed his brother's estate, depriving him of two hundred and forty men out of the thousand which this king's grandfather, king Henry I, had

<sup>1</sup> Ps. lxxv.

vice, who had no other religion than to flatter their prince, viz. Sir William Tracy, Sir Hugh Morville, Sir Richard Briton, and Sir Reginald Fitz-Orson, conspired privately together to murder him.

The archbishop was received in London with exceeding great triumph; but the young king sent him an order to confine himself to the city of Canterbury. The saint alleged that he was obliged to make the visitation of his diocese. On Christmas-day, after mass,

given him; and had abandoned his younger brother, whose condition was so destitute, that barely for bread he was obliged to seek a subsistence amongst the Hospitallers at Jerusalem. He added, that it was in this manner he was accustomed to recompense his relations and best friends. Then he said: "Wherefore do you now threaten to deprive me of the revenues of my bishopric? May they be yours, if it is not enough for you that you now enjoy an archbishopric, six bishoprics, and many abbeyes, certainly by injustice, and to the imminent danger of your own soul; and the alms of your ancestors, that were good kings, and the patrimony and inheritance of Jesus Christ, you convert to your own secular uses." One of the courtiers that were present, thinking to please the king, sharply took up the bishop; and after him another abused him with opprobrious language. But the king, changing the object of his anger, said to this last nobleman: "Worst of wretches, dost thou think, that, because I say what I please to my cousin and bishop, it may be allowed these or any other person to affront or threaten him? I am scarce able to contain my hands from thy eyes. Neither thou nor any other shall be suffered to speak a word against the bishop." The anger of this prince easily degenerated into a fit of madness. In the forty-fourth letter written to St. Thomas, it is mentioned that the king being at Caen, was provoked against Richard de Humet, because he said something in defence of the king of Scots: "Breaking out into contumelious words, he called him traitor, and hereupon beginning to be kindled with his wonted fury, threw his cap from his head, ungirt his belt, hurled away his cloak and garments wherewith he was apparelled, cast off with his own hands a coverlet of silk from his bed, and sitting as it were upon a dunghill of straw, began to chew the straws." And in the next letter it is said: "The boy who delivered a letter to his majesty, incurred great danger; for the king, endeavoring to pluck out his eyes with his fingers, proceeded so far as to come to an effusion of blood." Peter of Blois had reason to say of him (ep. 75): "He is a lamb so long as his mind is pleased, but a lion, or more cruel than a lion, when he is angry." And writing to the archbishop of Panorma, he said: "His eyes in his wrath seem sparkling with fire, and lightning with fury.—Whom he hath once hated, he scarce ever receiveth again into favor." This St. Thomas thoroughly understood, and when he opposed him in defence of the church, sufficiently showed what he expected.

William the Norman, availing himself of the title of Conqueror, trampled upon all the privileges both of the church and people; but being "a friend to religion, and a lover of the church and of holy and learned men, he was their protector, except where his predominant passion of ambition or interest intervened;" and his dying sentiments give us room to hope, that by sincere repentance he atoned for all the excesses into which the lust of dominion, and the dazzling of power and worldly glory might have betrayed him. But his successor, who was bound by no ties of religion, found no gain sweeter than the plunder of the church, to raise which, every unjust method was employed. Such an example was thus set, as furnished a pretence to kings

he preached his last sermon to his flock, on the text, "And peace to men of good-will on earth." In the end he declared that he should shortly leave them, and that the time of his death was at hand. All wept bitterly at this news, and the saint, seeing their tears, could not entirely contain his own; but he comforted himself with motives of holy faith, and stood some time absorbed in God in the sweet contemplation of his adorable will. The four assassins being landed in England,

who had not absolutely lost all sense of religion, to suffer themselves to be blinded by interest, and, under the specious title of guardians of the revenues of vacant benefices, to convert them into their own exchequer, and for this purpose to deprive souls of the comfort, instruction, and relief which they were entitled to expect from good pastors. From this source, numberless spiritual evils flowed, an effectual remedy to which would have probably made St. Thomas wave or drop certain other points debated in this controversy; we are not to reduce it to every incidental or accidental question that was started, but to have always in view the main point on which the controversy turned. The eminent sanctity of the martyr, and many circumstances of the debate are a complete answer to those historians who set this affair in a light unfavorable to the archbishop, though accidental mistakes could be no disparagement to a person's sincere piety and zeal. If he who best of all men knew the king, was not to be so easily imposed upon by half promises as those were who were strangers to him, we are not on this account to condemn him.

In the MS. account of our saint's miracles it is observed that the nation was in the utmost consternation and dread upon the accession of Henry II to the throne, lest he should avail himself of the title of a conquest, to set aside all the rights of the people, and even of particulars, in imitation of the founder of our Norman line. His maxims and conduct with regard to the church alarmed the zeal of our primate, whose whole behavior removes him from all suspicion of ambitious views. The king's passionate temper made the evil most deplorable; and the danger was increased by his capriciousness, which appeared in his changing his designs in his own private conduct every hour, so that no one about his person knew what he was to do the next hour, or where he should be; an unsettledness, which is a sure mark that humor and passion direct such resolutions. For such was the situation of his court, as Peter of Blois, who, to his great regret, lived some time in it, tells us; and to the same, John of Salisbury frequently alludes, in the description he has left us of a court. Afflictions opened the eyes of this prince and his son; and the edifying close of their lives, we hope, wiped off the stains which their passions in their prosperity left on their memory. And is it not reasonable to presume that both were indebted for this grace, under God, to the prayers of St. Thomas? As to the saint's martyrdom, his pure zeal and charity raised the persecution against him, not any mixed cause, which suffices not to give the title of martyrdom in the church, though it often enhances its merit before God. Neither ought a pretence affected by persecutors to make the cause appear mixed, to deprive the martyr of an honor which it justly increases even before men, as the fathers observe with regard to some who suffered in the primitive persecutions; and as it is remarked by Baronius (Annot. in Mart. hâc die), Macquer (*Abrégé Chronologique de l'Hist. Ecclési. 16 Siècle, t. 2, p. 489, ed. 2, 1757*), and ingenuously by Mr. Hearne (*Præf. in Camdeni Annal. Elisab.*), with regard to many who suffered here under queen Elizabeth.

were joined by Renald of Broke, who brought with him a troop of armed men. They went the next day to Canterbury, and insolently upbraiding the archbishop with treason, threatened him with death unless he absolved all those who were interdicted or excommunicated. The saint answered, it was the pope who had pronounced those censures, that the king had agreed to it, and promised his assistance therein before five hundred witnesses, among whom some of them were present, and that they ought to promise satisfaction for their crimes before an absolution. They, in a threatening manner, gave a charge to his ecclesiastics that were present to watch him, that he might not escape; for the king would make him an example of justice. The saint said: "Do you imagine that I think of flying; No, no, I wait for the stroke of death without fear." Then showing with his hand that part of his head where God had given him to understand he should be struck, he said: "It is here, it is here that I expect you." The assassins went back, put on their bucklers and arms, as if they were going to a battle, and taking with them the other armed men, returned to the archbishop, who was then gone to the church, for it was the hour of vespers. He had forbidden in virtue of obedience any to barricade the doors, saying, the church was not to be made a citadel. The murderers entered, sword in hand, crying out: "Where is the traitor?" No one answered till another cried: "Where is the archbishop?" The saint then advanced toward them, saying: "Here I am, the archbishop, but no traitor." All the monks and ecclesiastics ran to hide themselves, or to hold the altars, except three who staid by his side. The archbishop appeared without the least commotion or fear. One of the ruffians said to him: "Now you must die." He answered: "I am ready to die for God, for justice, and for the liberty of his church. But I forbid you in the name of the Almighty God, to hurt in the least any of my religious, clergy, or people. I have defended the church as far as I was able during my life, when I saw it oppressed, and I shall be happy if by my death at least, I can restore its peace and liberty." He then fell on his knees, and spoke these his last words: "I recommend my soul and the cause of the church to God, to the Blessed Virgin, to the holy patrons of this place, to the martyrs St. Dionysius and St. Elphege of Canterbury." He then prayed for his murderers, and, bowing a little his head, presented it to them in silence. They first offered to bring him out of the church; but he said: "I will not stir; do here what you please, or are commanded." The fear lest the people, who crowded into the church, should hinder them, made them hasten to the execution of their design. Tracy struck first at his head with his sword: but an ecclesiastic who stood by, named Edward Grim or Grimfer (who after-

ward wrote his life), held out his arm, which was almost cut off; but this broke the blow on the archbishop, who was only a little stunned with it, and he held up his head with his two hands as immoveable as before, ardently offering himself to God. Two others immediately gave him together two violent strokes, by which he fell on the pavement near the altar of St. Bennet, and was now expiring when the fourth, Richard Briton, ashamed not to have dipped his sword in his blood, cut off the top part of his head, and broke his sword against the pavement; then Hugh of Horsea inhumanly, with the point of his sword, drew out all his brains, and scattered them on the floor.<sup>1</sup> After this sacrilege, they went and rifled the archiepiscopal palace with a fury which passion had heightened to madness. The city was filled with consternation, tears, and lamentations. A blind man recovered his sight by applying his eyes to the blood of the martyr yet warm. The canons shut the doors of the church, watched by the corpse all night, and interred it privately the next morning, because of a report that the murderers designed to drag it through the street. St. Thomas was martyred on the 29th of December, in the year 1170, the fifty-third of his age, and the ninth of his episcopacy.

The grief of all Catholic princes and of all Christendom, at the news of this sacrilege, is not to be expressed. King Henry, above all others, at the first news of it, forgot not only his animosity against the saint, but even the dignity of his crown, to abandon himself to the humiliation and affliction of a penitent who bewailed his sins in sackcloth and ashes. He shut himself up three days in his closet, taking almost no nourishment, and admitting no comfort; and for forty days never went abroad, never had his table or any diversions as usual, having always before his eyes the death of the holy prelate. He not only wept, but howled and cried out in the excess of his grief. He sent deputies to the pope to assure him that he had neither commanded nor intended that execrable murder. His Holiness excommunicated the assassins, and sent two legates to the king in Normandy, who found him in the most edifying dispositions of a sincere penitent. His majesty swore to them that he abolished the pretended customs and the abuses which had excited the zeal of the saint, and restored all the church lands and revenues which he had usurped; and was ordered for his penance to maintain two hundred soldiers in the holy war for a year. This miraculous conversion of the king and restitution of the liberties of the church was looked upon as the effect of the saint's prayers and blood. Seven lepers were cleansed, the blind, the deaf, the dumb, and others sick of all kind of distempers were cured by his intercession,

Bened. Abbas, in vitâ Henr. II, t. 1, p. 12.

and some dead restored to life.\* Pope Alexander III published the bull of his canonization in 1173. Philip, afterward surnamed Augustus, son to Lewis VII of France, being very sick and despaired of by the physicians, the king his father spent the days and nights in tears, refusing all comfort. He was advertised at length three nights in his sleep by St. Thomas, whom he had known, to make a pilgrimage to his shrine at Canterbury. He set out against the advice of his nobility, who were apprehensive of dangers; he was met by king Henry at the entrance of his dominions, and conducted by him to the tomb of the martyr. After his prayer he bestowed on the church a gold cup, and several presents on the monks with great privileges. Upon his return into France, he found his son perfectly recovered through the merits of St. Thomas, in 1179.

God was pleased to chastise king Henry as he had done David. His son the young king rebelled, because his father refused the cession of any part of his dominions to him during his own life. He was supported by the greatest part of the English nobility, and by the king of Scotland, who committed the most unheard-of cruelties in the northern provinces, which he laid waste. The old king in his abandoned condition made a pil-

\* On the miracles wrought at the shrine of St. Thomas, see the Acts of his canonization; the letter of John of Salisbury to William, archbishop of Sens, legate of the apostolic see; the authors of the life of this holy martyr; and our historians of that age. The keeper of his shrine, a monk at Canterbury, was commissioned to commit to writing miracles performed through the saint's intercession, which came to his knowledge. An English MS. translation of a Latin history of these miracles, compiled by a monk who lived in the monastery of Christ-church at the time of the saint's martyrdom, is kept in the library of William Constable, esq. at Burton Constable, in Holderness (1, n. 267) together with a life of St. Thomas. Certain facts there mentioned show that the king's officers had then frequent recourse to the trial of water-ordeal. Two men were impeached upon the forest act for stealing deer; and being tried by the water-ordeal, one was cast, and hanged; the other, by invoking St. Thomas's intercession, escaped. Another, accused of having stolen a whetstone and pair of gloves, was convicted by the water-ordeal; and his eyes were dug out, and some of his members cut off, but were perfectly restored to him by the intercession of the martyr, which he implored. It is here mentioned that the martyr's body was at first hid by the monks in a vault before the altar of St. John Baptist and St. Austin, but was soon made known, visited out of devotion, and honored by the miraculous cures of several diseased persons. The monks kept the door of the vault shut with strong bolts and locks, and only admitted certain persons privately to it; but on Friday in Easter week, on the nones of April, the door was opened, and all persons were permitted to perform their devotions at the tomb. After this, some of the saint's enemies and murderers mustered a troop of armed men to steal the body; to prevent which, the monks hid it a second time behind the altar of Our Lady; yet it soon began to be again resorted to. The feast of the translation of the relics of St. Thomas was kept on the 7th of July, on which day, Stephen Langton, archbishop

of Canterbury, removed them in 1223, with the utmost state and pomp. A MS. relation in English of two hundred and sixty-three miracles wrought by the intercession of St. Thomas of Canterbury, is in the hands of Antony Wright, esq. in Essex. Miracle 263—James, son of Roger earl of Clare, forty days old, by extremity of crying, contracted a rupture so desperate, that all the physicians declared it incurable without an incision, which the parents would not allow, as too dangerous, considering the great tenderness of his age and constitution. All methods used for a cure failing, the child died in the second year of his age. The countess his mother took him on her knees, put into his mouth a little particle of the relics of St. Thomas, which she had brought from Canterbury, and prayed for two hours that St. Thomas would by his intercession with God, restore him to life. Several knights, the countess of Warwick, and others were present. Her chaplain Mr. Lambert, a venerable old man, sharply rebuked her; but she continued to pray, adding a vow that, if he was restored, he should be offered to God at the shrine of the martyr, and she would make a pilgrimage barefoot to Canterbury. The infant at length opened his eyes, and revived. The mother performed her vow, carried him in her arms to Canterbury, whither she walked barefoot.

The author of this relation was eye-witness to many of the miracles he records, and the book was abroad in the hands of the public within one hundred and fifty years after the death of St. Thomas; for the original copy belonged to Thomas Trilleck, bishop of Rochester, whose bull bears date March 6th, 1363; and who received the temporalities of that see, Dec. 26th, 1364, the thirty-eighth of Edward III, and died about Christmas in 1372.

The relation must be very ancient, because the author mentions bishops giving confirmation to children whilst on horseback, and trials of felons by water-ordeal. St. Thomas, he says, always alighted on such occasions, but administered the sacrament in the open air, and at several places, where he was known to have alighted for this purpose, crosses were afterward set up, and were famous for miracles.

shunned by all men, and distracted with the remorse of their own conscience, they lived alone without so much as a servant that would attend them. Some time after they travelled into Italy to receive absolution from the pope. His Holiness enjoined them a pilgrimage to Jerusalem where three of them shut themselves up in a place called Montenegro, as in a prison of penance, as the pope had ordered them, and lived and died true penitents. They were buried before the gate of the church of Jerusalem, with this epitaph: "Here lie the wretches who martyred blessed Thomas archbishop of Canterbury." The other, who had given the first wound, deferred a little to commence his penance, and stopping at Cosenza in Calabria, there died of a miserable distemper, in which his flesh rotted from his body and fell to pieces. He never ceased to implore with sighs and tears the intercession of St. Thomas, as the bishop of that city, who heard his confession, testified. All the four murderers died within three years after the martyrdom of the saint.

The body of the martyr was first buried in the lower part of the church; but shortly after taken up and laid in a sumptuous shrine in the east end. So great were the offerings thereat, that the church all round about it abounded with more than princely riches, the meanest part of which was pure gold, garnished with many precious stones, as William Lambarte<sup>1</sup> and Weever<sup>2</sup> assure us. The largest of these was the royal diamond given by Lewis, king of France. The marble stones before the place remain to this day very much worn and hollowed by the knees of the pilgrims who prayed there. The shrine itself is thus described by John Stow:<sup>3</sup> "It was built about a man's height all of stone; then upward of plain timber, within which was an iron chest containing the bones of Thomas Becket, as also the skull with the wound of his death, and the piece cut out of the skull laid in the same wound. The timber-work of this shrine on the outside was covered with plates of gold, damasked and embossed, garnished with brooches, images, angels, chains, precious stones, and great oriental pearls; the spoils of which shrine in gold and jewels of an inestimable value, filled two great chests, one of which six or eight men could do no more than convey out of the church. All which was taken to the king's use, and the bones of St. Thomas, by command of lord Cromwell, were there burnt to ashes, in September, 1538, of Henry VIII the thirtieth." His hair-shirt is shown in a reliquary in the English college at Douay; a small part in the abbey of Liesse; a bone of his arm in the great church

of St. Waldetrude at Mons;<sup>1</sup> his chalice in the great nunnery at Bourbourg; his mitre, and linen dipped in his blood at St. Bertin's at St. Omer; vestments in many other monasteries, &c. in the Low Countries, &c.\*

Zeal for the glory of God is the first property, or rather the spirit and perfection of his holy love, and ought to be the peculiar virtue of every Christian, especially of every pastor of the church. How is God delighted to shower down his heavenly graces on those who are zealous for his honor! How will he glorify them in heaven, as on this account he glorified Phinehas even on earth.<sup>2</sup> What zeal for his Father's glory did not Christ exert on earth! How did this holy fire burn in the breasts of the apostles and of all the saints! but in the exercise of zeal itself how many snares are to be feared! and how many Christians deceive themselves! Self-love is subtle in seducing those who do not know themselves. Humor, pride, avarice, caprice, and passion, frequently are passed for zeal. But the true conditions of this virtue are, that it be prudent, disinterested, and intrepid. Prudent in never being precipitant, in using address, in employing every art to draw sinners from the dangerous paths of vice, and in practising patience in instructing the most stupid, and in bearing with the obstinacy and malice of the impenitent. It is a mistake to place holy zeal in an impetuous ardor of the soul, which can be no other than the result of passion. Secondly, it must be disinterested or pure in its motive, free from all mixture of avarice, pride, vanity, resentment, or any passion. Thirdly, it must be intrepid. The fear of God makes his servant no longer fear men. John the Baptist feared not the tyrant who persecuted him; but Herod stood in awe of the humble preacher.<sup>3</sup> The servant of God is not anxious about his own life; but is solicitous that God be honored. All that he can suffer for this end he looks upon as a recompense. Fatigues, contempt, torments or death he embraces with joy. By his constancy and fidelity he conquers and subdues the whole world. In afflictions and disgraces his virtue makes him magnanimous. It accompanies him in all places and in every situation. By this he is great not only in adversity, being through it firm under persecutions and constant in torments, but also in riches, grandeur, and prosperity, amidst which it inspires him with humility, moderation, and holy fear, and animates all his actions and designs with religion and divine charity.

<sup>1</sup> Brasseur, *Thes. Reliquiarum Hannoniæ*, p. 199.

<sup>2</sup> Numb. xxx.

<sup>3</sup> Mark vi.

<sup>1</sup> Lambarte, in his *Perambulation of Kent*, anno 1565.

<sup>2</sup> Weever's *Funeral Monuments*, p. 202.

<sup>3</sup> Stow's *Annals*, in Henry VIII.

\* See Haverden's *True Church*, part. 3, c. 2, p 314, where he answers the slanders of Lesley.



ST. MARCELLUS, ABBOT OF THE  
ACÆMETES, C.

THE Order of the Acœmetes differed from other Basilian monks only by this particular rule, that each monastery was divided into several choirs, which, succeeding one another, continued the divine office day and night without interruption; whence was derived their name, which signifies in Greek, *without sleep*. This institute was set on foot by a Syrian nobleman, named Alexander, who had borne an honorable command in the army several years; but, renouncing the world in 402, built a monastery upon the banks of the Euphrates, in which he assembled four hundred monks. Coming afterward to Constantinople, he founded a monastery not far from the city, toward the Euxine sea, in which he governed three hundred monks, whom he divided into six choirs. Alexander died in 430. Bollandus gives his life on the 15th of January, and he is honored with the title of saint when incidentally mentioned in the Menæ, but his name seems never to have been commemorated in any calendar either of the eastern or western church. His successor John removed his community to a monastery which he built at Gomon, a mile from Constantinople. St. Marcellus, who was chosen third abbot of this house, raised the reputation of this order to the highest pitch. He was a native of Apamea in Syria, and, by the death of his parents, who were rich and of noble descent, he was left master of a plentiful fortune when he was in the flower of his age. Considering seriously with what vanities the little interval between a man's birth and his death is usually filled in the world, he conceived a great distaste of its fooleries, and, repairing to Antioch, made sacred studies and the exercises of devotion his whole employment. By holy meditation he saw daily more and more clearly the emptiness of all worldly occupations and enjoyments. An infant with all its childish toys about it, thinks itself happy; and what are these, if compared to those fooleries which in manhood are called business or amusements? From this contempt of earthly things, his love of those which are heavenly, daily grew stronger; and it was not long before he bestowed on the poor his whole personal estate, and settled his real estate upon a younger brother. Thus disencumbered, he repaired to Ephesus, and there put himself under the direction of certain eminent servants of God. The greatest part of the night he spent in prayer, and the day he employed in copying good books, by the sale of which he gained not only his own subsistence, but also wherewith to relieve the poor. The reputation of the austerity and solitude of the Acœmetes drew him thither; and taking the habit, he ran in a religious course with incredible ardor.

Upon the death of Alexander, the founder

and first abbot, Marcellus had been chosen to fill his place, had he not concealed himself by a timely flight. When he returned, John, who had been chosen abbot, compelled him to be his assistant in the discharge of his office; and upon his demise Marcellus was raised to that dignity. The Order flourished exceedingly under his prudent and saintly administration; and when he was at a loss how sufficiently to enlarge his buildings, he was abundantly supplied with means for that purpose by Pharetrius, a very opulent gentleman, who took the habit with all his sons on the same day. About the year 465, Studius, a nobleman who had been consul in 463, founded for him and his monks a great monastery within the city, near the golden gate, in which there are said to have been one thousand monks at the same time. This house being called by the founder's name, the Acœmetes were from that time called Studites. St. Marcellus assisted at the council of Constantinople, assembled by St. Flavian against Eutyches, whose heresy our holy abbot condemned, with the prelates who composed that venerable assembly. Saint Marcellus spent sixty years in a monastic state, and his long life was all filled with good works. He died in 485 or 486, and is honored both by the Latins and Greeks on this day. See his authentic life in Surius, Bulteau, Bonnani, Herman, Sconbeck, and Helyot, t. 2.

## ST. EVROUL, ABBOT, C.

EVROUL, called in Latin Ebrulfus, was born at Bayeux, in 517, and was of the most illustrious family of that country. But he learned from his cradle to esteem nothing great but what is so in the eyes of God. The same sentiments he made the rule of his holy and disinterested conduct in the court of king Childebert I, who, being charmed with his accomplishments both of mind and body, raised him to several posts of honor and authority, which he never sought; for all his ambition aimed at goods infinitely surpassing those of the earth, for which he testified a total indifference, even whilst they flowed in upon him unasked. He showed by his example how possible it is for a Christian to live in the world without being of it in spirit, and to possess riches without being possessed by them. But then he made continual use of the antidotes which heaven has afforded us to fence our hearts against that contagious air, which are assiduous prayer, pious reading, meditation, and the mortification of the senses. His friends importuned him to marry, and he chose a virtuous wife, whose inclinations were perfectly suitable to his own. By reading the lives of the saints, they mutually inflamed each other with a desire of forsaking the world. In this view they agreed to a separation, and she took the veil in a

noly nunnery, whilst he distributed his whole fortune among the poor. It was, however, a considerable time before he was able to obtain the leave of king Clothaire I (who, after the death of his brother Childebert, was become master of all France) to retire from court. At length, he procured it by reiterated importunities, and without delay took refuge in a monastery in the diocess of Bayeux. By his profound humility, fervor, and all heroic virtues, he gained the esteem and veneration of his fellow monks. But the respect which he met with was to him a true affliction; he regarded it as a snare, and a temptation to vanity. To shun it, he, with three others, privately withdrew, and hid himself in the most remote part of the forest of Ouche, in the diocess of Lisieux, which was only inhabited by wild beasts and robbers. These new hermits had taken no measures for provisions. They settled near a spring of clear water, made an enclosure with a hedge of boughs, and built themselves little huts of branches and mud. A country peasant discovered them in this place, to his great astonishment, and advertised them that the wood was a retreat of cruel thieves: "We are come hither," said Evroul, "to bewail our sins, we place our confidence in the mercy of God, who by his providence feeds the birds of the air; and we fear no one." The countryman brought them the next morning three loaves and some honey, and was so edified by their conversation, that he soon after joined them. One of the thieves happening to light upon them, saw there was no booty to be expected, and, out of humanity and compassion, endeavored to persuade them that their lives would be in danger from others of his profession. Evroul represented to him that, having God for their protector, they stood in fear of no danger from men, who could have no inducement to murder those who sought to hurt no man, and had no other occupation than to lead penitential lives and to please God. He then powerfully exhorted him to change his life. The robber was converted upon the spot, and, going to his companions, brought many of them, in the same dispositions with himself, to the saint, by whose advice they betook themselves to till the land, and labor in the country for an honest maintenance. Several of them chose to remain with these anchorets, in the practice of penance. They cultivated the land, but it was too barren to yield them sufficient nourishment, even in their most abstemious way of living. But the inhabitants of the country brought them in a little provision. Evroul accepted their alms, but whatever remained he gave immediately to other poor, reserving nothing for the next day.

The advantages and sweets of holy solitude, in uninterrupted contemplation, made him desire to live always an anchoret, without being burdened with the care of others. But fraternal charity overruled this inclination,

for he could not remain indifferent to the salvation of his neighbors. He therefore received those who desired to live in penance under his direction, for whom he was obliged to build a monastery at Ouche in Normandy, which to this day bears his name. His community daily increasing, and many offering him lands, he built fifteen other monasteries of men or women, of which his own always remained the chief, and this he always governed himself. His affability charmed every one; he seemed to know no pleasure equal to that of serving his neighbor. He used to exhort all to labor, telling them, that they would gain their bread by their work, and heaven by serving God in it. His example sufficed to encourage others, by his indefatigable constancy in labor, his patience in adversity, his perfect resignation to the will of God in all things with equal joy, and his cheerfulness in the most severe practices of perpetual penance. He arrived at a great old age, though always sighing after the joys of eternity. His patience in his last sickness made him seem never sensible to pain. He lived forty-seven days without being able to take any thing, except a little never, and the sacred body of Jesus Christ. He never ceased to exhort his disciples till he bid them adieu with joy, shutting his eyes to this world on the 29th of December, 596. His body was buried in the church of St. Peter, which he had built. His name occurs in Usuard, and in the Roman Martyrology, on this day. See his exact life in Mabillon, sæc. 1 Ben. p. 354; William of Gemblours, &c.; also Bulteau, l. 2, c. 31.

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## DECEMBER XXX.

### ST. SABINUS, BISHOP OF ASSISIUM, AND HIS COMPANIONS, MM.

Abridged from their Acts in Baluze and Baronius

A. D. 304.

THE cruel edicts of Dioclesian and Maximian against the Christians, being published in the year 303, Sabinus, bishop of Assisium, and several of his clergy, were apprehended and kept in custody till Venustianus, the governor of Etruria and Umbria, came thither. Upon his arrival in that city, he caused the hands of Sabinus, who had made a glorious confession of his faith before him, to be cut off; and his two deacons, Marcellus and Exuperantius, to be scourged, beaten with clubs, and torn with iron nails or broad tenters, under which torments they both expired. Sabinus is said to have cured a blind boy; and a weakness in the eyes of Venustianus himself, who was thereupon converted, and afterward beheaded

for the faith. Lucius, his successor, commanded Sabinus to be beaten to death with clubs at Spoleto. The martyr was buried a mile from that city; but his relics have been since translated to Faëenza. St. Gregory the Great<sup>1</sup> speaks of a chapel built in his honor near Fermo, in which he placed some of his relics, which he had obtained from Chrysanthus, bishop of Spoleto. These martyrs are mentioned on this day in Ado, Usuard, and the Roman Martyrology.

How powerfully do the martyrs cry out to us by their example, exhorting us to despise a false and wicked world! What have all the philosophers and princes found by all their researches and efforts in quest of happiness in it! They only fell from one precipice into another. Departing from its true centre, they sought it in every other object, but in their pursuits only wandered further and further from it. A soul can find no rest in creatures. How long then shall we suffer ourselves to be seduced in their favor! be always deceived, yet always ready to deceive ourselves again! How long shall we give false names to objects round about us, and imagine a virtue in them which they have not! Is not the experience of near six thousand years enough to undeceive us! Let the light of heaven, the truths of the gospel, shine upon us, and the illusions of the world and our senses will disappear. But were the goods and evils of the world real, they can have no weight if they are compared with eternity. They are contemptible, because transient and momentary. In this light the martyrs viewed them. Who is not strongly affected with reading the epitaph which the learned Antony Castalio composed for himself, and which is engraved upon his tomb in the cathedral of Florence?\*

That peace and rest, now in the silent grave,  
At length I taste, which life, O! never gave.  
Pain, labor, sickness, tortures, anxious cares,  
Griev'd death, fasts, watchings, strife, and racking fears,  
Adieu! my joys at last are ever crown'd;  
And what I hop'd so long, my soul hath found.

### ST. ANYSIA, M.

WHILST the governor Dulcitus carried on a cruel persecution at Thessalonica to deter the Christians from holding religious assemblies, in 304, in the reign of Maximian Galerius, a Christian young lady called Anysia, of rich and noble parents, by whose death she was left an orphan, resolved to go to the assembly of the faithful. As she passed by the gate of Cassandra, one of the emperor's guards, who happened to see her, was taken with her

<sup>1</sup> L. 7, ep. 72, 73; l. 11, ep. 20.

\* *Quam vivens nunquam potui gustare quietem, Mortuus in solidâ jam statione fruor: Passio, cura, labor, mors, tandem et pugna recessit Corporea; et solum mens quod avebat, habet.*

beauty, and, stepping before her, said: "Stay, whither are you going?" Anysia, startled at his insolence, and fearing a temptation, made the sign of the cross upon her forehead. The soldier, offended at her silence, seized her, and asked her roughly: "Who art thou, and whither art thou going?" "I am," said she, "a servant of Jesus Christ, and am going to the Lord's assembly." "I will prevent that," said he, "and will bring thee to sacrifice to the gods; for to-day we adore the sun," that day being called by the pagans Sunday. Saying this, he tore off her veil to discover her face. Anysia endeavored to hinder him; but the soldier enraged, drew his sword, and ran it through her body, so that it came out on the other side. She fell down immediately, trembling, and bathed in her blood, and there expired. Her name occurs in the Roman Martyrology, in the Greek Synaxary, and the Menology of the emperor Basil, on the 30th of December. See her genuine Greek Acts; also her panegyric by Philotheus, patriarch of Constantinople, mentioned by Allatius and by Fabricius, *Bibl. Græc.* t. 6, p. 513. See also Surius, 30th Decemb.; Baron. ad an. 303, n. 48; Fleury, l. 8, n. 304.

### ST. MAXIMUS, C.\*

AMIDST the scandals, heresies, and schisms by which the devil hath often renewed his assaults against the church, providence hath always raised defenders of the faith, who, by their fortitude and the holiness of their lives, stopped the fury of the flood, and repaired the ravages made on the kingdom of Jesus Christ by base apostate arts. Thus, while Monothelism triumphed on the imperial throne, and in the principal sees of the East, this heresy found a formidable adversary in the person of the holy pope Martin, powerfully seconded by the whole Latin church, and by a considerable part of the Greek church; and while artifice, joined to persecution, labored in the East to annihilate the truth, faith shone with the highest glory and lustre in the zeal, sufferings, and death of St. Maximus. Maximus, surnamed by the Greeks *Homologetes*, or Confessor, was born at Constantinople in 580. He sprung from one of the most noble and ancient families of that city; and was educated in a manner becoming his high birth, under the most able masters. But God inspired him with knowledge infinitely preferable to that which schools teach, and which the wise according to the world are often unacquainted with; he taught him to know himself, and conceive a due esteem for fervor and humility. In vain, however, his modesty sought to veil his merit, it was soon discovered at court; and the emperor Heraclius set so high a value on his abi-

\* This life more properly belongs to the 13th of August.

lities, that he appointed him his first secretary of state. This busy scene, far from weakening the fondness he had ever entertained for retirement, filled him with apprehension, and determined him to withdraw from the corruption and poison of vain and worldly honors.

About this time Monothelism gained admission at court.\* The sensible progress of that heresy, under the countenance of the prince, contributed not a little to complete his disgust against a post which exposed his faith to such dangerous trials. He was besides convinced that his department in the state would soon burden his conscience with the execution of orders contrary to its dictates and those of religion. He therefore did not hesitate a moment to resign, and retire to a monastery. But not to give umbrage at court, and to authorize his retreat, he alleged divers pretexts, and particularly a dread of the Arabs, who, by their incursions, spread alarm through all the East, and dared to carry their insults to the very gates of Constantinople. The Greeks were exhausted by

the wars they had supported in the West against the Huns, and in the East against the Persians. Their frequent defeats were a just punishment of the enormities with which they provoked the vengeance of heaven. As they continued incorrigible, divine justice exercised them with a new scourge, and abandoned them to the Saracens, a ferocious race, deriving their origin from Arabia. These barbarians spread themselves like a torrent over the empire, and overturned every thing that opposed their passage.

Heraclius, who in his adversity had sought God with all his heart, and had experienced the effects of his protection, on a prosperous turn in his affairs, forgot his divine benefactor. He blushed not to declare for heresy, and to put his confidence in men studied in nothing but the vile arts of dissimulation and deceit. He scandalized the whole empire by his indolence, and tarnished by shameful disorders the glory he had at first acquired by his bravery and virtue. He suffered the sect of Mahomet\* to establish itself among

\* The heresy of the Monothelites, so called because they admitted but one will in Jesus Christ, was demi-Eutychianism. Those that chiefly broached it were Theodorus bishop of Pharan in Arabia, Sergius patriarch of Constantinople, and Cyrus bishop of Phasis in Colchis, who was afterward raised to the patriarchal see of Alexandria. These prelates secretly favored the heresy of Eutyches. In obedience to the laws of the church and of the state, they received the council of Chalcedon, and owned two natures in Jesus Christ; but they denied that he had two distinct wills; they asserted that he had but one will, compounded of the human and divine, and they called it *Theandric*. Sergius, by birth a Syrian, was of Jacobite parents. It was by this name the Eutychians were known in Syria, on account of one Jacob, surnamed Zangal or Bardai, a Syrian monk, and disciple of Severus patriarch of Antioch, who in his time was the most zealous supporter of Eutychianism. This monk greatly extended the doctrine of his master in Mesopotamia and Armenia, and his followers impudently nicknamed the Catholics Melchites or Royalists, because they received with the emperor the council of Chalcedon. Sergius, who preserved a tincture of Eutychianism, approved a letter that Theodorus of Pharan had written to him, in which the author owned but one will in Jesus Christ. He himself sent a letter to Theodorus, wherein the same error was established, under the name of Menas, patriarch of Constantinople, then dead, falsely supposed to have been written to pope Vigilius. He brought over to his party Cyrus bishop of Phasis, and had him made patriarch of Alexandria. This betrayer of the faith found a formidable adversary in the person of St. Methodius, who a little time after was elected patriarch of Jerusalem. Antioch fell under the yoke of the Saracens in the year of Christ 638, and the twenty-eighth of Heraclius. The see of this city remained vacant many years. It appears that Athanasius, the Jacobite patriarch, usurped the title of patriarch of Antioch; but he was never elected as such, neither did he ever take possession of this church. Sergius having ordained Macedonius in order to fill up the vacant see of Constantinople, pope Martin refused to acknowledge him, as he was a Monothelite. Macedonius, however, assumed that title in the council which those of his party held at Constantinople in 655. He re-

sided in this city, as well as his two successors, Gregory and Macarius. This last was deposed in the sixth general council, and sent to Rome, where he died in his heresy. Sergius imposed on pope Honorius by a letter full of artifices, dissimulation, and falsehood. He pretended that his only aim was to prevent disturbances and scandal; he even falsely advanced that St. Sophronius, patriarch of Jerusalem (honored on the 11th of March), was of opinion that the question concerning the will of Jesus Christ ought not to be agitated. Honorius, thus imposed on, returned in 633 an answer, wherein he authorized silence on this question, "not to scandalize," said he, "many churches, and lest ignorant persons, shocked at the expression of two operations, might look upon us as Nestorians; or as Eutychians, if we admitted but one operation in Jesus Christ" (Honor. Ep. ad Serg. in Actis conc. 6, Act. 12, p. 928). After the death of Honorius in 638, the pontifical chair was occupied by Severinus, who sat but two months. In 640, John the IVth was elected, who held a council at Rome, where the heresy of the Monothelites was condemned, as likewise the *Ecthesis* of Heraclius. The *Ecthesis* was an edict drawn up by Sergius. The emperor adopted and published it in 639. He began with commanding silence, touching one or two operations in Jesus Christ; but he afterward expressly declared that there was but one will in the Son of God. He excused himself to pope John the IVth, in saying that the edict had been drawn up by Sergius, who prayed him to sign it. When he understood it was condemned at Rome, he condemned it himself and revoked it. John the IVth addressed to him Honorius's apology. He there showed that this pope had always held, with Saint Leo and the Catholic church, the doctrine of two wills in Jesus Christ; that he only denied that there were in Christ, as in us, two wills contrary and opposite to one another, that of the flesh and that of the spirit; that he had constantly taught with the gospel that Jesus Christ had the will of the human nature which he had united to his divinity. Pope John the IVth died in 642, after having sat twenty-one months. Theodorus succeeded him.

\* Mahomet, or rather Mohammed, began to publish his pretended revelations in the thirty-eighth year of his age, and the six hundred and eighth of of Jesus Christ. Some time after, with the help of a Jew and a Nestorian monk, he compiled his *Alcoran*. It is a monstrous heap of absurdity and

the Saracens, who, in his reign, laid the foundation of their formidable empire. A succession of misfortunes at length awakened him from his lethargy. And while each day acquainted him with some new defeat, he was penetrated with grief to see the Roman empire, which had given laws to the universe, become the prey of barbarians. His former bravery seemed to revive; he raised armies, but they were constantly overthrown. Astonished at the victories of the Arabs, who were greatly inferior to the Greeks in number, strength, and discipline, he demanded one day in council what could be the cause. All holding silence, a grave person of the assembly stood up, and said: "It is because the Greeks have dishonored the sanctity of their profession, and no longer retain the doctrine taught by Jesus Christ and his disciples. They insult and oppress one another, live in enmity and dissensions, and abandoned to the most infamous usuries and lusts." The emperor acknowledged the truth of this censure. In reality the vices of the Greeks at that period excited, according to one of their most celebrated writers, such odium, that the very infidels held them in detestation. Indeed all their historians bear witness to their disorders, and the Arabs represent them in colors still higher charged.<sup>1</sup>

Saint Maximus declared himself on every occasion the defender of the faith and of vir-

<sup>1</sup> Theophan. Chron. p. 276; Ockley, Hist. des Sarraz. t. 1, p. 193.

nonsense, without design or connexion; and though we find in it some passages that strike with a certain air of grandeur, the whole is so foolish and puerile, and so full of repetitions, that one would need much patience to read any part of it even once. Mahomet engaged his wife Cadigna, and three of the principal inhabitants of Mecca, Abubeker, Othman, and Omar, to embrace his system of religion, and called it *islam*, a term, which, according to Dr. Pocock, signifies *obedience to God and his prophet*. Hence his followers are distinguished to this day by the name of Moslem or Mussulmen. Mahomet was persecuted by the Coreishites, who were of his own tribe; neither were his partisans spared. The impostor fled to Yethreb, where he already had many disciples; from which this town took the name of Medina t' Lnabi, or the prophet's town. It was also called simply Medina, or the Town. It was from this flight, which happened the 16th of July, 622, that the Hegira of the Arabs, that is to say, the epoch from which the Mahometans date their years, commenced. In 628, Mahomet was declared chief in religious and civil matters, with the title of Prophet. A little after, he reduced the Coreishites to his sect, as well as the whole city of Mecca, and seized on a great part of Arabia before his death, which happened at Medina, on the eleventh year of the Hegira, the twenty-third of Heracius, and the six hundred and thirty-second of Jesus Christ. Abubeker, whose daughter he had married, held the sovereignty with the title of Caliph, or vicar of the prophet. Mahomet ordered his followers to oblige all nations to embrace his religion, or pay tribute by force of arms (Alcoran, ch. ix, § 29; ch. viii, § 40). Abubeker employed his forces in the conquest of Syria. His armies defeated those of Heraclius in many battles, and took Damascus the 23d of August, 634,

But neither his example or advice were followed. Seeing then that his employment was incompatible with his principles, and that he strove in vain to arrest the impetuosity of the torrent, he extorted from the emperor a permission to retire to Chrysopolis, where he took the monastic habit. In his solitude, he recommended to God the calamities of his people, and armed himself with fortitude against the dangers to which his soul was exposed. Dreading, even in his monastery, the snares which the heretics laid on every side, he resolved to go to Africa, in search of a more secure retreat. Sergius the Monothelite, patriarch of Constantinople, dying about the end of the year 638, he was succeeded by Pyrrhus a monk of Chrysopolis. Pyrrhus walked in the steps of his predecessor; like him, a famous stickler for heresy. Heraclius, who died in 641, was succeeded by Constantine, his eldest son. This prince survived his father but one hundred and three days. His step-mother Martina and the patriarch were accused of poisoning him.<sup>1</sup> At least it is certain that Pyrrhus, in concert with that princess, placed her son Heracleonas on the imperial throne, in prejudice of Constantius, son of Constantine. But they were not long able to maintain this unjust usurpation. Before the end of October of the same year, Constantius was put in possession of the empire by the people; Martina had her tongue

<sup>1</sup> Theophan.; Cedrænus, &c.

the very day he died at Medina. Omar, one of whose daughters also Mahomet had married succeeded him. He took Jerusalem in 637, Antioch in 638, and Alexandria in 640, by his general Amrou. The reduction of this city was followed by the conquest of all Egypt. A little after, the Caliph seized on Tripoli, and almost all Barbary. In 641, one of his armies reduced Ispahan, capital of Persia. In the course of Othman's reign, who succeeded Omar in 643, all Persia submitted to the Saracen yoke; Yazdegerd, last king of the Saxonite family, having been assassinated by his own domestics in 651. Thus the Saracens in less than thirty years founded an empire equal to that of the Romans, God employing this people as a scourge to punish the sins of many nations. At length, however, the vast dominions they possessed, were divided into many kingdoms. We have three principal lives of Mahomet, one by M. de Boulainvilliers, another by Prideaux, and a third by Gagnier, Arabic professor at Oxford. The first is a romance, and the author's only aim in it was to give an advantageous idea of the Koran and Mahomet. Prideaux is too partially led by the Greek historians, who lived in a country distant from the Saracens, and whose countrymen were often at war with this people. Gagnier, though a mean heavy writer, is more to be depended on than the others. See the history of the first Saracen Caliphs by Ockley, Gagnier's successor; the excellent edition of the Koran, by Maracci, with the Prodomus and Refutatio Alcorani by the same author; Herbelot, Bibl. Orient.; Reland, De Relig. Mohamm.; Abulfed. De vitâ Mohanmedis cum versione et notis Joan. Gagnier, Oxon. 1723; Gregor. Abulfuragi Historia compend. Dynastiarum, Arabicè et Latinè, ab Edm. Pocock, Oxon. 1663, two vols. Sale, in his preliminary discourse, and in his notes on the Koran, discovers too much partiality in favor of Mahometanism.

torn out, and Heracleonas his nose slit, and both were sent into banishment by a decree of the senate. Pyrrhus, having just reasons to fear the fury of the populace, secretly withdrew from Constantinople, and fled into Africa, where he endeavored to gain friends and proselytes to Monothelism. Saint Maximus, finding the Catholic faith thus dangerously exposed, exerted his most strenuous endeavors to preserve its integrity. Pyrrhus, a perfect dissembler, affected notwithstanding to be lavish in the praise of Maximus, whom he had never even seen, Pyrrhus having quitted the monastery of Chrysopolis before the saint had retired to it.

The Patrician Gregory, governor of Africa, engaged St. Maximus to hold a public conference with Pyrrhus, in hopes of his conversion. It was accordingly held at Carthage in July, 645. Along with the governor there was a respectable and numerous assembly of bishops and other persons of distinction. Pyrrhus arguing that there was but one person in Jesus Christ *which wills*, concluded thence that there could be in him no more than one will. St Maximus proved against him, that the unity of persons in Jesus Christ did not imply a unity of natures; that, being God and man at the same time, the divine and human natures must have their respective powers of volition; that it is an impiety to assert that the will by which he created and governs all things is the same as that by which he ate and drank on earth, and prayed his Father to remove from him, if possible, the chalice of his passion; that the will is a property essential and inseparable from the nature, so that, in denying Jesus Christ a human will, you strip him of an essential part of his humanity, which is demi-Eutychianism; and that in reasoning consequently, pure Eutychianism must be admitted, which consists in denying that there are *two distinct natures* in Jesus Christ. Maximus justified afterward St. Menas of Constantinople, Vigilius, and Honorius. This last, doubtless, was wrong in agreeing for some time to be silent on the article in question; but he had only denied that there were two contrary wills in Jesus Christ, as in us, that is to say, a will of concupiscence which revolts against the spirit. The saint proved this point by the express testimony of abbot John, who, in quality of secretary, had written the letter of Honorius, wherein he makes his declaration on this subject to John IV, successor of Honorius himself: "Sergius having written that some admitted two contrary wills in Jesus Christ, we answered that these wills could not be admitted, that is to say, that there could not be in Jesus Christ a will of the flesh and a will of the spirit, as in us sinners."<sup>1</sup> Maximus confirmed this doctrine in showing that, in the Father, the

Son, and the Holy Ghost, there is but one will, because the three divine persons have but one and the same nature.<sup>1</sup>

The issue of this conference was, that Pyrrhus declared he had no more difficulties about any article, and showed a great desire to present in writing his retraction to the pope. He kept his word; and, repairing to Rome, he put into pope Theodore's hands, in the presence of the clergy and the people, a paper wherein he condemned all he had done or taught against the faith.<sup>2</sup> After so solemn a retraction, Theodore ordered that a chair should be placed for him at the side of the altar, and charged himself with the expense of his maintenance. But Pyrrhus soon renounced the orthodox sentiments he had published. On his coming to Ravenna, he relapsed into his errors, at the instigation of the exarch, who flattered him with the hope of recovering the see of Constantinople. One Paul, also a Monothelite, then occupied that see. He persuaded the emperor Constantius to substitute for the Ecthesis, published by his grandfather Heraclius, a new edict, which favored neither party, and imposed silence in the point controverted. This edict appeared in 648, under the name of the *Typus*, or the *Formulary*. Pope Theodore, informed of the apostasy of Pyrrhus, in a council held in the church of St. Peter, pronounced against him a sentence of excommunication and deposition; as also against Paul, whom he had in vain endeavored to reconcile to the church by his letters and by his legates. He also condemned the *Typus* of Constantius. But, before he saw the conclusion of this business, he was taken off by death the 20th of April, 649. St. Martin succeeded him. St. Maximus paid this pope a visit at Rome, and assisted at the council of Lateran, which was held in the month of October of the same year, 649. Paul dying in 655, Pyrrhus was reinstated in the see of Constantinople; but he did not survive his reestablishment more than four months and twenty-three days when he was succeeded by Peter, a priest of the same church, also a Monothelite.

The holy pope Martin dying in 655, St. Maximus was arrested at Rome, by the emperor's order, and brought to Constantinople, with Anastasius, his disciple, and another Anastasius, who had been chancellor of the Roman church. On the evening of the day of their arrival, two officers and ten life-guards were sent to remove them out of the vessel, and conduct them to different prisons under a strict guard. Some days after, they were led to the palace, and into a hall where the senate was assembled, surrounded by a great multitude of people. St. Maximus

<sup>1</sup> See Act. Disput. cum Pyrrho, inter op. S. Maximi; et Conc. t. 5, p. 1784.

<sup>2</sup> Anastas. in Theodor.; Theoph. ad ann. 20 Heracl. p. 274.

<sup>1</sup> See Nat. Alex. Hist. Eccles. Diss. de Honor.; Graveson, *ibid.*; Tournely, de Incarn. &c.

being placed in the midst of the assembly, the treasurer loaded him with reproaches, and asked him, in a very angry tone, if he was a Christian. Yes, answered Maximus, *by the grace of our Lord Jesus Christ*. The treasurer then accused him of treason, alleging he had persuaded Peter, governor of Numidia, not to send troops to Egypt to expel the Saracens, which gave these barbarians the opportunity of making themselves masters, not only of that country, but likewise of Pentapolis, Tripoli, and the proconsular Africa. It was not hard for Maximus to justify himself. But at the same time he owned that, being at Rome, he had said to an officer, that the emperor's power was not sacerdotal; that the union proposed by the Typus could not be received; that the silence prescribed was a real suppression of the faith, which could never be permitted; that, with such principles, Jews and Christians might be united, these silent on baptism, those on circumcision; that this union would find room with the Arians also, by the suppression of the consubstantiality of the Word. The treasurer, not knowing what to answer to this discourse, only said that a man such as Maximus ought not to be suffered in the empire. Others added reproaches still more injurious. Anastasius, the saint's disciple, was afterward examined; but as he could not raise his voice high enough to be heard by all, the guards buffeted him so cruelly, that they left him for half dead. The two confessors were then brought back to prison. The same evening the patrician Troilus, accompanied with two officers of the palace, came to see Maximus, with a design to persuade him to communicate with the church of Constantinople. The saint desired that they would previously condemn the heresy of the Monothelites, who had been excommunicated by the council of Lateran, and reproached them with having changed their own doctrine. As they accused him of condemning them all, he answered: "God forbid I should condemn any one; but I would rather die than err against faith in the smallest article." The officers, pressing him to receive the Typus for the sake of peace, and confessing at the same time that they acknowledged two wills in Jesus Christ, he prostrated himself on the earth, with tears in his eyes, and said: "It is not my intention to displease the emperor, but I cannot consent to offend God." As they accused him of turning others by his example from communicating with the church of Constantinople, and of staining the reputation of the emperor, by condemning the Typus, he justified himself, declaring that he was far from taxing the prince with heresy, since the Typus was not his work; which he, moreover, did not sign until he had been imposed on by the enemies of the church; he added, that he ardently wished to see him disavow it, as Heraclius had disavowed the Ecthesis. Maxi-

mus and his disciple underwent a second interrogatory in the council-chamber at the palace before the senate, at which were present Peter, patriarch of Constantinople, and Macarius, patriarch of Antioch, both Monothelites. Here they again declared that they would adhere inviolably to the faith of their fathers, and to the definition of the council of Lateran. After several debates, they were remitted to prison. At the feast of Pentecost, a messenger from the patriarch of Constantinople endeavored to prevail on Maximus to submit. As he was threatened with excommunication and a cruel death, he answered that all he desired was that the will of God be done in his regard. The day after this conference he was banished into Thrace, with the two Anastasiuses. Maximus was sent to the castle of Bizye, Anastasius the chancellor to Selymbria, and the other Anastasius to Perbere, which was at the extremity of the province, and of the empire. They were brought to these places, without provision for their subsistence, and with no other covering than a few rags. A little time after, commissaries arrived to examine the saint anew in the place of his exile. They were sent by the emperor and the patriarch. There were, among others, with them a bishop named Theodosius. Maximus proved before them that there must necessarily be two wills in Jesus Christ, and that it is never lawful to suppress the doctrine of faith. His arguments were so convincing that Theodosius agreed the Typus to have a dangerous tendency; and the commissaries even went so far as to sign an act of reconciliation with Maximus. Theodosius, moreover, promised to go to Rome, and make his peace with the church. Then all rose up weeping with joy; and, after praying some time on their knees, they kissed the book of the gospels, the cross, the image of Jesus Christ, and that of the Blessed Virgin, and laid their hands on them in confirmation of their agreement. Theodosius, at taking leave, made the saint a present of some money and clothes.

After all, this reconciliation came to nothing. In the year 656, the emperor sent the consul Paul to Bizye, with orders to bring Maximus back to the monastery of St. Theodorus de Rege, near Constantinople. There was no regard paid to the age or rank which the saint once held at court; he was treated on the road with the last barbarity. He arrived at Rege the 13th of September. The patricians Epiphanius and Troilus, as well as the bishop Theodosius, went to visit him there, attended with a numerous train. They insisted much on the promise he had made of submitting to the emperor's request. Maximus answered that he was ready to obey the prince in all things that regarded temporal matters. Upon which, loud clamors were raised against him, and, after some debate, the patrician Epiphanius addressed him thus: "Hear the envoy of the

emperor. All the West, and all those who have been seduced in the East, have their eyes fixed on you. Are you willing to communicate with us, and receive the Typus? We come in person to salute you; we present you our hand, we will wait on you to the cathedral, and, along with you, there receive the body and blood of Jesus Christ, in that solemn manner acknowledging you our father. We are persuaded that all those who have separated from our communion will no sooner see you communicating with the church of Constantinople than they will follow your example." "My lord," said Maximus, directing his discourse to the bishop Theodosius, "we must all appear before the judgment-seat of God. You know the solemn agreement that hath been made between us, ratified on the gospels, on the cross, on the image of Jesus Christ, and that of his holy Mother." "What would you have me do?" answered Theodosius, bowing his head, and in the tone of a flatterer willing to pay his court, "what would you have me do, seeing the emperor is of another opinion?" "Why, then," replied Maximus, "did you put your hand on the gospels? For my part, I declare that nothing shall induce me to comply with your demand. What reproaches would I not suffer from my conscience, what answer could I make to God, if I renounced the faith for human respects?" At these words they all rose up in transports of rage; they fell upon the saint, they buffeted him, they tore his beard, they covered him with spittle and filth from head to foot; so that it was necessary to wash his clothes to remove the infectious stench, which hindered a near approach to him. "It is wrong," said Theodosius, "to treat him in this unworthy sort; it were enough to report his answer to the emperor." They then gave over their barbarous treatment, and confined themselves to abusive, insolent language. Then Troilus said to the holy abbot: "We only ask you to sign the Typus; believe what you will in your heart." "It is not to the heart alone," replied Maximus, "that God hath confined our duty; we are also obliged to confess Jesus Christ before men." "With my advice," said Epiphanius, "you would be tied to a stake in the midst of the city, to be bruised and spit upon by the populace." "If the barbarians left us time to breathe," said some others, "we would treat you as you deserve, the pope himself, and all your followers." They all then withdrew, saying: "This man is possessed with the devil; but let us first dine before we make a report of his insolence and obstinacy to the emperor." The morning after, St. Maximus was sent under a guard of soldiers to Selymbria, and from thence brought to the camp. As it was reported that he denied the Blessed Virgin to be the Mother of God, he pronounced anathema against the supporters of such

a heresy. He gave instructions in the camp, which were heard with much respect; and all besought God to grant him the necessary courage to finish happily his course. His guard, seeing how much he was honored, removed him two miles distant; then suffering him to rest a while, they obliged him to mount his horse, and conducted him to Perbere, where they shut him up in a prison. Some time after, Maximus and the two Anastasiuses were brought back again to Constantinople. They were made to appear before a synod of Monothelites, who anathematized them, with the pope Martin, Sophronius, and all those that adhered to them. The sentence pronounced against them ran thus: "Having been canonically condemned, you would justly undergo the severity of the law for your impieties. But although there be no punishments proportioned to your crimes, we choose not to treat you according to the rigor of the law; we touch not your life, abandoning you to the justice of the sovereign Judge. We order the præfect here present, to conduct you to the prætorium, where, after having been whipped, your tongue, the instrument of your blasphemies, shall be torn out, and your right hand, with which you have written these blasphemies, cut off. We will that you be afterward exposed in the twelve wards of the city; then, that you be banished, and imprisoned the remainder of your days, to expiate by tears your sins." Maximus and the two Anastasiusus having suffered at Constantinople the punishment signified by this sentence, were banished among the Lazi, in the European Sarmatia, toward the Palus Mæotis.

They arrived at the place of their banishment the 8th of June, 662. They were separated from one another. The monk Anastasius was conducted to Sumas; the torments he had endured, joined to the fatigue of the journey, weakened him so much, that he died the 24th of July of the same year. The other Anastasius did not long survive him. Maximus, not being able to ride, or bear the ordinary carriages, was conducted in a litter to a castle called Schemari, near the country of the Alani. He foretold the day of his death, which happened about the end of the same year 662, or at the beginning of the year following. He was fourscore years old. The Greeks celebrate two feasts in his honor, one on the 21st of January, and the other the 13th of August. It is this last which Baronius and Baillet assign for the day of his death. But Falconius thinks he died the 21st of January, because, according to the Synaxary of the Greeks, the translation of his relics to Constantinople, from the monastery of St. Arsenius, was made on the 13th of August.\* See the Acts

\* We have many works of St. Maximus, which the learned F. Combefis caused to be printed at



of St. Maximus, the authentic relations of his interrogatories and sufferings, and other ancient pieces concerning his life, ap. Combes (t. 1 Oper. S. Maximi).

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DECEMBER XXXI.

ST. SYLVESTER, POPE, C.

See the Pontifical published by Anastasius, Ruhn, &c. amongst the moderns, Tillemont, t. 7, p. 267; Orsi, t. 4 and 5.

A. D. 335.

ST. SYLVESTER, whom God appointed to govern his holy church in the first years of her temporal prosperity and triumph over her persecuting enemies, was a native of Rome, and son to Rufinus and Justa. According to the general rule with those who are saints from their cradle, he received early and in his infancy the strongest sentiments of Christian piety from the example, instructions and care of a virtuous mother, who, for his education in the sound maxims and practice of religion and in sacred literature, put him young into the hands of Charitius or Carinus, a priest of an unexceptionable character and great abilities. Being formed under an excellent master, he entered among the clergy of Rome, and was ordained priest by pope Marcellinus, before the peace of the church was disturbed by Dioclesian, and his associate in the empire. His behavior in those turbulent and dangerous times recommended him to the public esteem, and he saw the triumph of the cross by the victory which Constantine gained over Maxentius within sight of the city of Rome on the 28th of October, 312. Pope Melchiodorus dying in January, 314, St. Sylvester was exalted to the pontificate, and the same year commissioned four legates, two priests and two deacons, to represent him at the great council of the Western church, held at Arles in August, in which the schism of the Donatists, which had then subsisted

Paris in 1675, two vols. in folio. They consist of mystic or allegorical commentaries on divers books of the scripture; of commentaries on the works attributed to St. Denis the Areopagite; of polemic treatises against the Monothelites; an excellent ascetic discourse; spiritual maxims, principally on charity, and some letters. Photius (cod. 192) wished that St. Maximus's style were less harsh, and that he were more delicate in the choice of his expressions. These defects might proceed from transcribers, especially in his dispute with Pyrrhus; we may attribute them in some of his works to the persecutions, which at once overwhelmed his mind and body. There are many works of St. Maximus which have never been printed. See Montfaucon (Bibl. Coislin. à pag. 307 ad pag. 311; item pag. 412)

seven years, and the heresy of the Quarto-decimans were condemned, and many important points of discipline regulated in twenty-two canons. These decisions were sent by the council before it broke up, with an honorable letter to pope Sylvester, and were confirmed by him and published to the whole church.¹ The general council of Nice was assembled against Arianism in 325. Socrates,² Sozomen,³ and Theodoret,⁴ say that pope Sylvester was not able to come to it in person on account of his great age, but that he sent his legates. Gelasius of Cyzicus⁵ mentions that in it "Osias held the place of the bishop of Rome, together with the Roman priests Vito and Vincentius." These three are named the first in subscriptions of the bishops in the editions of the Acts of that council,⁵ and in Socrates, who expressly places them before Alexander, patriarch of Alexandria, and Eustathius, patriarch of Antioch.* St. Sylvester greatly advanced religion by a punctual discharge of all the duties of his exalted station during the space of twenty-four years and eleven months, and died on the 31st of December, 335. He was buried in the cemetery of Priscilla. St. Gregory the Great pronounced his ninth homily on the gospels on his festival, and in a church which was dedicated to God in his memory by pope Symmachus.⁷ Pope Sergius II translated his body into this church, and deposited it under the high altar. Mention is made of an altar consecrated to God in his honor at Verona about the year 500; and his name occurs in the ancient Martyrology called St. Jerom's, published by Florentinius, and in those of Bede, Ado, Usuard, &c. Pope Gregory IX, in 1227, made his festival general in the Latin church; the Greeks keep it on the 10th of January.

After a prodigious effusion of Christian blood almost all the world over during the space of three hundred years, the persecuting kingdoms at length laid down their arms, and submitted to the faith and worship of a God crucified for us. This ought to be to us a subject of thanksgiving. But do our lives express this faith? Does it triumph in our hearts? It is one of the first precepts that in all our actions we make God our beginning and end, and have only his divine honor and his holy law in view. All our various employments, all our thoughts and designs must be referred to, and terminate in this, as

¹ See epist. Synodi Arel. ad Sylvest. Pap. Conc. t. 1, p. 1425.

² Socr. l. 1, c. 5.

³ Sozom. l. 1, c. 6.

⁴ Theodoret, l. 1, c. 7.

⁵ Gelas. Cyz. Hist. Conc. Nicæn. l. 2, c. 5, t. 2, Conc.

⁶ Conc. t. 2, p. 50.

⁷ Conc. t. 1, p. 1368.

* The history of Constantine's donation of Rome is refuted by Pagi (Critic. in Annal. Baron.) Papebroke (Act. Sanct.), Nat. Alexander (Hist. Eccl.), (Noris t. 4 Oper.), Mamachi (Orig. Christ. t. 2, p. 232), &c.

all the lines drawn from the circumference of a circle meet in the centre. We ought therefore so to live that the days, hours, and moments of the year may form a crown made up of good works, which we may offer to God. Our forgetfulness of him who is our last end, in almost all that we do, calls for a sacrifice of compunction in the close of the year; but this cannot be perfect or acceptable to God, unless we sincerely devote our whole hearts and lives to his holy love for the time to come. Let us therefore examine into the sources of former omissions, failures, and transgressions, and take effectual measures for our amendment, and for the perfect regulation of all our affections and actions for the future, or that part of our life which may remain.

ST. COLUMBA, V. M.

THE new Paris Breviary fixes her death either in 258 or in 273. The latter date reduces it to the journey which Aurelian took into Gaul in that year, when he gained a great victory at Chalons. She suffered at Sens. Her relics were kept in the Benedictine abbey till they were dispersed by the Huguenots, together with those of many other saints kept there, as Baillet observes. St. Owen, in his life of St. Eligius, mentions a chapel which bore her name at Paris.

ST. MELANIA THE YOUNGER.

MELANIA the Elder was of a most noble Spanish family, though descended of a Roman pedigree, and a relation of St. Paulinus of Nola, second to no one in Aquitain and Spain in riches or nobility. Being married young, she was left a widow at twenty-three years of age. Upon the death of her husband, she said to God: "Now, O Lord, I shall be at liberty to devote myself without distraction to thy service." Having put her son Publicola into the hands of good tutors, she embarked with Rufinus for Egypt in 371, and, after spending six months in visiting the monks of those parts, went into Palestine, but so much disguised that the governor of Jerusalem cast her into jail for visiting certain prisoners, till she made herself known to him, and then he treated her with the greatest respect. After some time she built a monastery at Jerusalem, wore a coarse habit, and had no other bed than a rough cloth spread on the floor, without any other cover than a sackcloth. Thus she lived in Palestine twenty-seven years, making prayer and the meditation of the holy scriptures her principal employment. Her son Publicola grew up, and, becoming most accomplished in the necessary qualifications of mind and body, was married to Albina, by whom he had two children, a son and a daughter, this

latter being our saint. She was married at thirteen years of age to Pinian, the son of Severus, who had been prefect of Rome. Her children both died young, and by her moving discourses and entreaties she gained his consent that they should bind themselves by mutual vows to serve God in perpetual chastity. The elder Melania, at this news, left the East, and returned to Rome, after having been thirty-seven years absent. She was met at Naples by a train of the most illustrious personages of the nobility of Rome, who attended her from thence glittering in rich attire, and sumptuous equipages. The humble Melania travelled at their head, meanly mounted on horseback, and clothed with coarse and threadbare garments. During her stay in Rome, it was her first care to caution Pinian and her granddaughter against the heresies of that age. She staid in the West four years, during which interval she took a journey into Africa. There she received news of the death of her son Publicola. At her return to Rome, she advised Pinian and our saint to give what they possessed to the poor, and to choose some remote retirement. This council they readily embraced, and were imitated by Albina. Avita, a niece of Melania, after converting her husband from the errors of idolatry, induced him to join her in a vow of perpetual continency. Their son Asterius and their daughter Eunomia followed the same example. All these fervent and illustrious persons went together to pay a visit to St. Paulinus at Nola. So many wonderful conversions astonished not only Rome, but all Christendom. The elder Melania had no sooner completed this great work, but she hastened back to her dear solitude. The tumult of Rome made that great city seem to her a place of exile, and a true prison; nor was she able to bear the noise of the world, and the distraction of visits. Rufinus accompanied her as far as Sicily, where he died. Melania arrived at Jerusalem, distributed the residue of her money among the poor, and shut herself up in a monastery, but exchanged this mortal life for a better, forty days after, in the year 410, being about sixty-eight years old. Melania the Elder seemed some time too warmly engaged with Rufinus in the defence of Origen. The commendations which St. Austin, St. Paulinus, and others bestow on her, bear evidence to her orthodoxy and her edifying virtue, though her name has never been placed among the saints, unless she be meant on the 8th of June in the manuscript calendar mentioned by Chiffletius, as Papebroke and Joseph Assemani¹ take notice.

Albina, Melania the Younger, and Pinian first made over their estates in Spain and Gaul, reserving those which they possessed in Italy, Sicily, and Africa. They made free eight thousand of their slaves, and those who

¹ See Jos. Assem. in Calend. p. 522.

would not accept of their freedom, they gave to the brother of Melania. Their most precious furniture they bestowed on churches and altars. Their first retreat was in retired country places in Campania and Sicily, and their time they spent in prayer, reading, and visiting the poor and the sick, in order to comfort and relieve them. For this end they also sold their estates in Italy, and passed into Africa, where they made some stay, first at Carthage, and afterward at Tagasté, under the direction of St. Alypius, who was at that time bishop of this city. In a journey they made to Hippo, to see St. Austin, the people there seized Pinian, demanding that St. Austin would ordain him priest. But he escaped out of their hands, by promising that if he ever took holy orders, it should be to serve their church. The poverty and austerity in which they lived seven years at Tagasté, appeared extreme. Melania by degrees arrived at such a habit of long fasting, as often to eat only once a week, and to take nothing but bread and water, except that on solemn occasions to her bread she added a little oil. Their occupation was to read and copy good books; Pinian also tilled his garden. In 417 they left Africa and went to Jerusalem, where they continued the same manner of life. St. Melania buried her mother Albina in 433, and her husband Pinian two years after. She survived him four years, shutting herself up in a monastery of nuns, which she built and governed. Her cell was her paradise; yet she left it to go to Constantinople, to convert her uncle Volusian, who was an idolater, and she had the comfort to see him baptized, and die full of hope and holy joy. After she had closed his eyes, she made

haste back to Jerusalem. She went to Bethlehem to pass Christmas-day at the holy crib, and came back the day following; and found herself seized with her last sickness, which she discovered to those about her. A great number of holy monks and others visited her, whom she exhorted, and, when she saw them weep, tenderly comforted. She departed to our Lord in the year 439, the fifty-seventh of her age, on a Sunday, which was the 31st of December, on which day her name stands in the Roman Martyrology. See Palladius, in Lausiac, and several letters of St. Paulinus, St. Jerom, St. Austin, &c. Her Greek Acts extant in Metaphrastes are translated in Lipomannus, t. 5. Other Greek Acts of the same age mentioned and commended by Allatius. See Fabricius, *Bibl. Gr.* t. 6, p. 548, and Fontanini, *Hist. Eccl. Aquil.* l. 4.

Men often say, we are not obliged to do so much for salvation. But the example of the saints ought to convince us that we are bound at least by extraordinary watchfulness and fervor to surpass the multitude, and not go with the world. In the general torrent of example every one flatters himself, and relies upon the crowd which goes the same way. Men follow one another to run upon destruction; they are seduced, and they seduce. We perhaps rely sometimes on the example of those who follow ours. Does not Christ assure us that the way to life is narrow, and trod by few? If we are content to follow the crowd, we condemn ourselves by taking the broad way. The saints by fearing to fall into it seemed to set no bounds to their fervor.

THE END.

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A TABLE

OF THE

NAMES AND TITLES OF THE FATHERS, MARTYRS, &c. &c. &c.,

CONTAINED IN

THE REVEREND ALBAN BUTLER'S LIVES OF THE SAINTS.

ARRANGED IN THE ORDER OF CHRONOLOGY.

FEASTS OF OUR SAVIOUR, OF THE BLESSED VIRGIN, &c.

Jan.	1.	The Circumcision of our Lord.
	6.	The Epiphany of our Lord.
	18.	St. Peter's Chair at Rome.
	25.	The Conversion of St. Paul.
Feb.	2.	The Purification.
	22.	The Chair of St. Peter at Antioch.
Mar.	25.	The Annunciation of the Blessed Virgin Mary.
May	8.	The Apparition of St. Michael the Archangel.
July	2.	The Visitation of the Blessed Virgin.
	26.	St. Anne, Mother of the Blessed Virgin.
Aug.	1.	St. Peter's Chains.
	1.	The Seven Machabees and Mother, MM.
	5.	The Dedication of St. Mary, and Nives.
	6.	The Transfiguration of our Lord.
	15.	The Assumption of the Blessed Virgin.
	29.	The Decollation of St. John Baptist.
Sept.	8.	The Nativity of the Blessed Virgin.
	8.	The Festival of the holy Name of the Virgin Mary.
	29.	The Dedication of St. Michael.
Oct.	1.	The Festival of the Rosary.
	2.	The Feast of the Holy Angel-Guardians.
Nov.	1.	All Saints.
	2.	All Souls.
	9.	The Dedication of St. John Lateran.
	12.	The Dedication of the Churches of SS. Peter and Paul at Rome.
	18.	The Presentation of the Blessed Virgin Mary.
Dec.	8.	The Conception of the Blessed Virgin Mary.
	25.	The Nativity of Christ.

FIRST CENTURY.

	NAMES OF SAINTS.	TITLES.	NATIVES OF	DIED
Jan.	4. St. Titus	Bishop.	Disciple of St. Paul.	
	24. St. Timothy	. . . . .	B. of Ephesus, M. Lycaonia.	
Feb.	16. St. Onesimus	. . . . .	Disciple of St. Paul Phrygia	95
	24. St. Matthias	. . . . .	Apostle	
Mar.	17. St. Joseph	. . . . .	Of Arimathea.	
	19. St. Joseph	. . . . .	Spouse of B. V.	
Apr.	25. St. Mark	. . . . .	Evangelist.	
	25. St. Anianus	. . . . .	Second B. of Alexandria	86
	26. St. Cleus	. . . . .	Pope and Martyr	89
	28. St. Vitalis	. . . . .	Martyr Italy	62
May	1. St. Philip	. . . . .	Apos le Bethsaida.	
	1. St. James	. . . . .	Apostle Galilee.	
	6. St. John before the	. . . . .	Latian Gate	95
	9. St. Hormas	. . . . .	. . . . . Rome.	
	12. SS. Flavia Domi	. . . . .	tilia, SS. Nereus and Achilles } Rome	95
	19. St. Pudentiana	. . . . .	Virgin Rome.	
	31. St. Petronilla	. . . . .	Virgin.	
June	6. St. Philip	. . . . .	The Deacon Cæsarea in Palestine.	
	8. St. Maximinus	. . . . .	First B. of Aix in Prov.	
	11. St. Barnabas	. . . . .	Apostle Cyprus.	
	19. SS. Gervasius	. . . . .	and Protasius } Martyrs.	
	24. St. John Baptist	. . . . .	Precursor of the Messiah.	
	24. MM. of Rome	. . . . .	under Nero }	64
	29. SS. Peter and Paul	. . . . .	Apostles Bethsaida, Tarsus	65
July	2. St. Processus, &c.	. . . . .	Martyrs Rome.	
	20. St. Jos. Barsabas	. . . . .	Confessor.	
	21. St. Praxedes	. . . . .	Virgin Rome	
	22. St. Mary Magd.	. . . . .	Penitent.	
	23. St. Apollinaris	. . . . .	Bishop Ravenna.	
	25. St. James the Great	. . . . .	Apostle Bethsaida.	
	25. SS. Nazarius	. . . . .	and Celsus. } Martyrs	68
	29. St. Martha	. . . . .	Virgin Bethania.	
Aug.	3. St. Nicodemus.	. . . . .	
	3. St. Gamaliel.	. . . . .	
	24. St. Bartholomew	. . . . .	Apostle Galilee.	
Sept.	15. St. Nicomedes	. . . . .	Martyr Rome	90
	21. St. Matthew	. . . . .	Apostle and Evangelist Galilee.	
	23. St. Linus	. . . . .	Pope and Martyr.	
	23. St. Thecla	. . . . .	Virgin and Martyr Lycaonia.	
Oct.	3. St. Dionysius	. . . . .	Areop. B. of Athens, M.	
	18. St. Luke	. . . . .	Evangelist Antioch.	
	28. St. Simon the	. . . . .	Zealot Galilee.	
	28. St. Jude	. . . . .	Apostle Galilee.	
Nov.	22. St. Philemon, &c.	. . . . .	. . . . . Colossa, Phrygia.	
	30. St. Andrew	. . . . .	Apostle Bethsaida.	
Dec.	21. St. Thomas	. . . . .	Apostle Galilee.	
	25. St. Stephen	. . . . .	The first Martyr.	
	27. St. John	. . . . .	Apostle and Evangelist Galilee	100
	28. The Holy Innocents	. . . . .	Martyrs Bethlehem.	

SECOND CENTURY.

	NAMES OF SAINTS.	TITLES.	NATIVES OF	DIED
Jan.	5. St. Telesphorus	. . . . .	Bishop of Rome, Martyr. Greece.	
	8. St. Apollinaris	. . . . .	Apolog. B. of Hierapolis. Phrygia.	
	11. St. Hyginus	. . . . .	Pope and Martyr	142
	26. St. Polycarp	. . . . .	Bishop of Smyrna, M.	166
Feb.	1. St. Ignatius	. . . . .	Bishop of Antioch, M.	107
	15. St. Faustinus, &c.	. . . . .	Martyrs Brescia	121
	18. St. Simeon	. . . . .	Bishop of Jerusalem, M.	104
Apr.	1. St. Melito	. . . . .	Bishop of Sardes Lydia.	
	6. St. Sixtus I.	. . . . .	Pope and Martyr.	
	7. St. Hegesippus	. . . . .	. . . . .	180
	8. St. Dionysius	. . . . .	of Corinth, B. C.	
	17. St. Anicetus	. . . . .	Pope and Martyr	173
	18. St. Apollonius	. . . . .	Apologist, Martyr Rome	186
	22. St. Soter	. . . . .	Pope and Martyr	177
	22. St. Epipodius, &c.	. . . . .	Martyrs Lyons	177
May	8. St. Alexander	. . . . .	Pope and Martyr Greece.	119
	26. St. Eleutherius	. . . . .	Pope and Martyr	
	26. St. Quadratus	. . . . .	Bishop of Athens, C.	
June	1. St. Justin	. . . . .	Philosopher and Martyr. Samaria	167
	2. St. Pothinus, B. &c.	. . . . .	Martyrs of Lyons	177
	9. St. Vincent	. . . . .	Martyr	
	10. St. Getulius, &c.	. . . . .	Martyrs.	
July	7. St. Pantænus	. . . . .	Father of the Church Sicily.	
	10. The Seven Brothers, and St. Felicitas their Mother,	. . . . .	Martyrs.	
	11. St. Pius I.	. . . . .	Pope and Martyr Aquileia	157
	13. St. Anacleus	. . . . .	Pope and Martyr	107
	17. St. Speratus, &c.	. . . . .	Martyrs.	
	18. St. Symphorosa, and Seven Sons	. . . . .	Martyrs	120
Aug.	1. SS. Faith, Hope, and Charity.	. . . . .	Virgins and Martyrs Rome.	
	22. St. Symphorian	. . . . .	Martyr	178
	28. St. Hermes	. . . . .	Martyr	132
	29. St. Sabina	. . . . .	Martyr Italy	100
Sept.	4. St. Marcellus, &c.	. . . . .	Martyrs Rome.	179
	20. St. Eustachius, &c.	. . . . .	Martyrs	
Oct.	19. St. Ptolemy, &c.	. . . . .	Martyrs	166
	23. St. Mark	. . . . .	Bishop of Jerusalem, C.	156
	26. St. Evaristus	. . . . .	Pope and Martyr	112
	29. St. Narcissus	. . . . .	Bishop of Jerusalem, C.	
Nov.	7. St. Prosdicimus	. . . . .	First Bishop of Padua, C. Greece	103
	23. St. Clement	. . . . .	Pope and Martyr Rome	100
Dec.	3. St. Lucius	. . . . .	King and Confessor England	182
	6. St. Theophilus	. . . . .	Bishop of Antioch, C.	190
	18. St. Rufus, &c.	. . . . .	Martyrs	116

THIRD CENTURY.

Jan.	3. St. Anterus	. . . . .	Pope	235
	8. St. Lucian	. . . . .	Apostle of Beauvais France	290
	12. St. Arcadius	. . . . .	Martyr Mauritania.	
	14. St. Felix	. . . . .	Martyr, Priest, and C. Nola in Campania	250
	19. St. Maris, &c.	. . . . .	Martyrs Persia	270
	20. St. Fabian	. . . . .	Pope and Martyr	250
	20. St. Sebastian	. . . . .	Martyr Narbonne, Gaul	288
	21. St. Fructuosus, &c.	. . . . .	Bishop of Tarragon, MM.	259
	24. St. Babylas	. . . . .	Bishop of Antioch, M.	250
	27. St. Julian	. . . . .	First Bishop of Mons, C.	
Feb.	1. St. Pionius	. . . . .	Martyr Smyrna	250
	5. St. Agatha	. . . . .	Virgin and Martyr Sicily	251
	9. St. Apollonia	. . . . .	Virgin and Martyr	249
	9. St. Nicophorus	. . . . .	Martyr Antioch	269
	12. St. Eulalea	. . . . .	Virgin and Martyr Barcelonæ.	
	13. St. Polyuctus	. . . . .	Martyr	250 or 257
	14. St. Valentine	. . . . .	Priest and Martyr Rome.	
	18. SS. Leo and Pa	. . . . .	regorius. } Martyrs.	
	24. St. Montanus, &c.	. . . . .	Martyrs In Carthage	258
	25. St. Victorinus, &c.	. . . . .	Martyrs Corinth	254
Mar.	3. SS. Marinus and Asterus	. . . . .	Martyrs Cæsarea, Palestine	272
	4. St. Lucius	. . . . .	Pope and Martyr Rome	253
	7. SS. Perpetua and Felicitas	. . . . .	Martyrs Carthage	203
	12. St. Maximilian	. . . . .	Martyr Numidia	296
	18. St. Alexander	. . . . .	B. of Jerusalem, M.	255
	22. St. Paul	. . . . .	Bishop of Narbonne.	
	28. St. Friscus, &c.	. . . . .	Martyrs Palestine	260
	30. St. Regulus	. . . . .	First Bishop of Scullis	
	31. St. Arcadius, &c.	. . . . .	M. B. of Antioch In Asia Minor	250
Apr.	14. St. Tiburtius, &c.	. . . . .	Martyrs	229
	14. St. Carpus, &c.	. . . . .	Bishop of Thyatira, MM.	251
	22. St. Caius	. . . . .	Pope	296
	22. St. Leonides	. . . . .	Martyr	202
	30. St. Maximus	. . . . .	Martyr Asia	251
	30. St. Sophia	. . . . .	Virgin and Martyr Italy.	
	30. SS. James, Marian, &c.	. . . . .	Martyrs Numidia	259

CENTENARY TABLE.

	NAMES OF SAINTS.	TITLES.	NATIVES OF	BORN.	DIED
May 1.	St. Anacleus . . .	Martyr		208	
	1. St. Acius, &c. . .	Martyrs		290	
10.	St. Epimachus . . .	Martyr		250	
14.	St. Pontius	Martyr		258	
15.	St. Peter, &c.	Martyrs		250	
18.	St. Venantius	Martyr	Italy	250	
22.	St. Castus, &c.	Martyrs		250	
24.	St. Donatian, &c. . .	Martyrs		287	
25.	St. Urban	Pope and Martyr . . .		230	
29.	St. Cyril	Martyr			
29.	St. Conon, &c.	Martyrs	Asia	275	
30.	St. Felix I.	Pope and Martyr . . .	Rome	274	
June 3.	St. Cecilius	Confessor		211	
	5. St. Dorotheus	Martyr	Tyre	284	
	9. St. Primus, &c.	Martyrs	Rome	286	
	12. St. Basides, &c. . . .	Martyrs			
	12. St. Ouphrius	Hermit	Egypt.		
	14. St. Rufinus, &c.	Martyrs			
	16. St. Ferreolus, &c. . . .	Martyrs		212	
	18. St. Marcus, &c.	Martyrs	Rome	286	
	28. St. Irenæus	Bi hop of Lyons, M. . .	Lesser Asia	120	202
	28. St. Potamiana, &c. . .	Martyrs			
	30. St. Marjial	Bishop of Limoges . . .			250
July 10.	SS. Rufina and Secunda	Martyrs	Rome		
	21. St. Zoticus	B. of Comana, Capad. M.			204
	24. St. Christina	Virgin and Martyr . . .	Tuscany		
	25. St. Christopher	Martyr	Lycia		
	27. The Seven Sleepers . . .	Martyrs		250	
	28. St. Victor	Pope and Martyr . . .	Africa	201	
	28. St. Plutarch, &c. . . .	Martyrs		202	
	30. SS. Abdon and Sennen	Martyrs	Persia	250	
Aug. 2.	St. Stephen	Pope and Martyr . . .	Rome	257	
	5. St. Memnius	First Bishop Apos. of	Chalons on Marne	290	
	6. St. Sixtus II.	Pope and Martyr . . .		257	
	9. St. Romanus	Martyr	Rome		
	10. St. Laurence	Martyr		258	
	1. St. Tiburtius, &c.	Martyr and Confessor . .		286	
	11. St. Susanna	Virgin and Martyr . . .	Rome		
	13. St. Hippolytus	Martyr		252	
	13. St. Cassian	Martyr	Italy		
	14. St. Eusebius	Priest and Martyr . . .			
	18. St. Mamas	Martyr		275	
	18. St. Agapetas	Martyr	Italy		
	22. St. Hippolytus	Bishop and Martyr . . .			
	23. St. Claudus, &c.	Martyrs		285	
	24. SS. M.M. of Ulica	Martyrs		258	
	26. St. Zephyrius	Pope and Martyr . . .	Rome	319	
	26. St. Genesius	Comedian, Martyr . . .	Phenicia	287	
Sept. 1.	Twelve Brothers	Martyrs	Adrumetum, Africa	258	
	7. St. Regina	Virgin and Martyr . . .		251	
	8. St. Sidronius	Martyr	Rome		
	10. St. Nemesianus, &c. . . .	Martyrs	Numidia		
	16. St. Cornelius	Pope and Martyr . . .		252	
	16. St. Cyprian	Abp. of Carthage, M. . .	Carthage	258	
	17. SS. Socrates and Stephen	Martyrs	Britain		
	22. St. Maurice, &c.	Martyrs		286	
	25. St. Firmin	Bishop of Amiens, M. . .	Navarre	250	
Oct. 1.	St. Piat	Apostle of Tounay, M. . .	Beavevento	256	
	9. St. Dionysius, &c.	Bishop of Paris, Martyrs		272	
	14. Calixtus	Pope and Martyr . . .	Rome	222	
	18. St. Justin	Martyr	Gaul		
	25. St. Chrysanthus, &c. . . .	Martyrs	Alexandria		
	25. SS. Crispin and Crispinian	Martyrs		287	
	26. St. Lucian, &c.	Martyrs		250	
	30. St. Marcellus	The Centurion, Martyr . .		298	
	31. St. Quintin	Martyr	Rome	287	
Nov. 1.	St. Benignus	Priest and Martyr . . .		272	
	1. St. Mary	Martyr	Rome		
	1. St. Austremonius	Confessor			
	2. St. Victorinus	Bishop and Martyr . . .		290	
	3. St. Papoul	Martyr			
	10. St. Trypho, &c.	Martyrs		250	
	13. St. Mitrius	Martyr	Aix in Provence		
	15. St. Eugenius	Martyr		275	
	17. St. Thaumat	Bishop and Confessor . .	Neocesarea, Pontus	270	
	17. St. Dionysius	Abp. of Alexandria, C. . .		265	
	18. St. Alpheus, &c.	Martyrs	Palestine		
	19. St. Porian	Pope and Martyr . . .		235	
	19. St. Barlaam	Martyr	Antioch		
	22. St. Cecily	Virgin and Martyr . . .	Rome	230	
	24. St. Chrisogonus	Martyr	Rome		
	29. St. Saturninus	Bishop of Toulouse, M. . .		277	
	4. St. Barbara	Virgin and Martyr . . .		235	
Dec. 4.	St. Clement of Alexandria, F. of the Ch.		Athens	217	
	9. The Seven Martyrs at Samosata			297	
	11. St. Fuscian, &c.	Martyrs		287	
	12. St. Epimachus, &c.	Martyrs		250	
	18. St. Gailan	First Bishop of Tours, C. .		250	
	19. St. Nemesion	Martyr		253	
	22. St. Ischyriion	Martyr		250	
	23. St. Victoria	Virgin and Martyr . . .	Rome		
	23. Ten Martyrs of Crete			257	
	25. St. Eugenia	Virgin and Martyr . . .		269	
	26. St. Dionysius	Priest and Confessor . .		273	
	31. St. Columba	Virgin and Martyr . . .			

FOURTH CENTURY.

Jan. 2.	St. Macarius	Anchoret	Alexandria	394	
	3. St. P. ter Balsam	Martyr	Palestine	311	
	5. St. Synlectica	Virgin	Alexandria		
	7. St. Lucian	Priest and Martyr . . .	Samosata in Syria	312	
	14. St. Hilary	Bishop of Poitiers . . .	Poitiers in France	365	
	14. St. Barbaseminius, &c.	Martyrs	Persia	346	
	15. St. Paul	First Hermit	L. Thebais, Egypt	229	342
	16. St. Marcellus	Pope and Martyr . . .		340	
	16. St. Macarius the Elder		Upper Egypt	300	390
	17. St. Anthony	Abot. Patron of Monks	Coma, L. Egypt	251	356
	21. St. Agnes	Virgin and Martyr . . .		304	354
	22. St. Vincent	Martyr	Saragossa, Spain		304
	25. SS. Juvenin and Maximin	Martyrs			363

	NAMES OF SAINTS.	TITLES.	NATIVES OF	BORN.	DIED
Feb. 3.	St. Blase	Bishop of Sebaste, M. . .			316
	4. SS. Phileus and Phloromus	Bishop of Thmuis, MM. Thmuis, Egypt			306
	10. St. Soteris	Virgin and Martyr . . .			
	11. St. Saterinius, &c.	Martyrs			304
	12. St. Meletius	Patriarch of Antioch . . .			391
	16. St. Elias, &c.	Martyrs	At Casarea		309
	19. St. Tyranio, &c.	Martyrs	In Phenicia		304-10
	20. St. Sidoh, &c.	Bishop of Seleucia, MM. Persia			342
	21. St. Daniel, &c.	Priest and Martyr . . .	Persia		344
	23. St. Serenus	A Gardener, Martyr . . .	Greece		307
	26. St. Alexander	Patriarch of Alexandria, C. .			326
Mar. 5.	St. Adrian of Palestine	Martyr			309
	7. St. Paul	Anchoret			330
	8. St. Apollonius, &c.	Martyrs			311
	9. St. Pacian	Bishop of Barcelona, C. .			
	10. The Forty Martyrs of Sebaste				320
	14. St. Accepimas, &c.	Martyrs			380
	15. St. Abraham, &c.	Hermit	Mesopotamia		370
	17. Martyrs at Alexandria				392
	18. St. Cyril	Abp. of Jerusalem, C. . .	Jerusalem	315	386
	21. St. Serapion	B. of Thmuis, Egypt			
	21. St. Serapion	The Suidonite	Egypt		338
	22. St. Basil	Priest and Martyr . . .	Ancyra		362
	22. St. Lea	Widow	Rome		384
	22. St. Irenæus	Bishop of Sirmium, M. . .			304
	27. St. John of Egypt	Hermit	Egypt	305	394
	29. St. Jonas, &c.	Martyrs			327
	29. St. Mark	Bishop of Arethusa . . .	Syria		
April 2.	St. Apion	Martyr	Lycia	216	306
	2. St. Theodocia	Virgin and Martyr . . .	Tyre	290	308
	3. St. Azap, &c.	Martyrs	Thessalonica		304
	6. One hundred and twenty M.M. of Hadiabena		Persia		345
	7. St. Athrates	Anchoret	Persia		
	8. St. Adesius	Martyr	Lycia		306
	9. Roman Captives	Martyrs in Persia . . .			362
	10. St. Badenus	Abbot and Martyr . . .	Bethlapeta, Persia		376
	12. St. Sabas, the Goth	Martyr			372
	12. St. Julius	Pope and Confessor . . .	Rome		352
	12. St. Zeno	Bishop of Verona, C. . .	Africa		380
	16. Eighteen Martyrs, and St. Encraus, V. M.		Portugal		304
	17. St. Smeon, &c.	B. of Ctesiphon, MM. . .	Persia		341
	22. St. Azades, &c.	Martyrs	Persia		341
	23. St. George	Martyr			303
	25. St. Phæbadius	Bishop of Agen	Gaul		392
	25. St. Kebius	Bishop	England		
	26. St. Marcellinus	Pope and Martyr . . .			304
	27. St. Anthimus, &c.	Bishop, Martyrs	Nicomedia		303
	28. St. Didymus, &c.	Martyrs			304
	28. St. Polin, &c.	Martyrs	Pannonia		304
May 2.	St. Athanasius, P. of Alex. D. of the Church		Alexandria	296	373
	3. The Invention of the Holy Cross				326
	4. St. Monica	Widow			332
	8. St. Victor	Martyr			303
	9. S. Greg. Nazianzen	D. of the Church, B. C. . .	Cappadocia		359
	10. St. Gordian	Martyr			369
	12. St. Paucras	Martyr			304
	13. St. Servatius	Bishop of Tongres . . .			384
	14. St. Boniface	Martyr			307
	14. St. Pachomius	Abbot	Egypt	292	348
	18. St. Theodotus, &c.	Martyrs	Galatia		303
	18. St. Poamon	M. B. of Heraclea . . .			341
	22. St. Basiliscus	Priest of Comana, C. M. . .			312
	25. S. Maximus, &c.	Martyrs			
	27. St. Julius	Martyr			302
	29. St. Maximinus	Bishop of Triers, C. . .	France		349
	29. St. Sistrus, &c.	Martyrs			397
	31. St. Cantius, &c.	Martyrs			304
June 1.	St. Panphilus	Priest and Martyr . . .	Berytus		309
	2. St. Marcellinus, &c.	Martyrs	Rome		304
	2. St. Erasmus	Bishop and Martyr . . .			303
	4. St. Quirinus	Bishop and Martyr . . .			304
	4. St. Optatus	Bishop of Milevum, C. . .	Africa		384
	5. St. Illidius	Bishop and Confessor . .			385
	7. St. Paul	Bishop of Constance, M. .	Thessalonica		350
	9. St. Pelagia	Virgin and Martyr . . .			311
	14. St. Basil	Abp. of Casarea, C. . .	Cappadocia	329	379
	15. St. Vitus or Guy, &c.	Martyrs	Sicily		
	16. St. Cyr, &c.	Martyrs			304
	17. St. Nicander, &c.	Martyrs			

CENTENARY TABLE.

	NAMES OF SAINTS.	TITLES.	NATIVES OF	BORN.	DIED
Aug. 19.	St. Timothy, &c.	Martyrs			304
21.	St. Bonosa, &c.	Martyrs			311
22.	St. Timothy	Martyr			311
23.	St. Theonas	Abp. of Alexandria, C.			309
26.	St. Genesius	Comedian, Martyr			303
26.	St. Genesius	of Arles, Martyr			300
30.	SS. Felix and Adaucus	Martyrs	Rome		303
Sept. 2.	St. Justus	Abp. of Lyons, Confessor			340
3.	St. Mansuet	First Bishop of Toul			375
6.	St. Pamba of Nitria	Abbot			385
7.	St. Euvruius	Bishop of Orleans, C.			310
8.	St. Adrian	Martyr			303
8.	St. Eusebius, &c.	Martyrs	Gaza.		303
9.	St. Gorgonius, &c.	Martyrs			304
11.	St. Protus, &c.	Martyrs			304
11.	St. Paphnutius	Bishop and Confessor	Egypt.		304
15.	St. Nicetas	Martyr.			307
16.	St. Euphemia	Virgin and Martyr			307
16.	St. Lucca, &c.	Martyr	Rome.		307
18.	St. Methodius	Bishop of Tyre, Martyr			312
18.	St. Ferreol	Martyr			304
19.	St. Januarius, &c.	B. of Benevento, M.M.	Na.les		305
19.	St. Pelus, &c.	Martyrs	Palesine.		305
26.	St. Cyprin, &c.	Martyrs			304
26.	St. Eusebius	Pope and Confessor			310
27.	St. Cosman and Dunian	Martyrs	Arabia		303
30.	St. Gregory	Bishop	Armenia.		304
Oct. 4.	St. Marcus, &c.	Martyrs			304
4.	St. Mar yris of Trier.				304
4.	St. Ammon	Hermit	Egypt		308
6.	St. Faith	Virgin and Martyr	Agen.		308
7.	St. Mark	Pope and Confessor	Rome.		336
7.	St. Justina	of Padua, V. M.			304
7.	St. Sergius and Bacchus	Martyrs	Syria.		348
8.	St. Thas	the Penitent	Egypt		301
9.	St. Dominus	Martyr			301
11.	St. Tarachus, &c.	Martyrs			304
13.	St. Faustus, &c.	Martyrs			304
14.	St. Donatian	Bishop of Rheims			389
18.	St. Julian Sabas	Hermit.			362
20.	St. Artemius	Martyr			362
20.	St. Zenobius	Confessor	Florence.		342
20.	St. Barsabias, &c.	Abbot and Martyr.			371
21.	St. Hilariion	Abbot	Tabatha		304
22.	St. Philip, &c.	B. of Heraclea, M.M.			362
22.	St. Mello	Bishop of Rouen, C.			303
23.	St. Theodoret	Priest and Martyr.			303
21.	St. Felix	Bishop and Martyr			300
27.	St. Frumentius	B. C. Apos. of Æthiopia.			377
Nov. 1.	St. Casarius	Martyr			399
2.	St. Marcian	Anchoret, Confessor	Cyprus, Syria		399
3.	St. Flour	Bishop and Confessor			304
4.	St. Vitalis, &c.	Martyrs			301
8.	The four crowned Brothers	Martyrs			306
9.	St. Theodoros	Martyr			388
9.	St. Mathurin	Priest and Confessor			341
10.	St. Miles, &c.	Bishop of Susa, Martyrs			397
11.	St. Martin	B. of Tours, Confessor			304
11.	St. Meumas	Martyr			394
23.	St. Amphiloehius	Bishop of Iconium, &c.	Alexandria.		311
25.	St. Catherine	Virgin and Martyr			343
26.	St. Peter	B. of Alexandria, C. M.			339
30.	St. Nurses, &c.	Bishop, Martyrs			363
30.	St. Sapor, &c.	Martyrs			304
Dec. 2.	St. Bibiana	Virgin and Martyr			342
4.	St. Marcellinus	Bishop and Confessor	Syria.		397
5.	St. Crispina	Martyr			304
6.	St. Nicholas	Archbishop of Myra, C.	Lycia		342
7.	St. Ambrose	B. C. D. of the Church			340
9.	St. Leocadia	Virgin and Martyr	Spain		304
10.	St. Melchisedes	Priest			314
10.	St. Eulalia	Virgin and Martyr	Spain.		384
11.	St. Damasus	Pope and Confessor	Rome		304
13.	St. Lucy	Virgin and Martyr	Syriacusa		313
14.	St. Spiridon	Bishop and Confessor	Cyprus		371
15.	St. Eusebius	Bishop of Vereelli	Sardinia		322
20.	St. Philogonius	Bishop of Antioch, C.			304
24.	St. Gregory	of Spoleto, Martyr			301
25.	St. Anastasia	Martyr			367
25.	St. Theodoros	Abbot of Tabenna, C.	Upper Thebais		304
30.	St. Sabinus, &c.	B. of Assisium, Martyrs			304
30.	St. Anyasia	Martyr			304
31.	St. Sylvester	Pope and Confessor			335

FIFTH CENTURY.

Jan. 1.	St. Almachus	Martyr			404
5.	St. Simplicius	Confessor	Celicia		459
8.	St. Severinus	Ab. and Ap. of Noricum			482
8.	St. Nathalan	Bishop of Aberdeen, C.	Scotland		452
10.	St. Paula	Widow	Rome		347
15.	St. John Calybite	Recluse	Constantinople		450
15.	St. Isidore	Priest, Hospital of Alex.			403
16.	St. Honoratus	Archbishop of Arles	Gaul		429
20.	St. Euthynnus	Abbot	Melitime, Armenia		473
21.	St. Epiphanius	Bishop of Pavia.			480
24.	St. Cadocus	Abbot of Llaucarvan	Wales		407
27.	St. John Chrysostom	Abp. of Constant. D. of the Church			444
28.	St. Cyril	Patriarch of Alexandria.			423
29.	St. Sulpitius Severus	Pope			410
31.	St. Marcella	Widow	Rome		410
Feb. 4.	St. Isidore		Pelusum.		350
13.	St. Martinianus	Hermit	Cæsarea		433
14.	St. Miro	Abbot			422
14.	St. Abraames	Bishop of Carres	Bithynia		470
17.	St. Auxentius	Hermit			449
17.	St. Flavian	Abp. of Constantinople			401
21.	St. Flavian	Patriarch of Antioch, C.	Antioch		420
26.	St. Porphyrius	Bishop of Gaza, C.	Thessalonica		460
28.	St. Romanus, &c.	Abbot, &c.			483
Mar. 2.	St. Simplicius	Pope and Confessor			400
9.	St. Gregory	of Nyssa, B. C.			410
13.	St. Euphrasia	Virgin			410
17.	St. Patrick	B. C. Apostle of Ireland.	Kill-patrick		464

	NAMES OF SAINTS.	TITLES.	NATIVES OF	BORN.	DIED
Mar. 22.	St. Deogratias	Bishop of Carthage, C.			457
23.	St. Victorian, &c.	Martyrs			484
27.	St. John	Hermit	Egypt		305
28.	St. Sixtus III.	Pope			440
29.	Armogastes, &c.	Martyrs	Africa		457
April 6.	St. Celestine	Pope	Rome		432
8.	St. Perpetuus	Bishop and Confessor			491
9.	St. Mary	of Egypt, Penitent	Egypt		421
11.	St. Leo the Great	Pope	Rome		461
16.	St. Turibius	Bishop of Astorga			460
20.	St. Serf or Seruanus	First bishop and Apostle of Orkneys.			498
25.	St. Mucill	Bi-hop and Confessor	Ireland		401
27.	St. Anastasius	Pope and Confessor	Rome		499
May 1.	St. Breuc	Bishop and Confessor	England		418
1.	St. Amator	Bishop of Auxerre, C.			449
5.	St. Hilary	Abp. of Arles, C.	France		477
11.	St. Manuertus	Abp. of Venne, C.			310
12.	St. Epiphanius	Abp. of Salamina, C.	Palestine.		403
17.	St. Possidius	Bishop of Calama, C.	Africa		430
18.	St. Amand	Bishop of Budeaux.			411
23.	St. Julia	Virgin and Martyr	Carthage.		450
23.	St. Desiderius	Bishop of Langres, M.			411
24.	St. Vincent	of Lerins, Confessor	Gaul		450
28.	St. Caranus	Martyr	Gaul.		430
June 1.	St. Capreis	Abbot			467
4.	St. Breaca	Virgin	Ireland.		467
4.	St. Nennoea	Virgin	England		467
12.	St. Iernan	Bishop of the Picts.			431
13.	St. Danhuada	Virgin	Ireland.		431
20.	St. Bin	Bishop of Terouanne.			403
22.	St. Paulinus	Bishop of Nola, C.	France		463
25.	St. Prosper	of Aquitain, Confessor			465
25.	St. Maximus	Bishop of Turin, C.			400
25.	St. Agoard, &c.	Martyrs			400
26.	St. Vigilius	Bishop of Trent, Martyr			429
July 4.	St. Sisoës	Anchoret	Egypt		430
4.	St. Bolcan	Abbot	Ireland.		430
6.	St. Palladius	B. C. Apost. of Scotland	Rome		498
14.	St. Idus	Bishop	Ireland.		498
17.	St. Aexius	Confessor	Rome.		419
17.	St. Marcellina	Virgin.			419
19.	St. Symmachus	Pope	Rome		423
19.	St. Arsenius	Anchoret	Rome		478
20.	St. Aurelius	Abp. of Carthage, C.			380
24.	St. Lupus	Bishop of Troyes, C.	Toul		448
24.	St. Declam	Bishop	Ireland.		417
26.	St. Germanus	Bishop of Auxerre, C.			415
26.	St. Innocent I.	Pope and Confessor	Albano		446
Aug. 3.	The Invention of St. Stephen				415
10.	St. Blaas	Bi-hop	Ireland		446
12.	St. Muredach	First Bishop of Killala	Ire and		410
15.	St. Alpius	Bishop and Confessor	Africa		429
17.	St. Liberatus, &c.	Martyrs			483
17.	St. Apollinaris	Bishop of Clermont, C.	Lyons		431
24.	St. Irehard	Bi-hop and Confessor	British.		451
27.	St. Pænen	Abbot			430
27.	St. Augustine	B. C. D. of the Church	Africa		410
28.	St. Julian	Martyr	Dauphine.		410
3.	St. Pammachius	Confessor	Rome		400
Sept. 1.	St. Firminus	Second B. of Amiens, C.	Gaul		497
6.	St. Macculindus	Bishop of Lusk	Ireland		399
10.	St. Pulcheria	Virgin and Empress			480
11.	St. Patten	Abp. of Lyons, C.			486
13.	St. Maurilus	Bishop of Angers, C.	Milan.		432
15.	St. John the Dwarf	Anchoret	Egypt.		461
15.	St. Anor or Evre	Bishop and Confessor	Champagne.		423
16.	St. Ninian	Bishop and Confessor	England		419
19.	St. Eusochius	Bishop of Tours	France		409
24.	St. Rusticus	Bi-hop of Auvaigne	France		423
25.	St. Nissen	Abbot	Ireland.		419
28.	St. Eusochium	Virgin			409
28.	St. Exuperius	Bishop of Toulouse	Aquitain		420
30.	St. Jerom	Pr. Doct. of the Church.	Sirigni near Aquileia		430
Oct. 4.	St. Perouius	Bishop of Cologna, C.			400
8.	St. Keyna	Virgin	Wales.		400
21.	St. Ursula, &c.	Martyrs and Virgins	Britain.		447
23.	St. Severin	Abp. of Cologne, C.			421
24.	St. Procus	Abp. of Constant, C.	Constantinople		420
25.	St. Gaudentius	of Breceia, B. C.			422
25.	St. Boniface I.	Pope and Confessor			400
30.	St. Aserius	B. of Amasea in Pontus			468
Nov. 1.	St. Marcellus	Bishop of Paris, C.	Paris.		444
9.	St. Benignus	Bishop			449
12.	St. Nilus	Anchoret, F. of the Ch.			447
13.	St. Brice	Bishop and Confessor	Tours		453
16.	St. Eucherius	Bishop of Lyons, C.			496
17.	St. Anian	Bishop of Orleans, C.	Vienne		489
21.	St. Geasius	Pope and Confessor	Rome		460
24.	St. Cianan	Bi-hop of Duleck	Ireland		421
27.	St. Maximus	Bishop of Riez, C.	Provence		421
27.	St. James Interciscus	Martyr	Persia		421
28.	St. Maharsapor	Martyr	Persia		447
27.	St. Secundin	Bishop of Dunsagin	Ireland		450
Dec. 4.	St. Peter Chrysologus	Abp. of Ravenna, C.	Italy		484
6.	St. Dionysia, &c.	Martyrs			494
11.	St. Daniel	the Syllite, Confessor			401
12.	St. Corentin	Bishop of Quimper, C.	England.		401
12.	St. Corentin		Britany		368
14.	St. Nicasius, &c.	Abp. of Rheims, M.			486
17.	St. Olympias	Widow			439
19.	St. Marcellus	Abbot and Confessor			498
31.	St. Melania				510

SIXTH CENTURY.

Jan. 1.	St. Fulgentius	Bishop and Confessor.	Telepete, Africa	498	533
1.	St. Eugendus	Abbot	France		510
3.	St. Gejevieve	V. Patroness of Paris	Nanterre	422	512
4.	St. Gregory	Bishop of Langres	France		541
6.	St. Melanias	Bishop of Rennes	France		531
11.	St. Theodosius	Abbot	Cappadocia	437	529
11.	St. Salvius	Bishop of Amiens	France.		584
15.	St. Maurus	Abbot			569
15.	St. Ida or Mida	Virgin and Abbess	Ireland		569

	NAMES OF SAINTS.	TITLES.	NATIVES OF	BORN-DIED
Feb.	4. St. Bride	Virgin	Focard, Ulster, Ireland.	
	5. St. Avitus	Abp. of Vienne, C.	Auvergne	525
	6. St. Vedast	Bishop of Arras	France	539
	9. St. Thelau	Bishop of Landaff, C.	Wales	580
	10. St. Scolastica	Virgin		543
	11. St. Severinus	Abbot of Agaunum	Burgundy	507
	20. St. Eleutherus	Bishop of Tournay, M.	Tournay, Flanders	532
	24. St. Prætextatus	Abp. of Rouen, Martyr	France	586
	27. St. Leander	Bishop of Seville, C.	Carthage	596
	28. St. Proterius	Patr. of Alexandria, M.		557
Mar.	1. St. David	Abp. of Caerleon, Ptr. of Wales	Cardiganshire.	
	1. St. Albinus	Bishop of Angers, C.	Brittany	469 549
	2. Martyrs under the Lombards.			
	3. St. Winvaloc	Abbot	Britain	529
	6. St. Fridolin	Confessor	Ireland	538
	12. St. Paul	B. of Leon, Confessor	Cornwall, Britain	579
	21. St. Benedict	Ab. Patr. of W. Monks	Norcia	543
	28. St. Gcutian	King and Confessor	France	525 593
April	2. St. Nicetus or Nizer	Abp. of Lyons, Confessor	Burgundy	573
	5. St. Tigernach	Bishop and Confessor	Ireland	550
	5. St. Beccan	Abbot	Ireland	
	9. St. Doto	Abbot	Orkney.	
	13. St. Hermenegild	Martyr	Spain	596
	15. St. Paterous	Bishop of Avranches, C.	Poitiers	482 550
	15. St. Ruadhan	Abbot	Leinster	584
	21. St. Anastasius the First	Patriarch of Antioch		598
	21. St. Eingan or Eneon	Confessor	Scotland	590
	23. St. Ibar or Ivor	Bishop	Ireland	600
May	1. St. Asaph	Bishop and Confessor		590
	1. St. Marcou	Abbot of Nantes	Normandy	558
	1. St. Sigismund	King of Burgundy	Burgundy	517
	13. St. John the Silent	Bishop and Confessor	Armenia	454 559
	16. St. Brendan the Elder	Abbot of Clonfort	Ireland	578
	17. St. Cathan	Bishop and Confessor	Scotland.	
	17. St. John	Pope and Martyr	Tuscany	526
	28. St. Germanus	B. of Paris, Confessor	France	496 576
June	3. St. Clotilda	Queen of France	France	545
	3. St. Lifard	Abbot	France.	
	4. St. Petroc	Abbot and Confessor	Wales	564
	6. St. Gudwall	Bishop and Confessor	Wales.	
	8. St. Melard	Bishop of Noyon, C.	France	457
	8. St. Godard	Bishop of Rouen, C.	France.	
	9. St. Colunkille	Abbot	Ireland	521 597
	14. St. Docmael	Confessor.		
	15. St. Vauge	Hermit	Ireland	585
	16. St. Aurelian	Archbishop of Arles, C.		552
	17. St. Avitus	Abbot	Orleans	530
	20. St. Silverius	Pope and Martyr		538
	21. St. Aaron	Abbot.		
	26. St. Maxentius	Abbot.	Agde	515
	27. St. John	of Moutier, Pr. Confessor	England.	
July	1. St. Gal, I.	Bishop of Clermont	France	489 553
	1. St. Calais	First Abbot of Anille	Auvergne	542
	1. St. Leonorus	Bishop	France.	
	1. St. Simeon or Salus		Egypt.	522
	1. St. Thierry	Abbot of Mont. d'Hor	France	533
	1. St. Cybar	Recluse		581
	2. St. Monogondes	Recluse	Chartres.	670
	2. St. Oudoceus	Third Bishop of Landaff.	England.	
	3. St. Gunthiern	Abbot	Wales.	
	6. St. Gear	Priest and Confessor	Aquitain.	575
	6. St. Moninna	Virgin.	Ireland	518
	7. St. Felix	Bishop of Nantes, C.		581
	13. St. Eugenius	Bishop of Carthage	Carthage.	505
	16. St. Elier	Hermit	Jersey.	
	17. St. Ennodius	B. of Pavia, Confessor	Arles	521
	18. St. Arnoul	Martyr		534
	19. St. Symmachus	Pope and Confessor	Sardinia	514
	28. St. Sampson	Bishop and Confessor	Glamorganshire	496 564
Aug.	9. St. Nahy or David	Pr. Patr. of Achoury	Ireland	530
	9. St. Felmy	Bishop of Kilmore	Ireland.	
	13. St. Radezundes	Queen of France	France	587
	16. St. Marcarteu	Bishop of Clozher	Ireland	506
	19. St. Mochbeus	Bishop and Confessor	England	535
	23. St. Justinian	Hermit and Martyr	Brittany	529
	27. St. Casarius	Abp. of Arles, C.		470 542
Sept.	3. St. Simeon Stylites the Younger		Antioch	521 592
	3. St. Macnisius	First Bishop of Connor	Ireland	513
	6. St. Eleutherius	Abbot		585
	7. St. Cloud	Confessor	France	522 560
	9. St. Kieran	Abbot.	Ireland	549
	10. St. Finian	Bishop and Confessor	Ireland.	
	10. St. Salvius	B. of Albi, Langue-loc		580
	12. St. Albuis	Bishop and Confessor	Ireland	525
	19. St. Scwanus	Abbot.	Burgundy	580
	20. St. Agapetus	Pope and Confessor	Rome	536
	21. St. Lo	Bishop of Coutances	Normandy	568
	25. St. Barr	First Bishop of Cork	Ireland.	
Oct.	1. St. Remigius	Abp. of Rheims, Confessor	France	439 533
	5. St. Placidus, &c.	Martyrs	Rome	546
	6. St. Galla	Widow		540
	8. St. Pelagia	Penitent	Antioch.	
	11. St. Kenny	Abbot	Ireland	527 599
	15. St. Hospicius	Anchoret		580
	19. St. Eibbia	Abbot	England.	
	24. St. Magloire	Bishop and Confessor	Wales	575
	27. St. Elesbaan	King of Æthiopia, C.		527
	27. St. Abban	Abbot.	Ireland.	
	29. St. Chif	Abbot		575
	30. St. Germanus	Bishop of Capua, C.		540
Nov.	6. St. Leonard	Hermit and Confessor	France.	
	6. St. Illutus	Abbot	Wales.	
	9. St. Vanne	Bishop of Verdun, C.		525
	14. St. Dubricius	Bishop	Britain	
	15. St. Malo	Bishop	England	565
	17. St. Gregory	Bishop of Tours, C.	Auvergne	596
	23. St. Daniel	Bishop and Confessor	England	545
Dec.	3. St. Sabas	Abbot	Cappadocia	439 592
	6. St. Nicetus	Bishop of Triers, C.		506
	12. St. Finian	Bishop of Clonard	Ireland	552
	12. St. Columba	Abbot	Ireland	548
	13. St. Servulus	Confessor	Ireland.	590
	26. St. Jarlath	First Bishop of Tuam	Ireland.	
	29. St. Evroul	Abbot and Confessor	Bayeux	517 597

	NAMES OF SAINTS.	TITLES.	NATIVES OF	BORN-DIED
Jan.	6. St. Peter	First Abbot of St. Austin's	Canterbury.	
	7. St. Cedd	Bishop of London	Britain	664
	10. St. Agatho	Pope		682
	12. St. Bennet	Bishop	Britain	690
	13. St. Kentigern	Bishop of Glasgow	Scotland.	516 601
	16. St. Fursey	Abbot of Tuam	Ireland	650
	17. St. Sulpitius	The Pious, Abp. of Bourges	France	644
	20. St. Deicolus	Abbot	Ireland.	
	22. St. Anastasius	Martyr	Persia	628
	23. St. Ildefonsus	Archoishop of Toledo		667
	23. St. John	The Almoner, Patriarch of Alexandria, C.	Cyprus	555 619
	25. St. Prix	Bishop of Clermont		674
	30. St. Bathildes	Queen of France	England.	680
	30. St. Aldegondes	Virgin and Abbess	Hainault.	630 684
Feb.	2. St. Lawrence	Abp. of Canterbury		618
	3. St. Wereburge	V. Ab. Patriarch of Chester	England.	
	6. St. Amandus	Bishop of Maestricht, C.	Nantes	580 675
	8. St. Paul	Bishop of Verdun, C.		649
	19. St. Barbatus	Bishop of Benevento, C.		683
	20. SS. Mildred and Milburge	Virgins	England.	
	21. St. Gombert	Archbishop of Sens, C.		675
	21. St. Pepin of Landen	Mayor of the Palace to Clotaire	France	640
	24. St. Ethelbert	King of Kent, Confessor	England.	616
	27. St. Galmier or Baldomerg	Locksmith in Lyons	Lyons.	650
Mar.	2. St. Ceala or Chad	Fifth B. of the Mercians	Britain	673
	8. St. Felix	Bishop and Confessor		648
	8. St. Julian	Abp. of Toledo, C.		
	11. St. Sophronius	Patr. of Jerusalem, C.	Damascus	639
	12. St. Gregory the Great	Pope and Confessor	Rome.	540 604
	17. St. Gertrude	V. Abbess of Nivelles	France	626 659
	20. St. Cuthbert	B. of Lindisfarne, C.	England.	687
	26. St. Braulia	Bishop of Saragossa, C.		616
	27. St. Rupert or Robert	Bishop of Salzburg, C.	France.	
	29. St. Eustasius	Abbot of Luxeu		625
	30. St. John Climachus	Abbot	Palestine	605 635
April	4. St. Isidore	Bishop of Seville	Carthage	525 636
	9. St. Waltrude	Widow	France	686
	16. St. Fruvosus	Abp. of Braga, C.	Spain	665
	18. St. Lasherian	Bishop of Leighlin	Ireland	668
	21. St. Anastasius	Senacte, Anchorct.		
	21. St. Beunor or Beuno	Abbot of Clynnog	Powis-land.	
	22. St. Theodorus	Bishop and Confessor	Siecon	613
	24. St. Mellitus	Abp. of Canterbury	Rome	624
	24. St. Bona, &c.	Virgin and Abbess	France	673
	25. St. Ivia	Bishop.		
	25. St. Richarius	Abbot	France	645
	25. St. Cronan	Abbot of Roscrea	Ireland	640
	29. St. Fiachna	Confessor	Ireland	630
	30. St. Erkonwald	Bishop of London, C.	England.	675
May	5. St. Mauront	Abbot	France	634
	6. St. Eadbert	Bp. of Lindisfarne, C.		687
	7. St. Benedict II.	Pope and Confessor	Rome	685
	8. St. Wiro	Bishop	Ireland.	
	10. St. Comgall	Abbot	Ireland	516 601
	10. St. Catalidus	Bishop	Ireland.	
	12. St. Rietrudes	Abbot	France	614 698
	14. St. Carthage	Bishop of Lismore	Ireland	638
	15. St. Dympha	Virgin and Martyr	Ireland.	
	15. St. Genebrard	Martyr	Ireland.	
	16. St. Honoratus	Bishop of Amiens, C.	France	660
	21. St. Sospis	Recluse		681
	23. St. Desiderius	Bishop of Vienne, M.		612
	26. St. Augustine	Apostle of England		604
	26. St. Olwald	Abbot	Scotland	698
	30. St. Maguil	Recluse	Ireland	685
June	3. St. Keivin	Bishop and Confessor	Ireland	498 618
	3. St. Genesius	Bishop and Confessor	France	662
	7. St. Colman	Bishop of Droine, C.	Ireland	516 610
	8. St. Clodulphus	Bishop of Metz, C.		696
	8. St. Syra	Virgin.	Ireland.	
	9. St. Richard	Bishop of Andria	England.	
	10. St. Landry	Bishop of Paris, C.		650
	14. St. Nennus	Abbot.		
	14. St. Palmodius	Hermit	Ireland.	
	15. St. Landelin	Abbot	France	623 686
	17. St. Botulph	Abbot	England	655
	17. St. Molingus	Bishop and Confessor	Ireland	697
	19. St. Deodatus	Abbot, Bishop of Nevers	France	679
	20. St. Gobain	Priest and Martyr	France.	
	20. St. Idalberga	Virgin	England.	
	21. St. Meen	Abbot	Brittany	617
	23. St. Audry	Virgin and Abbess	England.	679
	25. St. Moloc	Bishop and Confessor	Scotland.	
	26. St. Babolen	Monk.		
	28. St. Leo II.	Pope and Confessor	Sicily	683
July	1. St. Gal II.	Bishop of Clermont	France	650
	3. St. Bertran	Bishop of Mans	France	623
	6. St. Sexburga	Abbot	Eng and.	
	7. St. Edalburga	Virgin	England.	
	8. St. Kiltian, &c.	Martyrs		688
	9. St. Everildis	Virgin	England.	
	18. St. Arnoul	Bishop of Metz, C.	France	640
	21. St. Arbogastus	Bishop of Strasburg, C.		678
	22. St. Vandrille	Abbot	France	666
	24. St. Wulfhad, &c.	Martyrs	England	670
Aug.	1. St. Peregrinus	Hermit	Ireland	643
	4. St. Lecanus	Abbot	Ireland	622
	5. St. Oswald	King and Martyr	England	642
	8. St. Hormisdas	Martyr	Persia.	
	11. St. Gery	Bishop of Cambray, C.	Yvois	619
	19. St. Cumin	Bishop	Ireland	592 682
	20. St. Oswin	King and Martyr	England	651
	22. St. Philibert	Abbot	Gascoay	684
	23. St. Eugenius	Bishop	Ireland	618
	24. St. Ouen	Archbishop of Rouen, C.	France	683
	25. St. Ebba or Tabba	Virgin	England	683
	27. St. Syagrius	Bishop of Autun	Gaul	600
	29. St. Sabbi	King and Confessor	England	697
	30. St. Fiaker	Anchoret and Confessor	Ireland	670

	NAMES OF SAINTS.	TITLES.	NATIVES OF	BORN.	DIED
Aug.	30. St. Agilus or Aile	Abbot		65	
	31. St. Aidan	Bishop of Lindisfarne,	C. Ireland	65	
Sept.	1. St. Giles	Abbot	Athens.		
	1. St. Lupus	Archbishop of Sens, C.	O. Leauis	623	
	3. St. Remaclus	Bishop of Maestricht, C.	Aquitain	694	
	4. St. Ultan	First B. of Ardbracan	Ireland	659	
	6. St. Bees	Virgin	Ireland.		
	9. St. Omer	Bishop and Confessor.		670	
	9. St. Osmanna	Virgin	Ireland.		
	12. St. Eanswide	Patr. of Alexandria, C.	England.		
	13. St. Eugovus	Abbot and Confessor.	Syria	608	
	13. St. Amatus	Abbot and Confessor.		690	
	13. St. Amatus	Abbot and Confessor.		627	
	14. The Exaltation of the Holy Cross			629	
	15. St. Acard	Abbot and Confessor.	Poitou	687	
	17. St. Rouin	Abbot	Ireland	680	
	19. St. Theodore	Abp. of Canterbury, C.	Tarsus	699	
	20. St. Emueran	Bishop of Poitiers, M.	Poitiers	653	
	24. St. Germer	Abbot	France	658	
	25. St. Aunaire	Bishop of Auxerre	O.leans	605	
	26. St. Colman Elo	Abbot and Confessor.	Ireland	610	
	29. St. Theodota	Martyr		640	
	30. St. Honorius	Abp. of Canterbury, C.	Rome	612	
Oct.	1. St. Bavo	Auchoret, Patr. of Ghent		633	
	1. St. Waulph	Patron of Conde, C.		671	
	2. St. Leodegarius	Bishop and Martyr	France	616	658
	3. The two Ewalds	Martyrs	England	695	
	4. S. Aurea	Virgin and Abbess		666	
	4. St. Edwin	King and Martyr	England	633	
	9. St. Guistain	Abbot		681	
	10. St. Paulinus	Archbishop of York, C.		644	
	11. St. Ethelburge	Virgin and Abbess	England	664	
	16. St. Gall	Abbot	Ireland	646	
	16. St. Mummolin	Bishop of Noyon		691	
	17. St. Anstrudis	Virgin and Abbess		688	
	18. St. Monon	Martyr	Scotland.		
	21. St. Fintan	Abbot	Ireland	634	
	23. St. Romanus	Archbishop of Rouen, C.	France	639	
	28. St. Faro	Bishop of Meaux, C.		612	
	31. St. Foillan	Martyr	Ireland	655	
Nov	2. St. Vulgan	Confessor, Patr. of Lens	England.		
	3. St. Wenefrid	Virgin and Martyr	Wales.		
	3. St. Runwald	Confessor.	England.		
	5. St. Bertille	Abbot	France	692	
	10. St. Justus	Abp. of Canterbury, C.	Rome.	627	
	12. St. Martin	Pope and Martyr	Tuscany	635	
	12. St. Livin	Bishop and Martyr		633	
	13. St. Kilian	Priest	Ireland.		
	18. St. Hilda	Abbot	England	680	
	20. St. Maxentia	Virgin and Martyr	Ireland.		
	21. St. Columban	Abbot	Ireland	615	
	23. St. Tron	Confessor.	Brabant.		
Dec.	1. St. Eloy	Bishop of Noyon, C.	Catalact, Li-moges	588	659
	3. St. Birinus	First B. of Dorchester, C	Rome.	650	
	4. St. Swan	Abbot and Confessor.	Berry.	635	
	7. St. Fara	Virgin and Abbess		635	
	8. St. Romaric	Abbot		653	
	12. St. Colman	Abbot	Ireland	659	
	12. St. Valery	Abbt	France	622	
	13. St. Jodac	Confessor.		661	
	13. St. Aubert	B. of Cambray and Arras.			
	17. St. Boga	Widow, Abbess		698	
	24. St. Thrasilla, &c.	Virgins	Rome.		
	30. St. Maximus	Confessor.		662	

EIGHTH CENTURY.

Jan.	4. St. Rigobert	Bishop of Rheims.			
	11. St. Egwin	Bishop of Worcester	Britain.		
	15. St. Bonitus	Gov. of Marseilles, B.	Auvergne.		
	19. St. Blaihuack	Abbot	Scotland.	793	
Mar.	1. St. Swibert, or Swibert	Bishop and Confessor	England	713	
	6. St. Crelegang	Bishop of Metz, C.	Brabant	766	
	15. St. Zachary	Pope and Confessor		752	
	19. St. Alcmund	Martyr	England	780	
	20. St. Wulftran	Abp. of Sens, Ap. Mis. of Friseland	France	720	
Apr.	11. St. Gurlake	Hermit	England	714	
	19. St. Ursnar	B. Abbot of Laubes	Avesne	713	
	21. St. Malrubius	Martyr	Ireland	721	
	22. St. Opportuna	V. Abbess of Montreuil	France	770	
May	6. St. John Damascen	Father of the Church		780	
	7. St. John Beverly	Bishop and Confessor.	England	721	
	8. St. Gybrian	Priest	Ireland.		
	12. St. Germanus	Patr. of Constantinople		733	
	20. St. Ethelbert	King of East-Anglia, M.	England.	793	
	25. St. Aldhelm	Bishop	England	709	
	25. St. Dummade	Abbot		717	
	27. St. Bede	C. Father of the Church.	England	673	735
June	5. St. Boniface	M. Abp. of Mainz, Ap. of Germany	England	680	755
	6. St. Claude	Abp. of Besancon, C.	France	603	703
	18. St. Marina	Virgin	Bithynia.		
	21. St. Leupodus	Abbot	Evreux.	738	
	25. St. Adelbert	Confessor	England	740	
July	1. St. Rumold	B. M. Patron of Machilin	Ireland.	775	
	3. St. Guthagon	Recluse			
	4. St. Bertha	Widow, Ab. of Blangy		725	
	7. St. Willibald	Bishop of Aichstadi, C.	England	704	790
	7. St. Hedda	Bishop and Confessor	England	705	
	8. St. Wihlburge	Virgin	England	743	
	11. St. Hildiphus	Bishop and Abbot	Bavaria	707	
	13. St. Turiaf	Bishop of Dol	Britany	749	
	15. St. Piechelm	B. C. Ap. of Guelderland	Scotland	732	
	17. St. Turnius	Confessor.	Ireland.		
	20. St. Ulmar	Abbot	Picardy	710	
	22. St. Meneve	Abbot	Anjou	720	
Aug.	13. St. Wighert	Abbot and Confessor	England	747	
	25. St. Gregory	Abbot		775	
	29. St. Merri	Abbot	Autun	700	
	31. St. Cunburge	Queen, V. Abbess	England	700	
Sept.	5. St. Bertin	Abbot	Switzerland	597	709
	5. St. Afo	Abbot	Scotland.		
	7. St. Madelberte	V. Abbess of Maubeuge		705	
	7. SS. Alimund and Tilbecht.	Bishops of Hexam	England	780-789	

	NAMES OF SAINTS.	TITLES.	NATIVES OF	BORN.	DIED
	8. St. Corbinian	Bishop of Frisingen, C.	France	730	
	8. St. Disen	Bishop and Confessor	Ireland	700	
	9. St. Bettelin	Hermit	England.		
	17. St. Lambert	B. of Maestricht, M.	Maestricht	709	
	23. St. Adamnan	Abbot	Raphoe, Ireland	626	705
	24. St. Chunaid	Priest	Scotland.		
	25. St. Ceolfrid	Abbot	Bernicia	716	
	28. St. Liosba	Abbot	England	779	
Oct.	1. Fildhrleus	Abbot	Ireland	762	
	11. St. Gnnmar	Confessor	Brabant	774	
	12. St. Wilfrid	Bishop of York, C.	England	634	709
	14. St. Burckard	Bishop	England	752	
	15. St. Tecla	Virgin and Abbess	England.		
	16. St. Lullus	Archbishop of Mentz, C.	England	786	
	17. St. Andrew of Crete	Martyr		761	
	19. St. Frideswide	Virgin, Patr. of Oxford	England.		
	20. St. Aidan	Bishop of Mayo		768	
Nov.	3. St. Hubert	Bishop of Liege, C.	Aquitain	727	
	6. St. Winoc	Abbot.			
	7. St. Wimbrod	First B. of Utrecht, C.	England	658	733
	7. St. Werenfrid	Confessor and Priest	England.		
	8. St. Wellehad	B. of Bremen, Ap. Saxony	England.		
	12. St. Lebwia	Patron of Deventer, C.	England	772	
	13. St. Constant	Priest and Anchoret	Ireland	777	
	27. St. Virgil	Bishop of Saltzburg, C.	Ireland	784	
	28. St. Stephen the Younger	Martyr	Constantinople	714	764
Dec.	3. St. Sola	Hermit	England	790	
	12. St. Ealburge	Abbot		751	
	13. St. Othilia	Virgin and Abbess	Strasburg	772	
	18. St. Witebald	Abbot and Confessor		760	
	19. St. Samthana	Virgin and Abbess	Ireland	738	

NINTH CENTURY.

Jan.	2. St. Adelard	Abbot	France	753	827
Feb.	3. St. Anscharius	Bishop of Bremen, C.		855	
	4. St. Reunbert	Abp. of Breuen, C.	Flanders	888	
	11. The Empress Theodora			867	
	12. St. Benedict of Aman	Abbot	Languedoc	821	
	25. St. Tarasius	Ptr. of Constantinople, C.		806	
Mar.	11. St. Eulogius	Priest and Martyr	Cordova	859	
	13. St. Nicephorus	Ptr. of Constantinople, C.		823	
	13. St. Theophanes	Abbot		818	
	26. St. Ludger	B. of Munster, Ap. of Sax.	Frisland	743	809
April	2. St. Ebba, &c.	Abbot, Martyrs	England	870	
	2. B. Constantine II.	King of Scotland	Scotland	874	
	3. St. Nicetas	Abbot	Bithynia	824	
	4. St. Plato	Abbot	Constantinople	734	813
	6. St. Prudentius	Bishop of Troyes, C.	Spain	861	
	13. St. Guinoch	Bishop and Confessor	Scotland	838	
	26. St. Paschasius Radbert	Abbot and Confessor	France	865	
June	1. St. Wistan	Prince of Mercia, M.	England	849	
	14. St. Methodius	Ptr. of Constantinople, C.	Sicily	846	
	21. St. Ralph	Abp. of Bourges, C.	France	866	
July	5. St. Modwena	Virgin	Ireland	840	
	11. St. Drostan	Abbot	Scotland	809	
	15. St. Swithin	B. Ptr. of Winchester, C.	England	862	
	17. St. Leo IV.	Pope and Confessor	Rome	855	
	18. St. Frederic	Bishop of Utrecht, M.		838	
	18. St. Odulph	Canon of Utrecht, C.	France.		
Aug.	2. St. Alfrida	Virgin	England	834	
	22. St. Andrew	Deacon and Confessor	Ireland	880	
Sept.	4. Translation of St. Cuthbert			875	
	4. St. Ida	Widow.			
	17. St. Columba	Virgin and Martyr		853	
	21. St. Maura	Virgin	Champagne	850	
Oct.	7. St. Osith	Virgin	Quarendon	870	
	22. St. Numilo, &c.	Virgins and Martyrs		851	
	22. St. Donatus	Bishop of Fiesoli		816	
	23. St. Ignatius	Patr. of Constantinople		878	
	28. St. Neat	Anchoret and Confessor		883	
Nov.	4. St. Joannicius	Abbot	Bithynia	845	
	4. St. Clarus	Martyr		894	
	20. St. Edmund	King and Martyr	England	870	
	20. St. Humbert	B. of the East Angles, M.	England	870	
	22. St. Theodorus	Studite, Abbot		821	
	24. SS. Flora and Mary	Virgins and Martyrs		851	
Dec.	13. St. Kenelm	King and Martyr	England	820	
	16. St. Ado	Abp. of Vienne, C.	France	800	875
	21. St. Edburge	Virgin	England.		
	22. St. Cyril, &c.	Confessors	Thessalonica	846	
	27. St. Theodorus Grapt	Confessor.			

TENTH CENTURY.

Feb.	23. St. Oswald	Bishop of Worcester	England	992	
Mar.	14. St. Maud, or Mahildis	Queen of Germany		968	
	18. St. Edward	King and Martyr	England	962	979
	15. St. Munde	Abbot	Scotland	962	
Apr.	18. St. Adalbert	Bishop of Prague, M.	Bohemia	956	998
	23. St. Gerard	Bishop of Toul, C.	Cologne	994	
	23. St. Ignatius	Abbot of Cluni, C.	Avignon	906	994
May	11. St. Mayenl	Abp. of Canterbury, C.	England	988	
	19. St. Dunstan	Confessor	Provence	985	
July	4. St. Ulric	Bishop of Augsburg, C.	Germany	893	973
	4. St. Odo	Abp. of Canterbury, C.	England	961	
	8. St. Gumbald	Abbot	St. Omer	903	
Aug.	1. St. Ethelwald	Bishop of Winchester, C.	Winchester	934	
Sept.	14. St. Cormac	Bishop of Cashel, King	Ireland	908	
	16. St. Editha	Virgin	England	961	984
	28. St. Wincelas	Duke of Bohemia, M.	Bohemia	938	
Oct.	3. St. Gerard	Abbot of Bohemia, C.	County of Namur	959	
	13. St. Gerald	Count of Aurillac, C.		855	909
	31. St. Wolfgang	Bishop of Ratisbon		994	
Nov.	1. St. Harold VI.	King of Denmark, M.		986	
	4. St. Brinstan	Bishop of Winchester	</		

CENTENARY TABLE.

Table with columns: NAMES OF SAINTS, TITLES, NATIVES OF, BORN, DIED. Includes entries for Nov. 26, Dec. 9, 16, 20.

ELEVENTH CENTURY.

Table with columns: NAMES OF SAINTS, TITLES, NATIVES OF, BORN, DIED. Includes entries for Jan. 1, Feb. 5, Mar. 3, April 5, May 4, June 7, July 1, Aug. 15, Sept. 2, Oct. 13, Nov. 20, Dec. 4.

TWELFTH CENTURY.

Table with columns: NAMES OF SAINTS, TITLES, NATIVES OF, BORN, DIED. Includes entries for Jan. 12, Feb. 4, Mar. 2, April 1, May 6, June 4, July 2, Aug. 3.

Table with columns: NAMES OF SAINTS, TITLES, NATIVES OF, BORN, DIED. Includes entries for Aug. 20, Sept. 4, Oct. 4, Nov. 3, Dec. 29.

THIRTEENTH CENTURY.

Table with columns: NAMES OF SAINTS, TITLES, NATIVES OF, BORN, DIED. Includes entries for Jan. 16, Feb. 8, Mar. 7, April 1, June 4, July 8, Aug. 4, Sept. 4, Oct. 2, Nov. 15, Dec. 2.

FOURTEENTH CENTURY.

Table with columns: NAMES OF SAINTS, TITLES, NATIVES OF, BORN, DIED. Includes entries for Feb. 4, Apr. 10, May 9, June 7, July 5, Aug. 10, Oct. 10, Nov. 10, Dec. 27.

NAMES OF SAINTS.	TITLES.	NATIVES OF	BORN.	DIED
Oct. 8. St. Bridget	Widow	Sweden	1304	1373
10. St. John of Bridging on	Confessor	England		1375
Dec. 7. St. Peter Paschal	Bishop and Martyr	Spain		1300

FIFTEENTH CENTURY.

Jan. 13. St. Veronica		Milan	1445	1497
Mar. 4. St. Casimir	Prince of Poland	Poland	1482	1482
6. B. Collette	Virgin and Abbess	Corbie, Picardy	1380	1447
9. St. Francis	W. Found. of Collatines	Rome	1384	1440
9. St. Catharine of Bologna	V. Ab. of Poor Clares			1463
24. St. Simon, an Infant	Martyr	Trent		1475
April 5. St. Vincent Ferrer	Confessor	Valencia	1357	1419
20. St. James of Schavonia	Confessor	Dalmatia		1485
May 10. St. Autouinus	Abp. of Florence, C.	Italy	1389	1459
13. St. Peter Regalati	Confessor			1456
20. St. Bernardin of Sienna	Confessor	Sienna	1380	1444
June 1. St. Peter of Pisa	F. of the Herm. of St. Jer.	Italy	1355	1435
12. St. John of Sahagun	C. Her. of the Or. of St. Aug.	Spain		1479
Sept. 5. St. Laur. Justinian	First Patr. of Venice, C.	Venice	1380	1455
Oct. 23. St. John Capistran	Confessor	Anjou	1385	1456
Nov. 13. St. Diatacus	Confessor	Spain		1463
28. St. James of La Marca of Ancona	Confessor	Italy		1476

SIXTEENTH CENTURY.

Feb. 4. St. Jane	Queen of France	France	1464	1505
Mar. 8. St. John of God	Found. of Or. of Charity, C.	Portugal	1495	1550
April 2. St. Francis of Paula	F. of O. of Minims	Paula in Calabria	1416	1508
May 5. St. Pius V.	Pope and Confessor	Italy	1504	1572
17. St. Paschal Baylon	Confessor	Spain	1540	1592
21. St. Felix of Cantalicio	Confessor	Italy	1513	1587
24. St. Philip Neri	Confessor	Florence	1515	1595
21. St. Aloysius Gonzaga	Confessor	Castiglione	1568	1591
July 9. MM. of Gorceun				1572
20. St. Jerom Emiliani	Confessor	Venice		1537
31. St. Ignatius of Loyola	C. F. of the Soc. of Jesus	Spain	1491	1556
Aug. 7. St. Cajetan of Thieina	Confessor	Lombardy	1480	1517
Sept. 14. St. Catharine of Genoa	Widow	Genoa	1447	1510
8. St. Thomas of Villa Nova	Abp. of Valencia, C.	Spain	1488	1555
Oct. 9. St. Lewis Bertrand	Confessor	Spain	1526	1581
10. St. Francis Borgia	Confessor	Spain	1510	1572
15. St. Teresa	Virgin, Foundress of the Reformation of the Barefooted Carmelites.	Spain	1515	1582
19. St. Peter of Alcantara	Confessor	Spain	1492	1562
Nov. 4. St. Charles Borromeo	Card. Abp. of Milan, C.	Italy	1538	1584

NAMES OF SAINTS.	TITLES.	NATIVES OF	BORN.	DIED
10. St. Andrew Avellino	Confessor	Km. of Naples	1520	1590
13. St. Stanislas Kostka	Confessor	Poland	1550	1568
24. St. John of the Cross	Confessor	Spain	1542	1591
Dec. 3. St. Francis Xavier	Apostle of the Indies, C.	Navarre	1506	1552
13. R. John Marinoni	Confessor	Venice	1490	1562

SEVENTEENTH CENTURY.

Jan. 29. St. Francis of Sales	Bishop of Geneva, C.	Sales	1567	1622
Feb. 4. MM. of Japan				
Mar. 23. St. Alphonsus Turibius	Abp. of Lima, C.	Leon	1538	1606
Apr. 24. St. Fidelis	Martyr	Sigmaringen	1577	1622
May 24. St. John de Prado	Martyr.			
25. St. Mary Magd. of Pazzi	Virgin	Florence	1566	1607
June 15. St. Greg. Lew. Barbado	Card. B. of Padua, C.	Venice	1625	1697
16. St. John Fran Regis	Confessor	Languedoc	1597	1640
July 14. St. Camillus de Lellis	Confessor	Km. of Naples	1550	1614
19. St. Vincent of Paul	Confessor	Gascony	1576	1660
24. St. Francis Solano	Confessor	Spain	1549	1610
Aug. 21. St. Jane Frances de Chantal	Widow, Abbess	Burgundy	1573	1641
27. St. Joseph Cala sanctius	Confessor	Spain		1648
30. St. Rose of Lima	Virgin	Lima	1586	1617
Sept. 18. St. Joseph of Cupertino	Confessor	Km. of Naples	1603	1663

EIGHTEENTH CENTURY.

Feb. b. saints, Martyrs of China.

As it is difficult to determine to what age the following Saints belong, we put them together in this place.

NAMES OF SAINTS.	TITLES.
April 2. St. Bronacha	Virgin and Abbess.
May 8. St. Odrian	Bishop.
16. St. Ahjesus	Bishop and Martyr.
19. St. Aldas	Bishop and Martyr.
27. St. Maden	Confessor.
17. St. Maw	Confessor.
22. St. Conall	Abbot.
June 4. St. Burian	
11. St. Tochumra	Virgin.
24. St. Bartholomew	
July 4. St. Finbar	Abbot.
5. St. Edana	Virgin.
22. St. Dabius	Confessor.
24. St. Lewine	Virgin and Martyr.
27. St. Congall	Abbot.
Sept. 2. St. Maws	Confessor.
7. St. Grimonia	Virgin and Martyr
7. St. Eunan	Bishop.
9. St. Osmana	Virgin.
Oct. 7. St. Marcellus, &c.	Martyrs.

GENERAL ALPHABETICAL TABLE

OF THE

SAINTS AND OTHERS, OF WHOSE LIVES SOME ACCOUNT IS GIVEN IN THIS WORK.

N. B. The persons and principal matters mentioned in the notes are marked by asterisks.

A.

- ST. AARON, A. June 21.
 St. Abban, A. October 27.
 * Abelard, in St. Bernard, August 20.
 St. Abdas, B. May 16.
 St. Abdjesus, B. M. May 16.
 SS. Abdon and Sennen, MM. July 30.
 St. Abraames, B. February 14.
 St. Abraamius, B. M. February 5.
 SS. Abraham and Mary, March 15.
 St. Acacius, B. C. March 31.
 St. Acepsimas and Companions, MM. March 14.
 * Achard, in St. Antoninus, May 10.
 SS. Acius and Aceolus, MM. May 1.
 St. Adalard, A. January 2.
 St. Adalbert, B. M. April 23.
 St. Adamnan, A. September 23.
 St. Adela, September 8.
 St. Adelbert, C. June 25.
 * Adelbert, in St. Alice, December 16.
 St. Ado, B. C. December 16.
 St. Adrian, A. January 9.
 St. Adrian, B. M. March 4.
 SS. Adrian and Eubulus, MM. March 5.
 St. Adrian, M. September 8.
 * Adrian, E. in St. Symphorosa, July 18.
 St. Ædesius, M. April 8.
 St. Ælred, A. January 12.
 St. Ængus, B. C. March 11.
 St. Afra and Companions, MM. August 5.
 SS. Agape, Chionia, &c. MM. April 3.
 St. Agapetus, M. August 18.
 St. Agapetus, P. C. September 20.
 St. Agatha, V. M. February 5.
 St. Agathangelus, M. January 23.
 St. Agatho, P. January 10.
 St. Agilus, A. August 30.
 St. Agnes, V. M. January 21.
 St. Agnes, V. M. January 28.
 St. Agnes, V. A. April 20.
 SS. Agoard and Aglibert, MM. June 25.
 * Agrippa, in St. James, July 25.
 St. Aibert, R. April 7.
 St. Aicard, A. C. September 15.
 St. Aid, A. April 11.
 St. Aidan, B. C. August 31.
 St. Aidan, B. October 20.
 St. Ajutre, R. C. April 30.
 St. Albert, Proto-martyr of Britain, June 22.
 B. Albert, Patriarch of Jerusalem, April 8.
 St. Albeus, B. C. September 12.
 * Albigenses, in St. Dominic, August 4.
 St. Albinus, B. March 1.
 St. Alcmund, M. March 19.
 SS. Alcmund and Tilberht, BB. CC. September 7.
- * Alcuin, in St. John of Beverly, May 7
 St. Aldegondes, V. A. January 30.
 St. Aldhelm, B. May 25.
 St. Aldric, B. C. January 27.
 St. Alexander, B. of Alexandria, C. February 26.
 St. Alexander, B. of Jerusalem, M. March 18.
 St. Alexander, P. M. May 3.
 * Alexander of Hales, in St. Bonaventure,
 July 14.
 St. Alexius, C. July 17.
 * Alfred the Great, in St. Neot, October 28.
 * Alfred the Great, his Laws, ib.
 St. Alice, V. A. February 5.
 St. Alice, E. December 16.
 St. Alipius, B. C. August 15.
 St. Almachus, M. January 1.
 St. Anoth, Anchoret, M. February 27.
 St. Aloysius Gonzaga, C. June 21.
 St. Alphæus, &c. MM. November 18.
 Alphonsus Turibius, B. C. March 23.
 St. Alto, A. September 5.
 St. Amand, B. C. June 18.
 St. Amandus, B. C. February 6.
 St. Amator, B. C. May 1.
 St. Amatus, B. C. September 13.
 St. Amatus, A. September 13.
 St. Ambrose, B. D. December 7.
 * America, account of, in St. Rose, August 30.
 St. Ammon, H. October 4.
 * Amolon, B. in St. Prudentius, April 6.
 St. Amphilochius, B. C. November 23.
 St. Anacletus, P. M. July 13.
 St. Anastasia, M. December 25.
 Another St. Anastasia, M. ib.
 St. Anastasius, M. January 22.
 St. Anastasius, the Sinaite, April 21.
 St. Anastasius, Patriarch, April 21.
 St. Anastasius, the Younger, B. M. April 21.
 St. Anastasius, P. C. April 27.
 St. Andeolus, M. May 1.
 St. Andrew Corsini, B. C. February 4.
 St. Andrew, D. C. August 22.
 St. Andrew of Crete, M. October 17.
 St. Andrew Avelino, C. November 10.
 St. Andrew, Apostle, November 30.
 St. Angelus, M. May 5.
 Angel Guardians, October 2.
 St. Anianus, B. April 25.
 St. Anian, B. C. November 17.
 St. Anicetus, P. M. April 17.
 St. Anysia, M. December 30.
 St. Anne, Mother of the B. V. M. July 26.
 * Anne of St. Bartholomew, Venerable, in St
 Teresa, October 15.
 St. Anno, B. C. December 4.

- St. Ansbert, B. C. February 9.
 St. Ansharius, B. C. February 3.
 St. Anselm, B. C. March 18.
 St. Anselm, B. C. April 21.
 St. Anstrudis, V. A. October 17.
 St. Anterus, P. January 3.
 St. Anthelm, B. C. June 26.
 St. Anthimus, B. and Companions, MM. April 27.
 St. Antipas, M. April 11.
 St. Antoninus, B. C. May 10.
 St. Antony, A. January 17.
 St. Antony Cauleas, B. C. February 12.
 SS. Antony, John, &c. MM. April 14
 St. Antony of Padua, C. June 13.
 St. Aper, B. C. September 15.
 St. Aphraates, Anchorite, April 7.
 St. Apian, M. April 2.
 St. Apollinaris, B. January 8.
 St. Apollinaris, B. M. July 23.
 St. Apollinaris Sidonius, B. C. August 23.
 St. Apollo, A. January 25.
 St. Apollonia, V. M. February 9.
 SS. Apollonius, Philemon, &c. MM. March 8.
 St. Apollonius, the Apologist, M. April 18.
 * Arabic Ciphers, in St. Teresa, October 15.
 St. Arbogastus, B. C. July 21.
 St. Arcadius, M. January 12.
 * Architecture of churches, in St. Lewis, August 25, and November 18.
 * Armenians, in St. Gregory, September 30.
 SS. Armogastes, Archinimus, &c. MM. March 29.
 * Arnobius, in SS. Potamiana, &c. June 28.
 St. Arnoul, B. C. July 18.
 St. Arnoul, M. July 18.
 St. Arnoul, B. C. August 15.
 * Arians, in St. Athanasius, May 2, St. Alexander, February 26, and St. Meletius, February 12.
 St. Arsenius, Anchorite, July 19.
 St. Artemius, M. October 20.
 St. Asaph, B. C. May 1.
 St. Asterius, B. C. October 30.
 St. Athanasius, B. C. May 2.
 St. Attracta, V. February 9.
 St. Aubert, B. C. December 13.
 St. Avertin, C. May 5.
 St. Augulus, B. M. February 7.
 St. Augustin, Apostle of England, B. C. May 26.
 St. Augustin, B. D. August 28.
 St. Avitus, A. June 17.
 St. Aunaire, B. September 25.
 St. Aurea, V. A. October 4.
 St. Aurelian, B. C. June 16.
 St. Aurelius, B. C. July 20.
 * Ausonius in St. Paulinus, January 22.
 St. Austremonius, C. November 1.
 * St. Authaire, or St. Oys, in St. Faro, October 28.
 St. Auxentius, H. February 14.
 SS. Azades, Tharba, &c. MM. April 22.
- B.**
- St. Babolen, A. June 26.
 St. Babylas, B. M. January 24.
 St. Bademus, A. M. April 10.
 St. Bain, B. June 20.
 St. Baldrede, B. C. March 6.
 St. Baradat, Solitary, February 22.
 St. Barbara, V. M. December 4.
 St. Barbasceminus, &c. M. January 14.
 St. Barbatus, B. C. February 19.
 St. Barhadesciabas, M. July 21.
 St. Barlaam, M. November 19.
 St. Barnabas, Apostle, June 11.
 St. Barr, B. C. September 25.
 St. Barsabias, A. and Companions, MM. October 20.
 St. Barsanuphius, Anchorite, February 6.
 St. Barsimæus, B. M. January 30.
 St. Bartholomew, C. June 24.
 St. Bartholomew, Apostle, August 24.
 * Bartholomew de las Casas, in St. Turibius, March 23.
 * Bartholomew de Martyribus, in St. Lewis, October 9.
 St. Basil of Ancyra, M. March 22.
 St. Basil the Great, B. C. June 14.
 SS. Basilides, Quirinus, &c. MM. June 12.
 St. Basiliscus, M. May 22.
 SS. Basilissa and Anastasia, MM. April 15
 St. Bathildes, Q. January 30.
 St. Bavo, Anchorite, October 1.
 St. Beanus, B. December 16.
 St. Becan, A. April 5.
 St. Bede, C. May 27.
 St. Bega, V. September 6.
 St. Begga, A. December 17.
 * Belisarius, in St. Silverius, January 20.
 St. Benedict Biscop, A. January 12.
 St. Benedict of Anian, A. February 12.
 St. Benedict, A. March 21.
 St. Benedict II. P. C. May 7.
 St. Benedict XI. P. C. July 7.
 St. Benezet, C. April 14.
 St. Benignus, M. November 1.
 St. Benignus, B. November 9.
 St. Benjamin, M. March 31.
 * Berengarius, in St. Leo, April 19
 * Bernard, in St. Philip, May 26.
 B. Bernard, C. June 15.
 St. Bernard, A. August 20.
 St. Bernard Ptolemy, C. August 21.
 St. Bernardin of Sienna, C. May 20.
 St. Bernward, B. C. November 20.
 St. Bertha, A. July 4.
 St. Bertille, A. November 5.
 St. Bertin, A. September 5.
 St. Bertran, B. July 3.
 * Berulle, Cardinal, in St. Philip, May 26.
 St. Bettelin, H. C. September 9.
 St. Beuno, A. April 21.
 St. Bibiana, V. M. December 2.
 * Bible, Versions of, in St. Lucian, January 7, and St. Jerom, September 30.
 St. Birinus, B. C. December 3.
 St. Blaen, B. August 10.
 St. Blaithmaic, A. January 19.
 St. Blase, B. M. February 3.
 St. Bobo, C. May 22.
 * Boetius, in St. John, P. May 27.
 St. Boisil, C. February 23.
 St. Bolcan, A. July 4.
 SS. Bona and Dodo, VV. AA. April 24.
 St. Bonaventure, B. C. July 14.
 St. Boniface, B. C. March 14.
 St. Boniface, M. May 14.
 St. Boniface, B. M. June 5.
 St. Boniface, B. M. June 19.
 St. Boniface I. P. C. October 25.
 St. Bonitus, B. January 15.

- SS. Bonosius and Maximilian, MM. August 21.
 St. Botolph, A. June 17.
 * Bourguoin, in St. Philip, May 26.
 St. Braulio, B. C. March 26.
 St. Breaca, V. June 4.
 St. Brendan, A. May 16.
 St. Brice, B. C. November 13.
 St. Briec, B. C. May 1.
 St. Brigit, V. A. Patroness of Ireland, February 1.
 St. Brigit of Sweden, W. October 8.
 St. Brinstan, B. November 4.
 St. Brithwald, B. January 9.
 * Britons, transmigration of, to Armorica in St. Gildas, January 29.
 St. Bronacha, V. A. April 2.
 St. Bruno, B. C. July 18.
 St. Bruno, C. October 6.
 * St. Bruno, B. ib.
 * Bruno, B. ib.
 St. Brynoth, B. C. May 9.
 St. Burkard, B. C. October 14.
 * Burgundians, in St. Sigismund, May 1.
 St. Buriana, June 4.
- C.
- St. Cadoc, A. January 24.
 St. Cadroe, C. March 6.
 St. Cæsarius, C. February 25.
 St. Cæsarius, B. C. August 27.
 St. Cæsarius, M. November 1.
 St. Cajetan, C. August 7.
 St. Calais, A. July 1.
 * Calendar, in January 1, and St. Teresa, October 15.
 St. Calixtus, P. M. October 14.
 St. Camillus de Lellis, C. July 14.
 St. Cammin, A. March 25.
 * Candles, blessing of, in February 2.
 St. Canicus, or Kenney, A. October 11.
 * Canon-law, study of, in St. Peter, November 26.
 SS. Cantius, Cantianus, &c. MM. May 31.
 St. Canut, January 7.
 St. Canutus, K. M. January 19.
 St. Caprais, A. June 1.
 St. Caradoe, H. April 13.
 St. Caranus, M. May 28.
 * Cards, first used, in St. Jane, August 21.
 St. Carpus, B. and Companions, MM. April 14.
 St. Carthag, B. May 14.
 St. Casimer, C. March 4.
 * Cassian, in St. Victor, July 21.
 St. Cassian, M. August 13.
 SS. Castus and Æmilii, MM. May 22.
 * Catacombs, in St. Calixtus, October 14.
 St. Cataldus, B. May 10.
 St. Cathan, B. C. May 17.
 St. Catharine of Ricci, V. February 13.
 St. Catharine of Bologna, V. March 9.
 St. Catharine of Sweden, V. March 22.
 St. Catharine of Sienna, V. April 30.
 St. Catharine of Genoa, W. September 14.
 St. Catharine, V. M. November 25.
 St. Ceadda, B. C. March 2.
 St. Cecilius, C. June 3.
 St. Cecily, V. M. November 22.
 St. Cedd, B. January 7.
 St. Celestine, P. C. April 6.
 * Celibacy of the Clergy, in St. Paphnutius, September 11.
- St. Celsus, B. April 6.
 St. Ceolfrið, A. September 25.
 * Cerdo, his errors, in St. Hyginus, January 11.
 St. Ceslas, C. July 20.
 Chair of St. Peter, at Rome, January 18.
 Chair of St. Peter, at Antioch, February 22.
 B. Charlemagne, E. January 28.
 St. Charles the Good, M. March 2.
 St. Charles Borromeo, B. C. November 4.
 * Charles V. in St. Francis Borgia, October 10.
 St. Chef, A. October 29.
 * Children, styled Martyrs, in St. William, March 24.
 St. Chillen, or Kilian, C. November 13.
 * China, account of, in February 5, and December 3.
 St. Christina, V. M. July 24.
 St. Christopher, M. July 25.
 St. Chrodegang, B. C. March 6.
 St. Chromatius, C. August 11.
 St. Chronan, A. April 28.
 SS. Chrysanthus and Daria, MM. October 25.
 St. Chrysogonus, M. November 24.
 St. Chuniald, Priest, September 24.
 * Churches, the seven of Rome, in St. Philip, May 26.
 * Churches, ancient, their high altar, how placed, &c. in Dedication of the Church of St. John Lateran, November 9.
 St. Cianan, B. C. November 24.
 Circumcision of our Lord, January 1
 St. Clare, V. A. August 12.
 St. Clare, V. August 18.
 St. Clarus, M. November 4.
 St. Claud, B. C. June 6.
 SS. Claudius, Asterius, &c. MM. August 23.
 St. Clement, B. M. January 23.
 St. Clement I. P. M. November 23.
 St. Clement of Alexandria, B. C. December 4.
 * Clergymen, their obligation of being instructed in the Canon and Civil Law, in St. Peter, November 26.
 SS. Cletus and Marcellinus, Priests, MM. April 26.
 * Clocks, first used, in St. Neot, October 28.
 St. Clotildis, Q. June 3.
 St. Clou, B. C. June 8.
 St. Cloud, C. September 7.
 * Coaches, first used, in St. Fiaker, August 30.
 St. Coëngen, B. C. June 3.
 B. Collette, V. A. March 6.
 St. Colman, B. C. June 7.
 St. Colman Elo, A. C. September 26.
 St. Colman, M. October 13.
 St. Colman, A. December 12.
 St. Columba, or Columkille, A. June 9
 St. Columba, V. M. September 17.
 St. Columba, A. December 12.
 St. Columba, V. M. December 31.
 St. Columban, A. C. November 22.
 * Columban, of La Trappe, in St. Nilammon, January 6.
 St. Congall, A. May 10.
 St. Conall, A. May 22.
 St. Concordius, M. January 2.
 * Condren, in St. Philip, May 26.
 St. Congall, A. July 27.
 * Congregations of Regular Clerks, in St. Cajetan, August 7.
 St. Conon, B. January 26.
 SS. Conon and Son, MM. May 29.

- St. Conrad, B. C. November 26.
 St. Conran, B. C. February 14.
 St. Constant, C. November 13.
 St. Constantine, M. March 11.
 B. Constantine II. K. M. April 2.
 * Constantine, E. in St. Athanasius, May 2,
 and St. Helen, August 18, also his tri-
 umph by the Cross, in Exaltation of the
 Cross, September 14.
 * Constantine Porphyrogeneta, in St. Romanus,
 &c., July 24.
 * Converts, many in the first ages illustrious
 for birth and learning, in St. Dionysius,
 October 3.
 St. Corbinian, B. C. September 8.
 St. Corentin, B. C. December 12.
 Another St. Corentin, ib.
 St. Cormac, B. C. September 14.
 St. Cormac, A. December 12.
 St. Cornelius, P. M. September 16.
 SS. Cosmas and Damian, MM. September 27.
 * Council, First General of Nice, in St. Alex-
 ander, February 27.
 * Council of Sardica, appendix to the Nicene,
 in St. Julius, April 12.
 * Council, Second General, being first of Con-
 stantinople, in St. Meletius, February 12.
 * Council, Third General, of Ephesus, in St.
 Cyril, January 28, and St. Celestine,
 April 6.
 * Council, Fourth General, of Chalcedon, in
 St. Leo, April 11, and St. Euphemia, Sep-
 tember 16.
 * Council, Seventh General, against the Icon-
 oclasts, in St. Tarasius, February 25.
 * Council, Twelfth General, being the Fourth
 of Lateran, in St. Dominic, August 4.
 * Council, Fourteenth General, being the Sec-
 ond of Lyons, in St. Gregory, February
 16, and St. Bonaventure, July 14.
 * Council of Trent, in St. Charles, November
 4.
 * Council of Basil, in St. John, October 23.
 * Council Quinisext, or Trullan, in St. Grego-
 ry, February 13.
 * Council, False, of Ephesus, or Latrocinale,
 in St. Flavian, February 17, and St. Leo,
 April 11.
 SS. Crispan and Crispinian, MM. October 25.
 St. Crispina, M. December 5.
 St. Cronan, A. April 28.
 Cross, Invention of, May 3.
 Cross, Exaltation of, September 14.
 * Crusades, account of, August 20 and 25.
 SS. Crowned Brothers, MM. November 8.
 St. Cucufas, M. July 25.
 St. Cumin, B. August 19.
 St. Cunegundes, E. March 3.
 St. Cuthbert, B. C. March 20.
 St. Cuthbert, B. C. Translation of, September 4.
 St. Cuthberge, Q. August 31.
 St. Cuthman, C. February 8.
 St. Cybar, R. July 1.
 St. Cyprian, B. M. September 16.
 SS. Cyprian and Justina, MM. September 26.
 SS. Cyriacus, Largus, &c. MM. August 8.
 St. Cyril, Patriarch of Alexandria, January 28.
 St. Cyril, Archb. of Jerusalem, March 18.
 St. Cyril, M. May 29.
 SS. Cyril and Methodius, CC. December 22.
 SS. Cyrus and John, MM. January 31.
- D.
- St. Dabius, C. July 22.
 St. Damasus, P. C. December 11.
 St. Damhnade, V. June 13.
 * Dancing, remarks on, in August 24.
 * Danes, account of, in St. William, Septem-
 ber 2.
 SS. Daniel and Verda, MM. February 21.
 St. Daniel, B. C. November 23.
 St. Daniel, the Stylite, C. December 11.
 St. David, B. March 1.
 * Death, sure signs of, in St. Camillus, July
 14.
 St. Declan, B. July 24.
 St. Deicolus, A. January 18.
 St. Deogratias, B. C. March 22.
 St. Desiderius, B. M. May 23.
 Another St. Desiderius, B. M. ib.
 St. Deusdedit, C. August 10.
 St. Didacus, C. November 13.
 SS. Didymus and Theodora, MM. April 28.
 * Didymus, in St. Jerom, September 30.
 St. Die, B. June 19.
 SS. Dionysia, Dativa, &c. MM. December 6.
 St. Dionysius, B. C. April 8.
 St. Dionysius, the Areopagite, B. M. October 3.
 St. Dionysius, B. and Companions, MM. Octo-
 ber 9.
 St. Dionysius, B. of Alexandria, C. November
 17.
 St. Dionysius, P. C. December 26
 St. Disen, B. C. September 8.
 * Divinities of the ancient Persians, in St. Sa-
 por, &c., November 30.
 St. Docmail, C. June 14.
 St. Dominic, C. August 4.
 St. Dominic Loricatus, C. October 14.
 St. Dominus, M. October 9.
 SS. Donatian and Rogatian, MM. May 24.
 St. Donatian, B. C. October 14.
 * Donatists, in St. Optatus, June 4, and St.
 Augustin, August 28.
 SS. Donatus, B. and Hilarinus, MM. August 7.
 St. Donatus, B. C. October 22.
 St. Dorotheus of Tyre, M. June 6.
 St. Dorotheus, A. June 5.
 * Other Dorotheuses, ib.
 St. Dorothy, V. M. February 6.
 St. Dositheus, Monk, February 23.
 St. Dotta, A. April 9.
 St. Droctovius, A. March 10.
 St. Drostan, A. July 11.
 St. Droun, R. April 16.
 * Dublin, account of, in St. Laurence, No-
 vember 14.
 St. Dubricius, B. C. November 14.
 St. Dumhade, A. May 25.
 St. Dunstan, B. C. May 19.
 St. Duthak, B. C. March 8.
 St. Dympna, V. M. May 15.
- E.
- St. Eadbert, B. C. May 6.
 St. Eadburge, A. December 12.
 St. Eanswide, V. A. September 12.
 St. Ebba, A. and Companions, MM. April 2
 St. Ebba, V. A. August 25.
 St. Edana, V. July 5.
 St. Edburge, V. December 21

- St. Edelburga, V. July 7.
 St. Edelwald, C. March 23.
 St. Editha, V. September 16.
 St. Editha, September 16.
 St. Edmund, B. C. November 16.
 * St. Edmund's Constitutions, ib.
 St. Edmund, K. M. November 20.
 St. Edward, K. M. March 18.
 St. Edward, K. C. October 13.
 St. Edwin, K. M. October 4.
 St. Egwin, B. January 11.
 St. Eingan, C. April 21.
 St. Elesbaan, K. C. October 27.
 St. Eleutherius, B. M. February 20.
 St. Eleutherius, P. M. May 26.
 St. Eleutherius, A. September 6.
 SS. Elias, Jeremy, &c. MM. February 16.
 St. Elier, H. M. July 16.
 St. Eligius, B. C. December 1.
 St. Elizabeth, V. A. June 18.
 St. Elizabeth, Q. July 8.
 St. Elizabeth of Hungary, W. November 19.
 St. Elphege, B. M. April 19.
 St. Elphege the Bald, B. April 19.
 SS. Elzear and Delphina, September 27
 St. Emerentiana, V. M. January 23.
 SS. Emeterius and Chelidonius, MM. March 3.
 St. Emmeran, B. M. September 22.
 * English, Church lands, in St. Alban, June 22. Devastation of their libraries and literature, in St. Augustin, May 26. Their ancient faith, ib. Borrow their first alphabet from the Irish, ib. Invade Ireland, in St. Laurence, November 14.
 St. Enna, A. March 21.
 St. Ennodius, B. C. July 17.
 St. Ephrem, D. C. July 9.
 SS. Epimachus and Alexander, &c. MM. December 12.
 St. Epiphanius, Bishop of Pavia, January 21.
 St. Epiphanius, Bishop of Salamis, May 12.
 Epiphany, January 6.
 Epiphany, Octave of, January 13.
 SS. Epipodius and Alexander, MM. April 22.
 * Epictetus, in St. Marcellus, &c., September 4.
 St. Equitius, A. August 11.
 St. Erasmus, B. M. June 2.
 St. Erasmus, B. M. November 25.
 St. Erhard, A. C. February 9.
 St. Eric, K. M. May 18.
 St. Erkonwald, B. C. April 30.
 St. Erlulph, B. M. February 10.
 St. Eskill, B. M. June 12.
 St. Ethbin, A. October 19.
 St. Ethelbert, K. C. February 24.
 St. Ethelbert, K. M. May 20.
 St. Ethelburge, V. A. October 11.
 St. Etheldreda, V. A. June 23.
 St. Etheldritha, V. August 2.
 St. Ethelwold, B. C. August 1.
 * Ethiopians, in St. Frumentius, October 27.
 * Evagrius, in St. Simeon, September 3.
 St. Evaristus, P. M. October 26.
 St. Eucherius, B. C. February 20.
 St. Eucherius, B. C. November 16.
 St. Everildis, V. July 9.
 * Eudes, in St. Philip, May 26.
 St. Eugendus, A. January 1.
 St. Eugenia, V. M. December 25.
 St. Eugenius, B. &c. CC. July 13.
 St. Eugenius, B. August 23.
 St. Eugenius, M. November 15.
 St. Eulalia, V. M. February 12.
 St. Eulalia, V. M. December 10.
 Another St. Eulalia, V. M. ib.
 St. Eulogius, M. March 11.
 St. Eulogius, B. C. September 13.
 St. Eunan, B. September 7.
 St. Euphemia, V. M. September 16.
 St. Euphrasia, V. March 13.
 St. Euplius, M. August 12.
 St. Eupsychias, M. April 9.
 St. Evroul, A. December 29.
 St. Eusebius, A. January 23.
 St. Eusebius, B. M. June 21.
 * Eusebius, B. in St. Eustathius, July 16.
 St. Eusebius, M. August 14.
 St. Eusebius, C. August 14.
 SS. Eusebius, Nestabius, &c. MM. September 8.
 St. Eusebius, P. C. September 26.
 St. Eusebius, B. December 15.
 St. Eustachius and Companions, MM. September 20.
 St. Eustasius, A. March 29.
 St. Eustathius, B. C. July 16.
 St. Eustochium, V. September 28.
 St. Eustochius, B. September 19.
 St. Euthymius, A. January 20.
 St. Eutropius, &c. MM. January 12.
 * Eutyches, in St. Flavian, February 17.
 St. Evertius, B. C. September 7.
 SS. Ewalds, MM. October 3.
 St. Exuperius, B. September 28.
- F.
- St. Fabian, P. M. January 20.
 SS. Faith, Hope, &c. VV. MM. August 1.
 St. Faith, V. and Companions, MM. October 6.
 St. Fanchea, V. January 1.
 St. Fara, V. A. December 7.
 St. Faro, B. C. October 28.
 SS. Faustinus and Jovita, MM. February 15.
 SS. Faustus, Januarius, &c. MM. October 13.
 St. Fechin, A. January 20.
 St. Fedlemid, B. C. August 9.
 St. Felan, A. January 9.
 St. Felicitas, &c. MM. July 10.
 St. Felix, Priest, January 14.
 St. Felix, B. C. March 8.
 St. Felix of Cantalicio, C. May 21.
 St. Felix I. P. M. May 30.
 St. Felix, B. C. July 7.
 St. Felix, P. M. July 29.
 SS. Felix and Adauctus, MM. August 30.
 St. Felix, B. M. October 24.
 St. Felix of Valois, C. November 20.
 * Felix and Elipandus, in St. Paulinus, January 28.
 St. Ferdinand III. K. C. May 30.
 St. Ferreol, M. September 18.
 SS. Ferreolus and Ferrutius, MM. June 16.
 St. Fiachna, C. April 29.
 St. Fiaker, Anchorite, C. August 30.
 St. Fidelis of Sigmaringen, M. April 24.
 St. Fidharleus, A. October 1.
 St. Finan, C. April 7.
 St. Finbar, A. July 4.
 St. Finian the Leper, March 16.
 St. Finian, B. C. September 10.
 St. Finian, A. October 21.
 St. Finian, B. C. December 12.

- St. Fintan, A. February 17.
 St. Fintan, A. October 21.
 St. Firmin, B. M. September 25.
 St. Firminus II. B. C. September 1.
 * Fisher, B. remarks on, in St. Charles, November 4.
 SS. Friars Minors, five, MM. January 16.
 SS. Friars Minors, seven, MM. October 13.
 St. Flavia Domitilla, V. M. May 12.
 * Flavian I. B. in St. Chrysostom, January 27.
 St. Flavian, B. M. February 17.
 SS. Flora and Mary, VV. MM. November 24.
 St. Florence, A. December 15.
 * Florus, D. in St. Prudentius, April 6.
 St. Flour, B. C. November 3.
 St. Foilan, M. October 31.
 * B. Forannan, B. C. January 21.
 * St. Fortunatus, B. C. Nov. 1.
 St. Frances, W. March 9.
 St. Francis of Sales, B. C. January 29.
 St. Francis of Paula, C. April 2.
 St. Francis Solano, C. July 24.
 St. Francis of Assisium, C. October 4.
 St. Francis, Stigmas of, ib.
 St. Francis Borgia, C. October 10.
 St. Francis Xavier, December 3.
 * Franks, in St. Remigius, October 1.
 St. Frederick, B. M. July 18.
 St. Frideswide, V. October 19.
 St. Fridian, B. C. March 18.
 St. Fridolin, C. March 6.
 * Frigidianus, B. in St. Winebald, December 18.
 St. Fructuosus, B. &c. MM. January 21.
 St. Fructuosus, B. C. April 16.
 St. Frumentius, B. C. October 27.
 St. Fulgentius, B. C. January 1.
 St. Fursey, A. January 16.
 SS. Fuscian, Victoricus, &c. MM. December 11.
- G.
- St. Gal, B. July 1.
 Another St. Gal, B. ib.
 St. Galdin, B. C. April 18.
 St. Galdus, B. January 31.
 St. Gall, A. October 16.
 St. Galla, W. October 5.
 St. Galmier, C. February 27.
 St. Gamaliel, C. August 3.
 * Gamut, invention of, in St. Wilfrid, October 12.
 St. Gatian, B. C. December 18.
 St. Gaucher, A. April 9.
 St. Gaudentius of Brescia, B. C. October 25.
 St. Gelasinus, M. August 26.
 St. Gelasius, P. C. November 21.
 St. Genebrard, M. May 15.
 St. Genesisus, B. C. June 3.
 St. Genesisus, M. August 26.
 St. Genesisus of Arles, M. August 26.
 St. Genevieve, V. January 3.
 St. George, M. April 23.
 St. Gerald, B. March 13.
 St. Gerald, A. April 5.
 St. Gerald, C. October 13.
 St. Gerard, B. C. April 23.
 St. Gerard, B. M. September 24.
 St. Gerard, A. October 3.
- SS. German and Randaut, MM. February 21
 St. Germanus, B. May 12.
 St. Germanus, B. C. May 28.
 St. Germanus, B. C. July 26.
 St. Germanus, B. C. October 30.
 St. Germer, A. September 24.
 St. Gertrude, V. A. March 17.
 St. Gertrude, V. A. November 15.
 SS. Gervasius and Protasius, MM. June 19.
 St. Gery, B. C. August 11.
 St. Getulius and Companions, MM. June 10.
 St. Gilbert, A. February 4.
 St. Gilbert, B. April 1.
 St. Gildard, B. C. June 8.
 St. Gildas the Wise, A. January 29.
 St. Gildas the Albanian, C. January 29.
 * B. Giles, in St. Bonaventure, July 14.
 St. Giles, A. September 1.
 * Glastenbury, in St. Dunstan, May 10.
 St. Glastian, B. January 23.
 * Glendaloch, account of, in St. Coëngen, June 3.
 St. Goar, C. July 6.
 St. Gobain, M. June 20.
 St. Godard, B. C. May 4.
 St. Godeschalc and Companions, MM. June 7.
 * Godfrey of Bouillon, in St. Bernard, August 20.
 St. Godfrey, B. C. November 8.
 St. Godric, H. May 21.
 St. Gontran, K. C. March 28.
 SS. Gordian and Epimachus, MM. May 10.
 St. Gordius, M. January 3.
 St. Gorgonius and Companions, MM. September 9.
 * Granada, Lewis of, in St. Lewis, October 9.
 St. Gregory, B. January 4.
 St. Gregory II. P. C. February 13.
 St. Gregory X. P. C. February 16.
 St. Gregory of Nyssa, B. C. March 9.
 St. Gregory the Great, P. C. March 12.
 St. Gregory Nazianzen, B. C. May 9.
 St. Gregory VII. P. C. May 25.
 B. Gregory, B. C. June 15.
 St. Gregory, A. C. August 25.
 St. Gregory, Apostle of Armenia, B. C. September 30.
 St. Gregory Thaumaturgus, B. C. November 17.
 St. Gregory, B. of Tours, C. Nov. 17.
 St. Gregory, M. December 24.
 St. Grimbald, A. July 8.
 St. Grimonia, V. M. September 7.
 St. Gudula, V. January 8.
 St. Gudwall, B. C. June 6.
 * Guelphs, in St. Conrad, November 26.
 St. Guinoch, B. C. April 13.
 St. Guislain, A. October 9.
 St. Gummar, C. October 11.
 St. Gundleus, C. March 29.
 St. Gunthiern, A. July 3.
 St. Guthagon, R. July 3.
 St. Guthlake, H. April 11.
 St. Guy, C. March 31.
 St. Guy, C. September 12.
 * Guy, earl of Warwick, in St. Dubricius, November 14.
 Guyon, Madame de, in St. John, November 24.
 St. Gybrian, Priest, C. May 8.

H.

St. Harold VI. K. M. November 1.
 * Haymo, in St. Bonaventure, July 14.
 St. Hedda, B. C. July 7.
 St. Hedwiges, W. October 17.
 * Another St. Hedwiges, ib.
 St. Hegesippus, C. April 7.
 St. Helen, M. July 31.
 St. Helen, E. August 18.
 St. Hemma, W. June 29.
 St. Henry, H. January 16.
 St. Henry, B. M. January 19.
 B. Henry, C. June 10.
 St. Henry II. E. July 15.
 * Henry Suso, in St. Lawrence, September 5.
 * Henry the Good, in St. Crispin, &c., October 25.
 * Hurluin, A. in St. Anselm, April 21.
 B. Herman Joseph, C. April 7.
 St. Hermas, C. May 9.
 St. Hermenegild, M. April 13.
 St. Hermes, M. August 28.
 * Herod, in Decollat. of St. John Baptist, August 29.
 St. Hidulphus, B. July 11.
 St. Hilarion, A. October 21.
 St. Hilary, B. January 14.
 St. Hilary of Arles, B. C. May 5.
 St. Hilda, A. November 18.
 St. Hildegardis, V. A. September 17.
 * Hincmar, in St. Prudentius, April 6.
 St. Hippolytus, M. August 13.
 St. Hippolytus, B. M. August 22.
 * Holy-well, miracles wrought there, in St. Wenefride, November 3.
 St. Homobonus, C. November 13.
 St. Honoratus, B. January 16.
 St. Honoratus, B. C. May 16.
 St. Honorius, B. C. September 30.
 * Honour, titles of, in St. Oswald, February 29.
 St. Hormisdas, M. August 8.
 St. Hospitius, R. October 15.
 St. Hubert, B. C. November 3.
 St. Hugh, B. C. April 1.
 St. Hugh, A. C. April 29.
 * Hugh and Richard, in St. Victor, July 21.
 St. Hugh of Lincoln, M. August 27.
 St. Hugh of Lincoln, B. C. November 17.
 St. Humbert, B. M. November 20.
 * Huns, account of, in St. Stephen, September 2.
 St. Hyacinth, C. August 16.
 St. Hyginus, P. M. January 11.

I and J.

SS. Ia, Breaca, &c. in St. Kieran, March 5.
 St. James, C. April 20.
 SS. James, Marian, &c. MM. April 30.
 St. James the Less, Apostle, May 1.
 St. James of Nisibis, B. C. July 11.
 St. James the Great, Apostle, July 25.
 St. James, M. November 27.
 St. James, C. November 28.
 St. Jane Frances de Chantal, W. A. August 21.
 * Jansenism, in St. Vincent of Paul, July 19.
 St. Januarius, B. and Companions, MM. September 19.

* Japan, account of, in St. Francis Xavier, December 3, and February 5.
 St. Jarlat, B. C. December 26.
 St. Ibar, B. April 23.
 St. Ida, W. September 4.
 St. Idalberga, V. June 20.
 St. Idus, B. July 14.
 St. Jean, Q. February 4.
 St. Jerom Æmiliani, C. July 20.
 St. Jerom, D. C. September 30.
 * Jewish Tribes, their captivity, in the Seven Machabees, August 1.
 St. Ignatius, B. M. February 1.
 St. Ignatius of Loyola, C. July 31.
 St. Ignatius, Patriarch of Constantinople, October 23.
 St. Ildephonsus, B. January 23.
 St. Illidius, B. C. June 5.
 St. Ilutius, A. November 6.
 St. Innocent I. P. C. July 28.
 Innocents, Holy, December 28.
 * Inquisition, origin of, in St. Dominic, August 4.
 St. Joachim C. April 16.
 St. Joan, Q. February 4.
 St. Joannicius, A. November 4.
 St. Joavan, B. C. March 2.
 St. Jodoc, C. December 13.
 St. John Calybite, R. January 15.
 St. John the Almoner, Patriarch, January 23.
 St. John Chrysostom, B. C. January 27.
 St. John of Rheomay, A. January 28.
 St. John of Matha, C. February 8.
 St. John of God, C. March 8.
 * John of Avila, Venerable, March 8.
 St. John of Egypt, H. March 27.
 St. John Climacus, A. March 30.
 St. John before the Latin gate, May 6.
 St. John Damascen, C. May 6.
 St. John of Beverly, B. C. May 7.
 St. John the Silent, B. C. May 13.
 St. John Nepomucen, M. May 16.
 St. John of Prado, M. May 24.
 * John Baptist Gault, B. in St. Philip, May 26.
 St. John, P. M. May 27.
 St. John of Sahagun, C. June 12.
 St. John Francis Regis, C. June 16.
 SS. John and Paul, MM. June 26.
 St. John, Priest, C. June 27.
 St. John Gualbert, A. July 12.
 St. John Columbini, C. July 31
 St. John Baptist, Nativity of, June 24.
 St. John Baptist, Decollation of, August 29.
 St. John the Dwarf, Anchorite, September 15.
 St. John of Bridlington, C. October 10.
 St. John Capristan, C. October 23.
 St. John Lateran, dedication of the church of, November 9.
 St. John of the Cross, C. November 24.
 B. John Marinoni, C. December 13.
 St. John, Apostle and Evangelist, December 27
 St. Jonas and Companions, MM. March 29.
 * Jonas, an Irish Writer, in St. Columban, November 21.
 St. Joseph of Leonissa, C. February 4.
 St. Joseph of Arimathea, March 17.
 St. Joseph, March 19.
 St. Joseph Barsabas, C. July 20.
 St. Joseph of Palestine, July 22.
 St. Joseph Calasanctius, C. August 27.
 St. Joseph of Cupertino, C. September 18.

St. Irehard, B. C. August 24.
 * Ireland the ancient Scotia, in St. Patrick, March 17, and St. Palladius, July 6. Gave birth to the two first Universities, in St. Comgall, May 10, and St. Alto, September 5.
 * Irish, their monks, *ib.* Their language, in St. Remigius, October 1. State of, in St. Laurence, November 14. Their calendar in Appendix.
 St. Irenæus, B. of Sirmium, M. March 24.
 St. Irenæus, B. M. June 28.
 St. Isabel, V. August 31.
 SS. Isaias, Sabas, &c. MM. January 14.
 St. Ischyriion, M. December 22.
 St. Isidore of Alexandria, Priest, January 15.
 St. Isidore of Scete, H. January 15.
 St. Isidore of Pelusium, Monk, February 4.
 St. Isidore, B. April 4.
 St. Isidore, C. May 10.
 St. Ita, V. January 15.
 St. Jude, Apostle, October 28.
 St. Ivia, B. April 25.
 St. Julia, V. M. May 23.
 SS. Julian and Basilissa, MM. January 9.
 St. Julian, B. January 27.
 SS. Julian, Chronion, &c. MM. February 27.
 St. Julian, B. C. March 8.
 St. Julian, M. March 16.
 St. Julian, Anchorite, July 6.
 St. Julian, M. August 28.
 St. Julian Sabas, H. October 18.
 * Julian the Apostate, in St. Juventin, &c. January 25, and in St. Theodoret, October 23. His vain attempt to rebuild the temple of Jerusalem, in Saint Cyril, March 18.
 * Julian, Count, his miserable end, in St. Theodoret, October 23.
 St. Juliana, V. M. February 16.
 St. Juliana Falconieri, V. June 19.
 St. Juliita, M. July 30.
 St. Julius, P. C. April 12.
 St. Julius, M. May 27.
 SS. Julius and Aaron, MM. July 1.
 SS. Justa and Rufina, MM. July 20.
 St. Justin, M. June 1.
 St. Justin, M. October 18.
 St. Justina, V. M. October 7.
 St. Justinian, H. M. August 23.
 * Justinian, E. in St. Agapetus, September 20.
 SS. Justus and Pastor, MM. August 6.
 St. Justus, B. C. September 2.
 St. Justus, B. C. November 10.
 SS. Juventin and Maximin, MM. January 25.

K.

St. Kebius, B. April 25.
 St. Kenelm, K. M. December 13.
 St. Kenney, A. October 11.
 St. Kennocha, V. March 13.
 St. Kentigern, B. January 13.
 St. Kentigerna, W. January 7.
 St. Keyna, V. October 8.
 St. Kiaran, B. C. March 5.
 St. Kiaran, A. September 9.
 SS. Kilian, Colman, &c. MM. July 8.
 St. Kinga, V. July 24.
 St. Kinnia, V. February 1.
 * Knights of Malta, in St. Pius V. May 5.

* Knights of St. Hubert, in his Life, November 3.

SS. Kyneburge, Kyneswide, &c., March 6.

L.

* Labarum, what, in Exaltation of the Holy Cross, September 14.
 * Lactantius, in St. Potamiana, &c., June 28.
 St. Ladislas, K. C. June 27.
 St. Lamalisse, C. March 3.
 St. Lambert, B. M. September 17.
 * Lammias, why so called, in August 1.
 St. Landelin, A. June 15.
 St. Landry, B. C. June 10.
 * Lanfranc, Archb. in St. Anselm, April 21.
 St. Laserian, B. April 18.
 * La Trappe, account of, in St. Robert, April 29.
 St. Laurence, B. February 2.
 St. Laurence, M. August 10.
 St. Laurence Justinian, B. C. September 5.
 St. Laurence, B. of Dublin, C. November 14.
 * Laurence Scupoli, in St. Andrew Avellino, Nov. 10.
 St. Lea, W. March 22.
 St. Leander, B. C. February 27.
 St. Leobwin, C. November 12.
 * Le Jeune, in St. Philip, May 26.
 SS. Leo and Paregorius, MM. February 18.
 St. Leo the Great, P. April 11.
 St. Leo IX. P. C. April 19.
 St. Leo II. P. C. June 28.
 St. Leo IV. P. C. July 17.
 St. Leocadia, V. M. December 9.
 St. Leodegarius, B. M. October 2.
 St. Leonard, H. November 6.
 * St. Leonard of Yandevre, H. November 6
 St. Leonides, M. April 22.
 St. Leonorus, B. July 1.
 St. Leopold, C. November 15.
 St. Lethard, B. C. February 24.
 St. Leufredus, A. June 21.
 St. Lewine, V. M. July 24.
 St. Lewis, B. C. August 19.
 St. Lewis, K. C. August 25.
 St. Lewis Bertrand, C. October 9.
 * Lewis of Granada, *ib.*
 St. Liberatus and Companions, MM. August 17.
 * Liberius, P. in St. Athanasius, May 2.
 St. Liborius, B. C. July 23.
 St. Licinius, B. C. February 13.
 St. Lidwina, V. April 14.
 St. Lifard, A. June 3.
 St. Linus, P. M. September 23.
 St. Lioba, V. A. September 28.
 St. Livin, B. M. November 12.
 St. Lo, B. September 21.
 * Lombard, Peter, in St. Bonaventure, July 14.
 St. Loman, B. C. February 17.
 St. Lomer, A. January 19.
 St. Luanus, A. August 4.
 SS. Lucia and Geminianus, MM. September 16.
 St. Lucian, Priest, M. January 7.
 St. Lucian, M. January 8.
 SS. Lucian and Marcian, MM. October 26.
 * Lucifer, B. in St. Athanasius, May 2.
 St. Lucius, P. M. March 4.
 St. Lucius, K. C. December 3.
 St. Lucy, V. September 19.
 St. Lucy, V. M. December 13.

St. Ludger, B. March 26.
 * Ludgate, in St. Edmund, November 20.
 St. Luican, C. July 27.
 St. Luke, Evangelist, October 18.
 St. Lullus, B. C. October 16.
 St. Lupus of Troyes, B. C. July 24.
 St. Lupus, Archb. of Sens, C. September 1.
 * Lupus, A. in St. Prudentius, April 6.

M.

St. Macarius of Alexandria, Anchorite, January 2.
 St. Macarius the Elder, January 16.
 St. Maccai, A. April 11.
 St. Macculindus, B. September 16.
 St. Macedonius, A. January 24.
 St. Mac-cartin, B. C. August 15.
 St. Machabees, MM. August 1.
 St. Mackessoge, B. C. March 10.
 * B. Macclain, A. in St. Epiphanius, January 21.
 St. Magnisius, B. September 3.
 St. Macrina, V. July 19.
 St. Macull, C. April 25.
 St. Madelberte, V. A. September 7.
 St. Maden, C. May 17.
 * Magi, in Epiphany, January 6.
 * Magians, account of, in St. Sapor, &c., November 30.
 St. Magloire, B. C. October 24.
 St. Maguil, May 30.
 St. Maharsapor, M. November 27.
 * Mahomet, in St. Maximus, December 30.
 St. Maidoc, B. January 31.
 St. Maieul, A. May 11.
 St. Main, A. January 15.
 St. Malachy, B. C. November 3.
 St. Malo, B. November 15.
 St. Malrubius, A. April 21.
 St. Malrubius, H. M. August 27.
 St. Mamas, M. August 17.
 St. Mammertus, B. C. May 11.
 * Manicheism, in St. Augustin, August 28.
 St. Mans, B. M. April 16.
 St. Mansuet, B. September 3.
 St. Marcella, W. January 31.
 St. Marcellina, V. July 17.
 SS. Marcellinus and Peter, MM. June 2.
 St. Marcellus, P. M. January 16.
 * Marcellus of Ancyra, in St. Basil, March 22.
 SS. Marcellus and Valerian, MM. September 4.
 SS. Marcellus and Apuleius, MM. October 7.
 St. Marcellus, M. October 30.
 St. Marcellus, B. C. November 1.
 St. Marcellus, A. December 29.
 St. Marcian, Priest, January 10.
 St. Marcian, Anchorite, C. November 2.
 St. Marciana, V. M. January 9.
 St. Marcou, A. May 1.
 SS. Marcus and Marcellianus, MM. June 18.
 SS. Marcus, Marcian, &c. MM. October 4.
 * Marcus Aurelius Antoninus, in St. Marcellus, &c., September 4.
 B. Margaret, V. January 28.
 St. Margaret, V. February 3.
 St. Margaret of Cortona, Penitent, February 22.
 St. Margaret, Q. June 10.
 St. Margaret, V. M. July 20.
 B. Margaret, V. M. September 2.

* Marianus Scotus, in St. Alto, September 5.
 St. Marina, V. June 18.
 * Mariner's Compass, in St. Lewis, August 25.
 SS. Marinius and Asterius, MM. March 3.
 St. Maris, &c. MM. January 19.
 St. Marius, A. January 27.
 St. Mark, B. C. March 29.
 St. Mark, Evangelist, April 25.
 St. Mark, P. C. October 7.
 St. Mark, B. of Jerusalem, C. October 22.
 St. Marnan, B. C. March 2.
 St. Maro, A. February 14.
 St. Martha, V. July 29.
 St. Martial, B. June 30.
 St. Martin, B. of Tours, C. November 11.
 St. Martin, P. M. November 12.
 St. Martina, V. M. January 30.
 St. Martinianus, H. February 13.
 SS. Martyrs for the Holy Scriptures, January 2.
 Martyrs of Japan, February 5.
 * Martyrs of China, February 5.
 Martyrs of Pontus, February 5.
 Martyrs of Alexandria, February 28.
 Martyrs under the Lombards, March 2.
 Martyrs, Forty, of Sebaste, March 10.
 Martyrs of Alexandria, March 17.
 Martyrs of Hadiab, April 6.
 Martyrs of Massylitan, April 9.
 Martyrs, Roman Captives, April 9.
 Martyrs of Saragossa, April 16.
 Martyrs of Rome, under Nero, June 24.
 Martyrs of Gorcum, July 9.
 Martyrs, Seven Brothers, &c., July 10.
 Martyrs, Seven Sleepers, July 27.
 Martyrs of Utica, August 24.
 Martyrs, Twelve Brothers, September 1.
 Martyrs of Triers, October 4.
 Martyrs, Seven, of Samosata, December 9.
 Martyrs, Ten, of Crete, December 23.
 St. Maruthas, B. C. December 4.
 Mary, B. V. Purification of, February 2.
 Mary, B. V. Annunciation of, March 25.
 Mary, B. V. Visitation of, July 2.
 Mary, B. V. ad Nives, August 5.
 Mary, B. V. Assumption of, August 15.
 Mary, B. V. Nativity of, September 8.
 Mary, B. V. Holy Name of, in September.
 Mary, B. V. Presentation of, November 21.
 Mary, B. V. Conception of, December 8.
 St. Mary of Egypt, April 9.
 St. Mary of Pazzi, V. May 25.
 * Mary of the Incarnation, in St. Philip, May 26.
 St. Mary of Oignies, June 23.
 St. Mary Magdalen, July 22.
 St. Mary, M. November 1.
 * Mass, pastors obliged to say it for their flocks on Sundays and Festivals, in St. Chef, October 29.
 St. Matthew, Apostle, September 21.
 St. Matthias, Apostle, February 24.
 St. Mathurin, C. November 9.
 St. Maud, Q. March 14.
 St. Maura, V. September 21.
 St. Maurice and Companions, MM. September 22.
 St. Maurilius, B. C. September 13.
 St. Mauront, A. May 5.
 St. Maurus, A. January 15.
 St. Maw, C. May 17.
 St. Maxentia, V. M. November 21.

St. Maxentius, A. June 26.
 SS. Maximian, Malchus, &c. MM. July 27.
 St. Maximilian, M. March 12.
 St. Maximinus, B. C. May 29.
 St. Maximinus, B. C. June 8.
 St. Maximus, M. April 30.
 SS. Maximus and Venerand, MM. May 25.
 St. Maximus, B. C. June 25.
 St. Maximus, B. C. November 27.
 St. Maximus, C. December 30.
 * Meath, its ancient bishoprics, in St. Ultan, September 4.
 B. Mechtildes, V. A. April 10.
 * Another St. Mechtildes, April 10.
 St. Medard, B. C. June 8.
 * Medicine and Surgery, study of, in St. Philip, August 23.
 St. Meen, A. June 21.
 St. Melania the Younger, December 31.
 St. Melanius, B. C. January 6.
 St. Melchiades, P. December 10.
 St. Meletius, Patriarch, C. February 12.
 St. Melito, B. C. April 1.
 St. Mellitus, B. C. April 24.
 St. Mello, B. C. October 22.
 St. Memmius, B. August 5.
 St. Meneve, A. July 22.
 St. Mennas, M. November 11.
 Another St. Mennas, M. November 11.
 St. Merriadec, B. C. June 7.
 St. Merri, A. August 29.
 St. Methodius, Patriarch of Constantinople, C. June 14.
 St. Methodius, B. M. September 18.
 St. Michael, Dedication of, September 29.
 St. Michael, Apparition of, May 8.
 St. Milburge, V. February 23.
 St. Mildred, V. A. February 20.
 St. Milgitha, V. January 17.
 St. Milles, B. &c. MM. November 10.
 * Minutius Felix, in St. Cecilius, June 3.
 * Miracles, pretended, in St. Philip, May 26.
 * Miracles, authentic, in Invention of St. Stephen, August 3.
 St. Mitrius, M. November 13.
 St. Mochoemoc, A. March 13.
 St. Mochteus, B. C. August 19.
 St. Mochua, *al.* Cluanus, A. January 1.
 St. Mochua, *al.* Cronan, A. *ib.*
 St. Modan, A. Feb. 4.
 St. Modomnoc, B. C. February 13.
 St. Modwena, V. July 5.
 St. Molingus, B. C. June 17.
 * Molinists, in St. John, November 24.
 St. Moloc, B. C. June 25.
 St. Monan, M. March 1.
 St. Monegondes, R. July 2.
 St. Monica, W. May 4.
 St. Moninna, V. July 6.
 St. Monon, M. October 18.
 * Monothelites, in St. Sophronius, March 11, and St. Maximus, December 30.
 SS. Montanus, Lucius, &c. MM. February 24.
 * More, Sir Thomas, remarks on, in St. Charles, November 4.
 St. Mummolin, B. C. October 16.
 St. Munde, A. April 15.
 St. Muredack, B. August 12.
 * Mystical Theology explained, in St. Teresa, October 15.

N.

SS. Nabor and Felix, MM. July 12.
 St. Narcissus, B. October 29.
 St. Narses, B. and Companions, MM. November 30.
 St. Nathalan, B. C. January 8.
 Nativity of our Lord J. C. Dec. 25.
 St. Nathy, Priest, August 9.
 SS. Nazarius and Celsus, MM. July 28.
 St. Nemesianus, &c. MM. September 10.
 St. Nemesion, M. &c., December 19.
 St. Nennius, A. January 17.
 St. Nennus, A. June 14.
 St. Nenoc, V. June 4.
 St. Neot, Anchorite, C. October 28.
 SS. Nereus and Achilleus, MM. May 12.
 * Nero, in St. Processus, &c., July 2
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REV. ALBAN BUTLER'S LIVES OF THE SAINTS:

CONTAINING THE NAMES OF THE

Popes; Principal Heretics; Roman Emperors; Emperors of the East and West; Kings of England and of France; Martyrs, Holy Fathers, and other Ecclesiastical Writers; Saints of England, Scotland, Ireland, and of other Countries,—who are mentioned in Mr. Butler's *Lives of the Saints*, or who have existed since the commencement of the Christian Era to the present time; The General Councils; Principal Events, Persecutions, &c., that have taken place during the above period; including also the Doctrine and Discipline; Religious Institutes, and other Miscellaneous Subjects which occur in the History of each Age.

ADVERTISEMENT.

THE following Index exhibits a sketch of a regular history of the Christian church, of which many interesting subjects occur in the course of the *Lives of the Saints*. It is divided into eighteen ages or centuries, and each age comprises the principal objects of Church History, classed in ten general heads.

The First General Head contains the names of all the Popes from St. Peter to Pius VII. The two dates placed before their names, denote the years of their election and demise. A reference is given after their names to the day of the month under which the history of their lives may be found, or, at least, some mention of them is made. Though there are some popes, heretics, &c., of whom no mention occurs in the course of these *Lives of the Saints*, it was thought proper to insert their names in the Index, that the list of the successors of St. Peter, &c., might not be incomplete.

In the Second Head may be found the succession of the Roman Emperors, till the destruction of the empire; then the Emperors of the East and West.

The Third and Fourth Heads comprise the Kings of England and France.

Under the Fifth Head are comprised the General Councils, and such particular councils as are of note, or occur in these *Saints' Lives*, with their dates and references to the places where they occur.

The Sixth Head contains a Catalogue of the Holy Fathers of the Church, and other Ecclesiastical Writers, who, in every age, have defended and propagated the purity of Catholic doctrine, and the sanctity of Christian morality. The years of their deaths are assigned in the chronological margin.

The Seventh Head comprises a catalogue of the Saints of England, Scotland, Ireland, and of other countries, whose names are not under some other division of this plan.

Under the Eighth Head are given the names of the principal heretics of each age, with the years in which they began to teach their doctrines, or were condemned; and a reference to the day of the month under which some account is given of them.

In the Ninth Head, under the general title of Events, many different objects are included;—1st, The Persecutions of the Church, with the names of the most illustrious martyrs who suffered in them:—2d, The Conversion of Nations, with the names of the apostolic men who were the instruments of God in that great work:—3d, The Doctrine and Discipline of the age, as far as any mention of it occurs in the *Lives of the Saints* of that age:—4th, Religious Institutes, with the names of their founders, and the dates of their establishments:—5th, Miscellaneous Subjects, which occur in the history of the age, and are mentioned in this work.

As it may be a satisfaction to some to see the Articles of Doctrine collected together, and placed in a more regular order than that in which they stand in the above-mentioned Index, another Index is added, presenting, at one view, some select articles of doctrine and points of discipline, with references to the day of the month and page of the volume where they may be found.

The sketch given in these Indexes shows, at once, the perpetual and visible existence of the Catholic church, from the time of Christ to the present day; the uninterrupted succession of her chief pastors in the chair of St. Peter; the origin of heresies; the councils in which most of them were condemned; the doctors who refuted them, and stood forth, in every age, as defenders and witnesses of the true faith; the persecutions in which thousands of Christian heroes sealed their faith with their blood; the ancient and uniform doctrine and tradition of the church, and the bright examples of sanctity which have illustrated her in every age.

THE
MYSTERIES AND FESTIVALS
 OF OUR
GOD AND SAVIOUR.

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| <p>On the Blessed Trinity, Moveable Feasts.
 On Religious Worship and the Sabbath-day, mov. feasts.
 On the Prophecies relating to Christ, Dec. 25.
 On the time of Advent, mov. feasts.
 On the birth of Christ, Dec. 25.
 On the Circumcision, Jan. 1.
 On the Holy Name of Jesus, mov. feasts.
 On the Epiphany, Jan. 6.
 On the Presentation of Christ in the Temple, Feb. 2.
 On the Flight of Christ into Egypt, Dec. 28.
 On the Fast of Christ in the desert, mov. feasts.
 On the Baptism of Christ, Aug. 29.
 On Christ's calling his Apostles. See the Life of St. Peter, &c., and June 29.
 On some of Christ's Miracles. See Nov. 30, and June 29.</p> | <p>On his raising Lazarus, July 29.
 On Christ's Transfiguration, Aug. 6.
 On Christ's Entrance into Jerusalem before his Passion, mov. feasts.
 On the Institution of the Blessed Sacrament, mov. feasts.
 On the death of Christ, mov. feasts.
 On the Burial and Resurrection of Christ, mov. feasts.
 On the Ascension of Christ, mov. feasts.
 On the Descent of the Holy Ghost, mov. feasts.
 On the Promulgation of the New Law, and the Establishment of the Christian Church, mov. feasts.
 St. Peter is appointed Head of the Church, June 29.</p> |
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- A. D.
- 65 St. Peter, June 29.
  - St. Linus, Sept. 23.
  - St. Cletus, April 26.
  - St. Clement, Nov. 23.
  - St. Anacletus, July 13.

ROMAN EMPERORS.

- 14 Augustus, Dec. 25.
- 37 Tiberius.
- 41 Caius Caligula.
- 68 Nero, July 2, under whom 1st General Persecution.
- 69 Galbá.
- Otho and Vetellius.
- 79 Vespasian.
- 81 Titus.
- 96 Domitian, Feb. 1, May 6, under whom 2d General Persecution.
- 98 Nerva, Feb. 1.
- Trajan.
- On the history of Agrippa, July 25.

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- 51 Of the Apostles at Jerusalem, June 29 and 30.

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- St. Peter, June 29.
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- St. Matthew, Sept. 21.
- St. John, Dec. 27.
- St. James the Less, May 1.
- St. Jude, Oct. 28.
- St. Mark, April 25.
- St. Luke, Oct. 18.
- Liturgy of St. James, V. May 1.
- Acts of St. Andrew. Vide Nov. 30.
- Apostolical Canons and Apostolical Constitutions. Vide Nov. 23, note.
- 91 St. Hermas, May 9.
- 95 On the books ascribed to St. Dionysius the Areopagite, Oct. 3.
- 100 St. Clement, Nov. 3.
- On the Epistle of Barnabas. See June 11
- On Philo the Jew. See June 29, note.

SAINTS.

*Saints in this age, besides the Apostles, &c., mentioned above.*

- The B. V. Mary. See her festivals.
- The Conception, Dec. 8.
- The Nativity, Sept. 8.
- The Holy Name of the B. V. Sept. 8.
- The Presentation, Nov. 21.
- The Annunciation, Mar. 25.
- The Visitation, July 2.
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- The Dedication of St. Mary ad Nives, Aug. 5.
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- Apparition of St. Michael, May 8.
- Dedication of St. Michael, Sept. 29.
- Holy Angel Guardians, Oct. 2.
- On All Saints, Nov. 1.
- On All Souls, Nov. 2.
- Nativity of St. John Baptist, June 24.
- Decolation of St. John, Aug. 29.
- St. Joseph, Mar. 19.
- St. Anne, July 26.
- St. Mary Magdalen, July 26.
- St. Martha, July 29.
- St. Thecla, Sept. 23.
- St. Petronilla, May 31.
- St. Pudenciana, May 19.
- St. Nicodemus, Aug. 3.
- St. Gamaliel, Aug. 3.
- St. Nicomedes, Sept. 15.
- St. Philemon, Nov. 22.
- The Seven Machabees, &c. Aug. 1.

HERETICS.

- Simon Magus, June 6.
- Cerinthus, Dec. 27, mov. feasts.
- Hymenæus.
- Nicholaitis, Oct. 28.
- Ebion, Dec. 27, Feb. 18. mov. feasts.
- Menander.
- Basilides, Aug. 28, note.
- Saturninus, July 28.
- Nazareans, Feb. 18.

EVENTS.

- St. Peter establishes his Chair first at Antioch, then at Rome, where he sat twenty-five years, and suffered martyrdom. See Feb. 22, Jan. 18, June 29.
- For the history of the establishment of the Christian Church, and of the conversion of nations, see the Lives of the Apostles, and other Apostolic men; SS. Peter and Paul, June 29. St. Andrew, Nov. 30. St. James the Great, July 25. St. James the Less, and St. Philip, May 1. St. John, May 6 and Dec. 27. St. Bartholomew, Aug. 24. St. Matthew, Sept. 21. St. Thomas, Dec. 21. SS. Simon and Jude, Oct. 28. St. Matthias, Feb. 24. St. Mark, April 25. St. Luke, Oct. 18. St. Philip the Deacon, June 6. St. Barnabas, June 11. St. Titus, Jan. 4. St. Timothy, Jan. 24. St. Joseph, of Arimathea, March 17. Saint Anianus, April 25. St. Maximinus, June 8. St. Joseph Barsabas, June 11. St. Philemon, Nov. 22. St. Stephen, Dec. 26. St. Onesimus, Feb. 16.
- On the Institution of Metropolitans and on Patriarchs, see note, Sept. 5.
- On the Institution of Deacons, Dec. 26.
- On the Therapeuts, and the antiquity of the Ascetic life, April 25 and June 29, note on Philo.
- The Apostles, after their call to the Apostleship, lived in continency. See May 31 and June 29.

PERSECUTION.

- A. D. In the first partial Persecution raised at Jerusalem, St. Stephen suffered martyrdom, December 26.
- 33 In the second partial Persecution, raised by Herod Agrippa, St. James the Great

A. D.

- 43 was martyred, July 25th, and St. Peter
- 44 was cast into prison. Vide August 1st.
- 64 In the first general Persecution raised against the Church by Nero, suffered SS. Peter and Paul, see June 24th, 29th, and 30th. St. Vitalis, April 28. SS. Processus and Martinian, July 2. St. Mazarius, July 28.
- 70 Jerusalem taken and burnt, the Christians retire to Cella, Feb. 18.
- 95 In the second general persecution under Domitian, St. John the Evangelist was banished, after having been cast into a vessel of boiling oil, May 6, Dec. 27. On Christian Churches, Nov. 9th and 18th

SECOND AGE OF THE CHURCH.

POPES.

A. D.

- St. Anacletus.
- 109 St. Evaristus, Oct. 26.
- 109—119 St. Alexander, May 3.
- 119—128 St. Sixtus I. April 6.
- 128—139 St. Titiesphorus, Jan. 5.
- 139—142 St. Hyginus, Jan. 11.
- 142—157 St. Pius I. July 11.
- 157—168 St. Anicetus, April 17.
- 168—176 St. Soter, April 22.
- 176—192 St. Eleutherius, May 26.
- 192 St. Victor, July 28.

ROMAN EMPERORS.

- 117 Trajan, Feb. 1.
- 138 Adrian, May 26, July 18.
- 161 Antoninus Pius, July 6, July 11, Sept. 14.
- 169 Lucius Verus, Jan. 26.
- 180 Marcus Aurelius, Jan. 8, 26, April 18.
- 192 Conmodus, June 28, April 18.
- 193 Pertinax, June 28.
- 193 Didius Julianus, June 28.
- 194 Niger, June 28.
- 198 Albinus, June 28.
- Severus, June 28, July 17.

COUNCILS.

- 195 At Cæsarea, Oct. 29, concerning the time of celebrating Easter.
- 196 At Rome, &c., on the time of celebrating Easter, July 28.

ECCLESIASTICAL WRITERS.

- 107 St. Ignatius, Feb. 1.
- 150 Papias, June 28.
- St. Polycarp, Jan. 26.
- St. Quadratus, May 26.
- 167 St. Justin, June 1. Old edit. April 14.
- St. Melito, April 1.
- 175 St. Apollinaris, Jan. 8.
- 181 St. Hegessipus, April 7.
- 186 St. Apollonius, April 18.
- 190 St. Theophilus of Antioch, Dec. 6.
- St. Dionysius, Cor. April 8.
- Athenagoras, Dec. 6.
- On the writings of Antoninus Pius, see Sept. 4.

SAINTS.

- Saints of this age who did not suffer in the Persecutions, and are not mentioned above.*
- St. Mark, Bishop of Jerusalem, Oct. 23.
- St. Narcissus, Bishop of Jerusalem, Oct. 29.

St. Prodecimus, first Bishop of Padua, Nov. 7.  
St. Lucius, King, Dec. 3.

## HERETICS.

- A. D.
- 101 Cainists, July 17.  
103 Elxai.  
109 Millenarians, April 24, June 28, Nov. 17.  
110 Gnostics, Oct. 28, June 28.  
120 Carpocrates, April 14, July 1.  
130 Adamites, April 14, July 1.  
140 Valentinus, Jan. 11, June 28.  
141 Cerdo, Jan. 11.  
142 Marcion, April 11.  
146 Theodorus the Banker, and Theodorus the Tanner, July 28, Aug. 26.  
147 Heraclion.  
149 The Ophites.  
151 Marcus and Colorbasus.  
159 Tatian and the Enaralites, July 28, Dec. 6.  
171 Bardesanes, July 9.  
172 Montanus, May 26, July 17, 21, 28.  
172 Priscilla and Maximilla, May 26.  
179 Hermogenes, Dec. 6, July 17.  
180 Apelles.  
187 Praxeas, V. May 26, July 17, July 28, Nov. 17, mov. feasts.  
190 Seleucus and Hermias.  
191 Artemas.  
Aquila, Symmachus, and Theodotion, Jan. 7, Sept. 30.

## EVENTS.

## PERSECUTIONS.

- 107 In the third general Persecution raised by Trajan, St. Ignatius of Antioch suffered at Rome, Feb. 1. St. Simeon of Jerusalem, Feb. 18. SS. Rufus and Zozimus, Dec. 18. Under Antoninus suffered St. Felicitas and her seven sons, July 10.  
121 Under Adrian suffered SS. Faustinus and Jovita, Feb. 15. St. Sixtus, April 6. St. Getulius, &c., June 10. St. Hermes, August 28. St. Sabina, Aug. 29.  
169 In the fourth general Persecution under Lucius Verus and Marcus Aurelius, St. Polycarp was crowned with martyrdom, Jan. 26. St. Ptolemy, &c., Oct. 19. St. Justin, Martyr, June 1, (or April 14.)  
177 St. Pothinus, &c., at Lyons, June 2. SS. Epipodius and Alexander, April 22. St. Symphorian, Aug. 22. SS. Marcellus and Valerian, Sept. 4.  
186 Under Commodus suffered St. Apollonius, April 18.  
171 A Miracle was obtained by the prayers of the thundering legion, Jan. 1.

## CONVERSION OF NATIONS.

- 182 King Lucius writes to Pope Eleutherius; SS. Fugatius and Damian are sent into Britain, May 26, Dec. 3.  
Britain received the Christian faith from preachers sent by the bishops of Rome, May 26.

## DOCTRINE AND DISCIPLINE.

- Divinity of Christ, Feb. 1, Jan. 26, April 14, June 1, Dec. 6.  
Eucharist, Jan. 26, Feb. 1, June 1, (alias Apr. 14.)  
Original Sin, Dec. 6.

Sermon of Trinity, Dec. 6.  
Authority of the Church, and Tradition, June 28.  
Primacy of the see of Rome, June 28.  
Miraculous powers, June 28.  
Frequent use of the sign of the Cross, July 17.  
The Saints are with Christ in heaven, Jan 26, April 14, June 1.  
Devotion to the saints in heaven, Jan. 26, Feb. 1.  
Respect shown to relics, Jan. 26, Feb. 1.  
Coadjutor to a bishop, Oct. 29.  
On the origin of the civil jurisdiction and possessions of the see of Rome, July 15.  
On the question concerning the time of keeping Easter, see July 28, mov. feasts.  
On the custom of the Irish and Scottish churches, see July 6, Oct. 12, Nov. 22.

## THIRD AGE OF THE CHURCH.

## POPES.

- A. D.
- 202 St. Victor, July 28.  
202—218 St. Zephyrinus, Aug. 26.  
218—223 St. Calistus, Oct. 14.  
223—230 St. Urban, May 25.  
230—235 St. Pontian, Nov. 19.  
235—236 St. Anterus, Jan. 3.  
236—250 St. Fabianus, Jan. 20.  
251—252 St. Cornelius, Sept. 16.  
252—253 St. Lucius, March 4.  
253—257 St. Stephen, Aug. 2.  
257—258 St. Sixtus II. August 6.  
259—269 St. Dionysius, Dec. 26.  
269—275 St. Felix, May 30.  
275—283 St. Eutychian, V. April 22.  
283—296 St. Casius, April 22.  
296—304 St. Marcellinus, April 26.

## ROMAN EMPERORS.

- 211 Severus, July 17.  
212 Geta, July 17.  
217 Caracalla.  
218 Macrinus.  
222 Heliogabalus, April 22, Oct. 14.  
235 Alexander Severus, April 22, Oct. 14, Nov. 19.  
237 Maximinus, Sept. 16, Nov. 19.  
237 { Gordian I.  
      } Gordian II.  
238 { Papienus.  
      } Balbinus.  
244 Gordian III.  
249 Phillip, Jan. 24.  
251 Decius, Aug. 13, Sept. 16.  
253 { Gallus, Aug. 6 and 13.  
      } Hostilian.  
270 { Emilius, Aug. 6.  
      } Volusianus.  
260 Valerian, Feb. 24, April 30, Aug. 6.  
268 Gallien, Aug. 6.  
270 { Claudius II. Aug. 6.  
      } Quintil.  
275 Aurelian, Aug. 6.  
282 Probus.  
283 Carus, Sept. 22, Jan. 30.  
284 Carinus, Sept. 22.  
Numerianus.  
Dioclesian, Jan. 20.  
Maximian, Sept. 22, Dec. 9.  
Herculeus, Sept. 22, April 27.

- A. D.  
**COUNCILS.**  
 251 At Rome, against the Novatians, Sept. 16.  
 257 At Rome, against the Rebaptizers.  
 261 At Alexandria, in which Sabellius was condemned, Nov. 17.  
 264 At Antioch, against Paul of Samosata, Nov. 17.  
 270 At Antioch, against Paul of Samosata, Nov. 17.

- ECCLESIASTICAL WRITERS.**  
 202 St. Irenæus, Bishop of Lyons, June 28.  
 213 St. Pantænus, July 7.  
 216 Minutius Felix, June 3.  
 St. Clement of Alexandria, Dec. 4.  
 245 Tertullian, July 17.  
 250 St. Hypolitus, Aug. 22.  
 251 St. Cornelius, Sept. 16.  
 254 Origen, April 22, Nov. 17.  
 258 St. Sixtus II. Aug. 6.  
 258 St. Cyprian, Sept. 16.  
 259 Dionysius, Rome, Dec. 16.  
 264 St. Dionysius Alexander, Nov. 17.  
 270 St. Gregory, Neoces, Nov. 17.  
 St. Zeno, April 12.  
 Arnobius, August 9.  
 On the Writings ascribed to Dorotheus of Tyre, vide June 5.  
 St. Victorinus, Nov. 2.  
 Caius, Priest of Rome, Nov. 8.  
 Julius Africanus.

**SAINTS.**

*Besides the Martyrs, the following were distinguished by their sanctity in this age.*

- St. Felix of Nola, Jan. 14.  
 St. Julian, first Bishop of Mans, Jan. 27.  
 St. Cæcilius, June 3.  
 St. Martial, Bishop of Limoges, June 30.  
 St. Memmius, first Bishop of Chalons, Aug. 5.  
 St. Austremonius, Nov. 1.  
 St. Gregory Thaumaturgus, Nov. 17.  
 St. Gatian, first Bishop of Tours, Dec. 18.

- A. D.  
**HERETICS.**  
 Rebaptizers, Aug. 2, Sept. 16.  
 239 Noetians, Nov. 17, mov. feasts.  
 240 Privatus, Jan. 20.  
 242 Berillus, April 22.  
 249 Arabici.  
 251 Novatus, Sept. 16, Nov. 17.  
 251 Novatian, Sept. 16.  
 257 Sabellians, May 2, Nov. 11, mov. feasts.  
 263 Paul of Samosata, May 30, Nov. 17, mov. feasts.  
 254 Origenists, Sept. 30, April 22, Nov. 17.  
 277 Manes, Aug. 28, and the Manicheans.  
 290 Hieracithæ.  
 Valens.  
 Felicissimus, Sept. 16.  
 Angelica.  
 Apostolici.  
 Nepos, Nov. 17.  
 Coracion, Nov. 17.  
 Philostratus writes the life of Apollonius Tyanæus, April 22, May 26.

**EVENTS.**

- PERSECUTIONS.**  
 202 In the fifth general Persecution, raised by Severus, in 202, suffered St. Irenæus, 264\*

- A. D.  
 with many companions, at Lyons, June 28. St. Leonidas, April 22. SS. Perpetua and Felicitas, and companions, March 7. St. Andeolus, May 1. St. Zoticus, July 21. St. Victor, July 28.  
 230 Under Alexander Severus, St. Cecily suffered, Nov. 22, and St. Callistus, Oct. 14.  
 235 In the sixth general Persecution, raised by Maximinus, suffered St. Pontian, Nov. 19.  
 249 Under Philip, St. Apollonia suffered at Alexandria.  
 252 In the seventh general Persecution, raised by Decius, suffered St. Fabian, Jan. 20. St. Babylas, Jan. 24. St. Pionius, Feb. 1. St. Agatha, Feb. 5. St. Polyeuctus, Feb. 13. St. Carpus, April 14. St. Maximus, April 30. St. Alexander, March 18. St. Acacius, March 31. Epimachus, May 10. St. Peter, May 15. St. Venantius, St. Castus, May 15. St. Martial, June 30. The Seven Sleepers, July 27. St. Abdon, &c., July 30. St. Hypolitus, Aug. 13. St. Regina, Sept. 7. St. Lucian, Oct. 26. St. Trypho, Nov. 10. St. Nemesion, Dec. 19. St. Epimachus, Dec. 12. St. Victoria, Dec. 23.  
 257 In the eighth general Persecution, raised by Valerian, suffered St. Fructuosus, Jan. 21. St. Nicegorus, Feb. 9. St. Montanus, Feb. 24. St. Marinus, &c., March 3. St. Priscus, &c., March 28. St. James, &c., April 30. St. Pontius, May 14. St. Stephen, Aug. 2. St. Sixtus, Aug. 6. St. Laurence, Aug. 10. The Martyrs of Utica, Aug. 28. St. Cyprian, Sept. 16. St. Dionysius, Oct. 9. St. Saturninus, Nov. 29. St. Eugenia, Dec. 25.  
 270 In the ninth general Persecution, raised by Aurelian, suffered St. Marius, &c., Jan. 19. St. Marinus, May 3. St. Conon, May 29. St. Felix, May 30. St. Agapetus, Aug. 18. St. Mamas, Aug. 18. St. Columba, Dec. 31.  
 In the tenth general Persecution, raised by Dioclesian, from 286, suffered St. Sebastian, Jan. 20. St. Donatian, May 24. St. Tiburtius, Aug. 11. St. Piat, Oct. 1. SS. Crispin and Crispinian, Oct. 25. St. Quintin, Oct. 31. The Seven Martyrs of Samosata, Dec. 9. St. Fuscian, Dec. 11.

**CONVERSION OF NATIONS.**

- On the first Preachers of the Christian faith in Gaul.*  
 They received their mission and orders from the Apostolic see of Rome, as did the Preachers who established churches in Spain and Africa, Oct. 9 and Jan. 20.  
 211 The gospel preached at Besançon, June 16.  
 272 St. Benignus preaches in Burgundy, and St. Austremonius in Auvergne, Nov. 1. St. Firminus and St. Quintin at Amiens, Sept. 25 and Oct. 31. St. Piat, at Tournay, Oct. 1.

**DOCTRINE AND DISCIPLINE.**

- On the Consubstantiality of God the Son, Feb. 1. Nov. 17, Dec. 26, Dec. 9.  
 Original Sin, Nov. 17.

On the Validity of Baptism given by heretics, Sept. 16.  
 Eucharist, Nov. 17.  
 On the Real Presence, Dec. 9, and the Sacrifice of the Mass, Sept. 16.  
 On confession, Sept. 16.  
 On Orders; the number of priests, deacons, &c., in the city of Rome, Sept. 16.  
 On the supremacy of St. Peter, and of the pope, Aug. 2.  
 On the Unity of the Church, and the necessity of holding this unity, Sept. 16.  
 Miraculous powers in the Church, June 28, Sept. 16.  
 The Saints in heaven intercede for the faithful on earth, April 22, Sept. 16.  
 The excellence of Virginitv, Sept. 16.  
 St. Anthony places his sister in a house of virginitv, Jan. 17.  
 The Fast of Lent, Nov. 17.  
 Fasts of Wednesdays and Fridays, Jan. 21.  
 Institution of Ember-days, Oct. 14.  
 St. Anthony retires into solitude, Jan. 17.  
 On the Catacombs, Oct. 14.  
 On the ancient custom of visiting the tombs of the martyrs, Oct. 14.  
 On the ancient manner of writing, Aug. 13.  
 The first Antipope, Novatianus, August 28.

#### FOURTH AGE OF THE CHURCH.

A. D.                      POPES.  
 308—310 St. Marcellus, Jan. 16.  
 310—310 St. Eusebius, Sept. 26.  
 311—314 St. Melchiodes, Dec. 10.  
 314—335 St. Sylvester, Dec. 31.  
 336—336 St. Mark, Oct. 7.  
 337—352 St. Julius, Apr. 12.  
 352—366 Liberius, Dec. 11.  
 366—384 St. Damasus, Dec. 11.  
 385—398 St. Sericius.  
 399            St. Anastasius, Apr. 27.

#### ANTIPOPES.

356 Felix.  
 366 Ursicinus.

#### ROMAN EMPERORS.

305 Dioclesian and Maximian Herculeus abdicate, Apr. 27, Aug. 18.  
 311 Galerius, Apr. 27.  
 306 Constantius Chlorus, Apr. 27.  
 307 Severus.  
 313 Maximinus, May 27.  
 325 Licinius, Apr. 27, Aug. 18.  
 312 Maxentius, Apr. 27.  
 337 Constantine the Great, May 2, Aug. 18.  
 340 Constantine the Younger, May 2.  
 361 Constantius, Jan. 14, May 2.  
 350 Constans, May 2.  
 363 Julian the Apostate, Jan. 25, July 25, March 22, Jan. 24, June 14.  
 364 Jovian, July 11.

#### EMPERORS OF THE WEST.

375 Valentinian I., Dec. 7, June 14.  
 383 Gratian, Dec. 7 and 11.  
 388 Maximus, Nov. 11, Dec. 7, March 27.  
 392 Valentinian II., Mar. 27, Dec. 7.  
 394 Eugenius, Dec. 7, March 27.  
 Honorius.

#### A. D.                      EMPERORS OF THE EAST.

378 Valens, June 14, Dec. 7.  
 395 Theodosius the Great, Feb. 21, March 27, Dec. 7, Sept. 10.  
 Arcadius, Sept. 10.

#### COUNCILS.

311 Of Donatus at Carthage.  
 313 Rome, Dec. 10, against the Donatists.  
 314 Arles, first, against the Donatists, Dec. 31 at which three British Bishops were present, May 26.  
 Ancyra.  
 Neocæsarea.  
 Rome, Dec. 11.  
 320 Alexandria, against the Arians.  
 325 General Council of Nice, against the Arians, Dec. 31, Feb. 26, May 2.  
 326 Antioch.  
 335 Tyre, Arian against St. Athanasius, Sept. 11, May 2.  
 Jerusalem, Arian, May 2.  
 336 Constantinople, Arian.  
 339 Alexandria, May 2.  
 Constantinople, Arian.  
 341 Rome, May 2, June 7.  
 Antioch, Arian, May 2.  
 345 Antioch, Arian.  
 347 Sardica, April 12, July 16, May 2.  
 Philippopolis, Arian, May 2.  
 348 Carthage, first, Aug. 28.  
 349 Sirmium, Catholic.  
 350 Gangre, mov. feasts.  
 Laodicea, mov. feasts.  
 351 Sirmium, Semi-Arian, May 2.  
 358 Sirmium, Arian, April 25, May 2.  
 359 Rimini, April 25, May 2, Dec. 11.  
 Seleucia, Jan. 14.  
 362 Alexandria, May 2.  
 368 Rome, Dec. 11.  
 370 Rome, Dec. 11.  
 373 Rome against Apollinaris.  
 380 Saragossa, against the Priscillianists, April 25.  
 381 Aquileia, Dec. 11.  
 Gen. Constantinople, May 9, Dec. 11, March 9, March 18, Feb. 12, Nov. 23.  
 390 Carthage, second.  
 397 Carthage, third, Aug. 28, in which a catalogue of the books of Scripture was published.  
 398 Carthage, fourth.  
 Carthage, fifth.

#### ECCLESIASTICAL WRITERS.

St. Methodius of Tyre, Sept. 18.  
 309 St. Pamphilus, M. June 1.  
 Lactantius, Aug. 9.  
 SS. Anthony, Jan. 17, and Pachomius, May 14.  
 312 St. Lucian, Jan. 7.  
 338 St. James of Nisibis, July 11.  
 Eusebius of Cæsarea, July 16.  
 362 St. Marcellus of Ancyra, March 22.  
 St Prudentius, Dec. 10.  
 369 St. Hilary of Poitiers, Jan. 14.  
 370 Lucifer of Cagliari, May 2, Dec. 15.  
 373 St. Athanasius, May 2.  
 379 St. Basil, June 14.  
 St. Ephrem, July 9.  
 384 St. Damasus, Dec. 11.

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- St. Optatus, June 4, (old ed. July 1.)
- 385 Didymus, Sept. 30.
- 287 St. Cyril of Jerusalem, March 18.
- 389 St. Gregory of Nazianzen, May 9.
- 395 St. Amphilochius, Nov. 23.
- 396 St. Gregory of Nyssa, March 9.
- 397 St. Ambrose, Dec. 7.
- 399 Evagrius of Pontus, March 3.
- St. Pacien, March 9.

FATHERS AND SAINTS.

*Amongst the Fathers and Saints of the Deserts were eminent :*

- St. Paul, Jan. 15, Lower Thebais.
- St. Anthony, Jan. Coma, Upper Egypt.
- St. Amnon, Oct. 4, Egypt.
- St. Pachomius, May 14, Egypt.
- Theodorus, Upper Thebais, Dec. 30.
- Two SS. Macariuses the Elder, Jan. 16, Upper Egypt.
- St. Pammon.
- St. Pambo, Sept. 6.
- St. Isidore, Jan. 15, of Sceté.
- St. John of Lycopolis, March 27.
- St. Hilarion, Oct. 21, in Palestine.
- St. Julian Sabas, Oct. 18, in Mesopotamia.
- St. Abraham, March 15, in Mesopotamia.
- St. Ethram, Mesopotamia, July 9.
- St. James of Nisibis, July 11, in Mesopotamia.
- St. Serapion the Sindonite, March 21.
- St. Serapion, Abbot of Arsinoe, March 22.
- St. Paul, Anchorite, March 7.
- St. Aphraates, Anchorite in Persia, April 7.
- St. Prior, Hermit, Egypt, June 17.
- St. Julian, Anchorite, July 6.
- St. Theis the Penitent, Oct. 8.
- St. Marcian, Anchorite, Cyrus, Syria, Nov. 2.

*Other Saints of this Age.*

- St. Zeno, Bishop of Verona, April 12
- St. Phæbadius, Bishop of Agen, April 25.
- St. Kebius, Bishop, England, Apr. 25.
- St. Monica, W. May 4.
- St. Servatius, Bishop of Tongres, May 13.
- St. Maximus, Bishop of Triers, May 29.
- St. Ilidius, Bishop, June 5.
- St. Philastrius, Bishop of Brescia, July 18.
- St. Macrina, Virgin, July 19.
- St. Joseph of Palestine, July 22.
- St. Liborius, Bishop of Mans, July 23.
- St. Donatus, Bishop of Orazzo, Aug. 7.
- St. Helen, Empress, Aug. 12.
- St. Justus, Archbishop of Lyons, Sept. 2.
- St. Mansuet, Bishop of Toul, Sept. 3.
- St. Evurtius, Bishop of Orleans, Sept. 7.
- St. Paphnutius, Bishop, Sept. 11.
- St. Donatian, Bishop of Rheims, Oct. 14.
- St. Mello, Bishop of Rouen, Oct. 22.
- St. Flour, Bishop, Nov. 3.
- St. Mathurin, Priest, Nov. 9.
- St. Martin, Bishop of Tours, Nov. 11.
- St. Spiridion, Bishop, Dec. 14.

HERETICS.

- A. D.
- 311 Donatists, (first ed. July 1,) June 4, Aug. 28, Dec. 10.
- Meletians, Nov. 26, Feb. 26.
- 319 Arians, Feb. 26, Jan. 14, May 2, June 7, June 8, July 16, Nov. 56, mov. feasts.
- Semi-Arians, *ibid.* mov. feasts.

A. D.

- Colluthians, Feb. 26.
- 325 Audiani.
- 362 Macedonians, March 18, June 7, Nov. 23.
- Eustachians, March 18.
- Aetians, Anomæans, mov. feasts. Jan. 27.
- Aerians, mov. feasts.
- Photinians, May 2.
- 377 Apollinarists, July 9, Dec. 11.
- Collyridians, Aug. 15.
- Bonosiari.
- Schism at Antioch, Jan. 27, Sept. 30, Dec. 11.
- 380 Priscillianists, Aug. 28, Nov. 11.
- Helvidians, Sept. 8.
- 389 Jovianists, Sept. 8, 20.
- 390 Massilians, Nov. 23.

EVENTS.

PERSECUTIONS.

In the tenth most bloody Persecution, begun by Dioclesian, and continued by his successors, till Constantine, besides the martyrs who suffered at the end of the third century, are honoured in this, St. Peter Balsam, under Maximinus, Jan. 3; St. Lucian, under the same, Jan. 7; St. Marcellus, under the same, Jan. 16; St. Agnes, Jan. 21; St. Vincent, Jan. 22, both under Dioclesian; St. Biase, Feb. 3; St. Phileas, Feb. 4, under Licinius; St. Soteris, Feb. 10; St. Saturninus, Feb. 11, both under Dioclesian; St. Elias, &c., Feb. 16, under Galerius; St. Tyrannio, &c., Feb. 19, under Dioclesian; St. Serenus, Feb. 23; St. Adrian, March 5; St. Apollonius, March 8, under Galerius; the forty Martyrs, March 10, under Licinius; St. Irenæus, March 24, under Dioclesian; St. Apian, April 2; St. Agape, &c., April 3, under Dioclesian; St. Odesius, April 8, under Galerius; the eighteen Martyrs, April 16; St. George, April 23; St. Marcellinus, April 26; St. Anthimus, &c., April 27; St. Didymus, April 28; St. Pollio, April 28, all under Dioclesian; St. Victor, May 8; St. Boniface, May 14, both under Galerius; St. Pancras, May 12; St. Theodotus, May 18; St. Julius, May 27; St. Cantius, May 31, all under Dioclesian; St. Basiliscus, under Maximinus, May 27; St. Pamphilus, June 1, under Galerius; St. Marcellinus, June 2; St. Erasmus, St. Vitus, June 15; St. Cyr, June 16; St. Nicander, June 17; St. Alban, June 22; St. Julias, &c., July 1; St. Phocas, July 3; SS. Nabor and Felix, July 12; St. Justa, July 20; St. Victor, July 21; St. Pantaleon, July 27; St. Simplicius, July 29; St. Julitta, July 30, all under Dioclesian; St. Quirinus, June 4, under Licinius; St. Thea, July 25, under Maximinus; St. Afra, Aug. 5; SS. Justus and Pastor, Aug. 6; St. Cyriacus, &c., Aug. 8; St. Euplius, Aug. 12; St. Timothy, &c., Aug. 19; St. Genesis, Aug. 26; SS. Felix and Adauctus, Aug. 30, all under Dioclesian; St. Timothy, Aug. 22, under Maxentius; St. Adrian, Sept. 8, under Galerius; St. Georgonius, Sept. 9,

A. D.

St. Protus, &c., Sept. 11; St. Euphemia, Sept. 16; Ferreol, Sept. 18; St. Januarius, Sept. 19; St. Cyprian, &c., Sept. 26; SS. Cosmas and Damian, Sept. 27, all under Dioclesian; St. Methodius, Sept. 18, under Maxentius; St. Marcus, &c., Oct. 4; St. Justina, Oct. 7; St. Dominus, Oct. 9; St. Tarachus, Oct. 11; St. Faustus, Oct. 13; St. Felix, Oct. 24, all under Dioclesian; St. Cæsarius, Nov. 1; St. Vitalis, Nov. 4; the four crowned brothers, Nov. 8; St. Menuas, Nov. 11, all under Dioclesian; St. Theodorus, Nov. 9, under Galerius; St. Crispina, Dec. 5; St. Leocadia, Dec. 9; St. Eulalia, Dec. 10; St. Lucy, Dec. 13; St. Gregory of Spoleto, Dec. 24; St. Anastasia, Dec. 25; St. Sabinus, Dec. 30; St. Anycia, Dec. 30, all under Dioclesian.

327 In the persecution of Sapor in Persia suffered St. Sadoth, &c., Feb. 20; St. Daniel, &c., Feb. 21; St. Apepsimus, March 14; St. Jonas, March 29; the 126 Martyrs of Hadiabena, April 6; the Roman Captives, April 9; St. Bademus, April 10; St. Simeon, &c., April 26; St. Azades, April 22; St. Barhadbesciabes, July 21; St. Barsabias, Oct. 20; St. Milles, Nov. 10; St. Narsis, Nov. 30.

380 St. Sapor, &c., Nov. 30. Vide St. Maruthas, Dec. 4.

The Catholic Bishops, who were chiefly persecuted under the Arian emperor Constantius, were St. Anthanasius, May 2, with almost all the rest of the bishops of Egypt; St. Eustathius of Antioch, (banished by Constantine,) July 16; St. Paul of Constantinople, June 7; Lucius of Adrianople; St. Hilary of Poitiers, Jan. 14; St. Paulinus of Triers, Rhodon of Toulouse, St. Dionysius of Milan, St. Eusebius of Vercelle, Dec. 15; Lucifer of Cagliari, Dec. 15; St. Asterius of Petra, St. Potamon of Heraclea, May 18; St. Serapion of Thmuis, March 21; Asclepas of Gaza, May 2.

372 Under Athanaric the Goth suffered St. Sabas, April 12; St. Nicetas, Sept. 15.

362 Under Julian the Apostate suffered St. Juventius, &c., Jan. 25; St. Basil, March 22; St. Gordian, May 10; SS. John and Paul, June 26; St. Bonosus, Aug. 21; St. Artemius, Oct. 20; St. Theodoret, Oct. 23; St. Bibiana, Dec. 2.

#### CONVERSION OF NATIONS.

330 The Ethiopians are converted by St. Frumentius, Oct. 27.

The origin, irruption, conversion, and persecution of the Goths—in their conversion they embraced the Catholic faith, not Arianism, April 12.

On the religion of the Persians, Nov. 30.

#### DOCTRINE AND DISCIPLINE.

Divinity of Christ, Feb. 4.

Ceremonies used in baptism, holy oil, chrism, character, March 18.

Confirmation distinct from baptism, character, March 18.

Real presence, March 9, 18, June 4, (first ed July 1,) June 14, Dec. 7.

Transubstantiation, March 9, 18.

Mass, March 9, 18.

Viaticum, Dec. 11.

Eucharist kept in churches after the sacrifice, June 4, Dec. 7.

Penance and Confession, the power of forgiving sins, March 9, and 18, June 14.

Bishops consecrated by one bishop, April 9.

Celibacy of the clergy, March 14, Jan. 14, Sept. 11.

On the Church, March 9. Name of Catholic, March 9. Unity of the true Church, March 9, June 4, (first ed. July 1.) Necessity of being united to the apostolic see of Rome, as to the centre of unity, June 4, (first ed. July 1.)

Tradition, March 9 and 13.

Miracles, Sept. 19.

On the use of the Sign of the Cross, March 18, July 9, Dec. 9.

Pictures in churches, Dec. 11.

The blessed Virgin Mary called *Θεο Τокος* (Mother of God) March 9 and 18.

The custom of carrying blessed candles on the Purification, March 18.

Invocation of Saints, March 9, Feb. 12, May 9, June 14, July 9, Dec. 11.

Church dedicated in honour of saints, April 23.

Prayers for the souls of the faithful departed, March 18, May 2, July 9. Purgatory, July 9.

Respect to Relics, March 18, May 9, June 4, (first ed. July 1,) June 14, Dec. 7.

Vows of Continency, April 22.

On the excellence of Virginity, Sept. 18, Dec. 7.

Ceremony of Virgins consecrating themselves to God, Feb. 11, Dec. 7.

The election of the archbishop of Constantinople confirmed by pope Damasus, Dec. 11.

Confirmation of Bishops in the western patriarchal, Dec. 11.

St. Ascholius appointed Apostolic Vicar, Dec. 11.

On the fast of Lent, March 9 and 18.

Penitential canons, by St. Gregory of Nyssa, March 9.

#### A. D. RELIGIOUS INSTITUTES.

305 St. Anthony founds his first monastery, Jan. 17, May 14.

St. Augustin institutes the Order of Regular Clerks, August 28.

St. Pachomius draws up a Monastic Rule in writing, May 14.

St. Basil writes his longer and shorter rules for monks, June 14.

#### MISCELLANEOUS EVENTS.

373 Julian in vain orders the temple of Jerusalem to be rebuilt, March 18.

Fictitious history of Marcellinus, April 26.

Deaths of persecutors, April 27.

Schools erected by the Jews at Babylon and Tiberias, July 22.

On the Study of the Canon Law, Nov. 26.

312 The vision of the emperor Constantine.

326 Constantine gives orders for the building of Christian churches; the dedication of St. John Lateran, Nov. 9.

336 Invention of the Cross, May 3.

FIFTH AGE OF THE CHURCH.

A. D.

POPES.

- 399—402 St. Anastasius I., April 7.
- 402—417 St. Innocent I., July 28.
- 417—418 St. Zozimus, Aug. 28.
- 418—422 St. Boniface I., Oct. 25.
- 422—432 St. Celestine, April 6.
- 432—440 St. Sixtus III., March 28.
- 440—461 St. Leo the Great, April 11.
- 461—468 St. Hilary, June 25.
- 468—483 St. Simplicius, March 2.
- 483—492 St. Felix II. or III., Nov. 21.
- 492—496 St. Gelasius, Nov. 21.
- 496—498 St. Anastasius II., July 19.
- 498 Symmachus, July 19.

ANTIPOPES.

- 418 Eulalius, Oct. 25.
- 498 Laurence, July 19.

EMPERORS OF THE WEST.

- 413 Honorius.
- 421 Constantius.
- 455 Valentinian.  
Maximus.
- 456 Avitus.
- 461 Majorian.
- 465 Severus.
- 472 Anthemius  
Olibrius.
- 474 Gliserius.
- 475 Julius Nepos.
- 476 Romulus Augustulus.  
Odoacer, who took the title of King of Italy,  
and put an end to the Western Empire.  
See March 2.

EMPERORS OF THE EAST.

- 408 Arcadius, Jan. 27.
- 450 Theodosius II.
- 457 Marcian, Sept. 10.
- 474 Leo I.  
Leo II., Dec. 11.
- 491 Zeno, Dec. 11.

COUNCILS.

- 400 Toledo, against the Priscillianists, Nov. 11.
- 402 Turin.  
Milevis, 1st, Aug. 28.
- 403 Synod at the Oak., Jan. 27.
- 411 Conference at Carthage, Aug. 28.
- 412 At Carthage against Celestine, Aug. 28.
- 415 Jerusalem, Aug. 28.  
Diospolis, or Lydda, Aug. 28.
- 416 Milevis, 2d, Aug. 28.  
Carthage, Aug. 28, July 28.
- 417 Rome, Aug. 28.  
Africa.
- 418 Carthage.
- 431 Ephesus, 1st, 3d gen. Jan. 28, April 6.
- 439 Reez, Nov. 27.
- 441 Orange, 1st, Nov. 27.
- 445 Rome, May 5.
- 449 Latrocinale Ephesinum, Sept. 10, Feb. 17,  
April 11.
- 450 Councils held in Ireland by St. Patrick,  
March 17.
- 451 Chalcedon, 1st, 4th gen. April 11, Sept. 9, 17.
- 452 Arles, 2d.
- 453 Angers.

A. D.

- 455 Arles, 3d, Nov. 27.
- 483 Rome.
- 484 Rome.
- 494 Rome, under Pope Gelasius, Nov. 21.

ECCLESIASTICAL WRITERS.

- 400 St. Gregory of Nyssa, March 9.
- 403 St. Epiphanius of Salamis, May 12.
- 407 St. John Chrysostom, Jan. 27.
- 410 Rufinus, Sept. 30.
- 420 Palladius of Helianopolis.  
St. Jerome, Sept. 30.  
St. Maximus, Bishop of Turin, June 25.  
St. Gaudentius of Brescia, Oct. 25.
- 423 St. Sulpitius Severus, Jan 29.
- 430 St. Alexander, Founder of the Acæmetes.  
St. Augustin, Aug. 28.  
St. Possidius of Calama, Aug. 28, May 17.
- 431 St. Paulinus, Bishop of Nola, June 22.  
Philostorgius.
- 433 John Cassian, July 21.
- 440 St. Isidore of Pelusium, Feb. 4.
- 444 St. Cyril of Alexandria, Jan. 28.
- 445 St. Vincent of Lerins, May 23.
- 447 St. Proclus of Constantinople, Oct. 24.
- 449 St. Hilary of Arles, May 5.
- 450 St. Eucherius, Bishop of Lyons, Nov. 16.
- 451 St. Peter Chrysologus, Dec. 4.  
Socrates the Scholastic, a Novatian.  
Zozomen.
- 457 Theodoret, Bishop of Cyr, Jan. 23, 24.
- 460 St. Simeon Stylites, Sept. 3.
- 461 St. Leo the Great, April 11.
- 463 St. Prosper, June 25.
- 468 St. Nilus, Nov. 12.  
Victor of Aquitain.
- 471 Orosius, Aug. 3.
- 473 Mammertus Claudius.
- 480 St. Mammertus, Archbishop of Vienne,  
May 11.
- 484 Salvian of Marseilles, March 2.  
Vigilius, Bishop of Tapsa.
- 489 Sidonius Apollinaris, Aug. 23.
- 490 Faustus of Reez, Semipelagian, Nov. 27.
- 496 St. Gelasius, Pope, Nov. 23.  
St. Victor of Vitus, July 13.  
St. Severinus, Oct. 23.  
St. Maruthas, Dec. 4.

SAINTS.

*Amongst the holy Religious, and Monks, are distinguished the following :*

- St. Arsenius, July 19.
- St. Euthymias, Jan. 20.
- St. Simeon Stylites, Jan. 5.
- St. Honoratus, Jan. 16.
- St. Severinus, Jan. 8.
- St. John Calybite, Jan. 15.
- St. Cadocus, Abbot of Llancarvan, Jan. 24.
- St. Martinianus, Hermit, Feb. 13.
- St. Maro, Abbot, Feb. 14.
- St. Auxentius, Hermit, Feb. 14.
- St. Romanus, Abbot, Feb. 28.
- St. John of Egypt, March 27.
- St. Mary of Egypt, April 9.
- St. Vincent of Lerins, May 24.
- St. Caprais, Abbot, June 1.
- St. Prosper of Aquitain, June 25.
- St. Sisoës, Anchorite, July 4.
- St. Poemen, Abbot, Aug. 27.

St. Pammachius, Aug. 30.  
 St. John the Dwarf, Sept. 15.  
 St. Nilus, Anchorite, Nov. 12.  
 St. Daniel the Stylite, Dec. 11.  
 St. Marcellus, Abbot, Dec. 29.

*Other Saints of this age.*

St. Almachus, Martyr, Jan. 1.  
 St. Nathalan, Bishop of Aberdeen, Jan. 8.  
 St. Paula, Widow, Jan. 10.  
 St. Isidore, Jan. 15.  
 St. Epiphanius, Bishop of Pavia, Jan. 21.  
 St. Marcella, Widow, Jan. 31.  
 St. Abraames, Bishop of Carres, Feb. 14.  
 St. Porphyrius, Bishop of Gaza, Feb. 26.  
 St. Euphrasia, Virgin, March 13.  
 St. Deogratias, Bishop of Carthage, March 22.  
 St. Perpetuus, Bishop, April 8.  
 St. Serf, first Bishop of Orkneys, April 20.  
 St. Macull, Bishop, Ireland, April 25.  
 St. Brieve, Bishop, May 1.  
 St. Amator, Bishop of Auxerre, May 1.  
 St. Mammertus, Archbishop of Vienne, May 11.  
 St. Julia, V. M. May 23.  
 St. Desiderius, Bishop of Langres, May 23.  
 St. Caraunus, M. Gaul, May 28.  
 St. Ninnoca, V. England, June 4.  
 St. Ternan, Bishop of the Picts, June 12.  
 St. Bain, Bishop, Terouanne, June 20.  
 St. Agoard, &c. MM. June 25.  
 St. Vigilius, Bishop of Trent, June 26.  
 St. Alexius, C. July 17.  
 St. Marcellina, V. July 17.  
 St. Blaau, Bishop, Ireland, Aug. 10.  
 St. Muradack, Bishop of Killala, Aug. 12.  
 St. Liberatus, &c. MM. Aug. 17.  
 St. Firminus II. Bishop of Amiens, Sept. 1.  
 St. Macculindus, Bishop, Ireland, Sept. 6.  
 St. Pulcheria, Empress, Sept. 10.  
 St. Patiens, Archbishop of Lyons, Sept. 11.  
 St. Maurilius, Bishop of Angers, Sept. 13.  
 St. Aper, Sept. 15.  
 St. Eustochius, Bishop of Tours, Sept. 19.  
 St. Rusticus, Bishop of Auvergne, Sept. 24.  
 St. Eustochium, V. Sept. 28.  
 St. Keyna, V. Wales, Oct. 8.  
 St. Ursula, &c., VV. MM. Oct. 21.  
 St. Marcellus, Bishop of Paris, Nov. 1.  
 St. Benignus, Bishop, Nov. 9.  
 St. Brice, Bishop, Nov. 13.  
 St. Anian, Bishop of Orleans, Nov. 17.  
 St. Ciaran, Bishop, Ireland, Nov. 24.  
 St. Secundin, Bishop, Ireland, Nov. 27.  
 St. Corentin, Bishop of Quimper, Dec. 12.  
 St. Corentin, Dec. 12.  
 St. Nicasius, &c., Archbishop of Rheims, December 14.  
 St. Olympias, W. Dec. 17.  
 St. Melania, Dec. 31.

**HERETICS.**

**A. D.**  
 406 Vigilantius, Sept. 30.  
 408 Pelagius, Aug. 28, July 24.  
 409 Cælicoli.  
 412 Celestin, Aug. 28.  
 418 Julian, Aug. 28.  
 427 Semipelagians, Aug. 28, June 25, Aug. 27.  
 428 Nestorius, Jan. 28, Oct. 25, Sept. 8, April 6, October 24.  
 448 Eutiches, April 11, Feb. 17, 21, Sept. 9.  
 471 Peter Fullo, Oct. 24, March 2.

**A. D.**

486 Xenaia.  
 Manichees, Apr. 11, Nov. 21, Aug. 28.

**EVENTS.**

**PERSECUTIONS.**

In the Vandalic Persecutions, under Genseric and Huneric, suffered St. Victorian, &c., March 23; SS. Armogastes, Archinimus, and Saturus, March 29; St. Eugenius of Carthage, &c., July 13.  
 421 In the persecution in Persia, under Vararanes, suffered St. James and St. Mahor Sapor, Nov. 27.  
 Rome sacked by Alaric, Jan. 31, April 27, July 28.  
 The emperor Zeno publishes his Henoticon, March 2, July 19.

**CONVERSION OF NATIONS.**

St. Maruthas preaches in Persia, Dec. 4.  
 431 St. Palladius sent by Pope Celestin to preach to the Scots, April 6, Dec. 15.  
 St. Ninian preaches to the Southern Picts, Sept. 16.  
 St. Patrick converts Ireland, March 17.  
 SS. Germanus and Lupus sent into England, April 6, July 24, July 26.  
 St. Severinus, Apostle of Austria, Jan. 8.  
 496 Baptism of Clovis, king of the Franks, Oct. 1.  
 452 St. Nathalan consecrated bishop of Aberdeen, by the pope, Jan. 8.

**DOCTRINE AND DISCIPLINE.**

Confirmation conferred only by bishops, July 29.  
 Real Presence, Jan. 27 and 28.  
 Mass, Jan. 27 and 28.  
 Masses for the dead, Jan. 27.  
 On the Liturgy of St. Chrysostom, Oct. 24.  
 On the Sacramentary of pope Gelasius, Nov. 21.  
 On the Liturgy, Syro-Chaldaic of St. Maruthas, Dec. 4.  
 Relics used in the consecration of Altars, June 22.  
 On Penance and Confession, Jan. 27.  
 The power of forgiving sins, Jan. 27.  
 Extreme Unction, July 28.  
 On the Popes, Oct. 24.  
 Greater causes referred to the apostolic see, July 28.  
 On the Supremacy of the Pope, Jan. 28.  
 Vicars of the apostolic see, April 6.  
 Tradition, Jan. 27.  
 Miracles, Jan. 27, Aug. 3.  
 On the sign of the cross, Jan. 27, 28, June 22, April 9.  
 Holy Images, June 22.  
 Pictures, April 9.  
 Praying for the dead, June 22.  
 Devotion to saints, June 22, Jan. 27.  
 Intercession of the Virgin Mary, April 9.  
 On the veneration of the martyrs, Oct. 30.  
 Relics, Jan. 26.  
 On the fast of Lent, Jan. 28.  
 On Fasting, Jan. 27.  
 Fasts of Wednesdays and Fridays, by apostolical authority, May 12.  
 Institution of Rogation Days, May 11.



SIXTH AGE OF THE CHURCH.

- A. D.  
 POPES.  
 498—514 Symmachus, July 19.  
 514—523 Hormisdas.  
 523—526 St. John I., May 27.  
 526—529 Felix III. or IV., Aug. 22.  
 529—531 Boniface II., Aug. 22.  
 532—535 John II., Sept. 20.  
 535—536 Agepetus, Sept. 20.  
 536—538 St. Sylvester, June 20.  
 538—555 Vigilius, June 20, Nov. 21.  
 555—559 Pelagius I.  
 559—572 John III.  
 573—577 Benedict I.  
 577—590 Pelagius II.  
 590 St. Gregory the Great.

ANTIPOPE.

- 530 Dioscorus.

EMPERORS OF THE EAST.

- 518 Anastasius.  
 527 Justin I.  
 565 Justinian.  
 578 Justin II.  
 586 Tiberius II.  
 Mauritius.

KINGS OF ENGLAND.

- 519 The kingdom of the West Saxons founded by Cerdic.  
 527 The East Saxons, by Erconwin.  
 547 Northumberland, by Ida.  
 571 The East Angles, by Uffa.  
 584 Mercia, by Cerda.

KINGS OF FRANCE.

- 511 Clovis I.  
 The kingdom is divided among his four sons, viz.:  
 534 Thierry at Metz.  
 554 Clodomir at Orleans.  
 558 Childebert at Paris.  
 662 Clotaire I. at Soissons.  
 Second division of the kingdom among the four sons of Clotaire I. viz.:  
 566 Cherebert at Paris.  
 593 Gontran at Orleans.  
 584 Chilperic I. at Soissons.  
 575 Sigebert at Metz.  
 Clotaire II.

COUNCILS.

- 511 First of Orleans, June 8.  
 529 Second of Orange, Aug. 27.  
 553 Second of Constantinople, the 5th General Council in the three chapters, Feb. 13, Nov. 21. Of Seville, Feb. 27.  
 589 Third of Toledo, in which the Nicene Creed was appointed to be read at mass, Feb. 27.  
 At Brevi, in Cardiganshire, against the Pelagians, another at Victoria, assembled by St. David, the canons of which last were confirmed by the Roman church, Nov. 13, March 1.  
 Fifth of Orleans, Dec. 5.

ECCLESIASTICAL WRITERS.

- 521 Ennodius, Bishop of Pavia, July 17.  
 525 Boetius, May 27.

- A. D.  
 St. Avitus of Vienne, Feb. 5.  
 529 St. Theodosius, Jan. 11.  
 533 St. Fulgentius, Bishop of Ruspa, Jan. 1.  
 St. Remigius, Oct. 1.  
 540 Dionysius Exiguus, June 29.  
 Ferrandus, Deacon of Carthage, Jan. 1.  
 542 St. Cæsarius, Archbishop of Arles, Aug. 27.  
 543 St. Benedict, March 21.  
 562 Cassiodorus.  
 Liberatus, Deacon of Carthage.  
 569 Victor, B. in Africa, July 13, Aug. 23.  
 578 John the Scholastic, Patriarch of Constantinople.  
 580 St. Martin, Bishop of Dume.  
 593 St. Anastasius I., April 21.  
 St. Gildas Badonius, Jan. 29.  
 594 Evagrius the Scholastic, Sept. 3.  
 595 St. Simeon Stylites, Sept. 3.  
 596 John the Faster, Patriarch of Constantinople, March 12.  
 St. Gregory, Bishop of Tours, Nov. 17.  
 St. Leander of Seville, Feb. 27.  
 Procopius, Sept. 20.

SAINTS.

SAINTS OF ENGLAND, SCOTLAND, AND IRELAND.

*In this Age were distinguished, by their sanctity, the following Natives of England, Scotland and Ireland.*

- St. Ita, or Mida, Jan. 15.  
 St. Bride, Feb. 1.  
 St. Thelma, Feb. 9.  
 St. David, March 1.  
 St. Winwaloe, March 3.  
 St. Fridolin, March 6.  
 St. Paul de Leon, March 12.  
 St. Tigernach, April 5.  
 St. Dotto, April 9.  
 St. Ruadham, April 15.  
 St. Eingen, April 21.  
 St. Ibar, April 23.  
 St. Brenden, May 16.  
 St. Cathan, May 17.  
 St. Petro, June 4.  
 St. Guadvall, June 6.  
 St. Columkille, June 9.  
 St. Vauge, June 15.  
 St. John of Moutier, June 28.  
 St. Oudoceus, July 2.  
 St. Gunthiern, July 3.  
 St. Moninna, July 6.  
 St. Nathy, or David, Aug. 9.  
 St. Felimy, Aug. 9.  
 St. Maccarthin, Aug. 16.  
 St. Moetaus, Aug. 19.  
 St. Macnivius, Sept. 3.  
 St. Kiaran, Sept. 9.  
 St. Finian, Sept. 10.  
 St. Albæus, Sept. 12.  
 St. Barr, Sept. 25.  
 St. Kenny, Oct. 11.  
 St. Ethbin, Oct. 19.  
 St. Magloire, Oct. 24.  
 St. Alban, Oct. 27.  
 St. Iltutus, Nov. 6.  
 St. Malo, Nov. 15.  
 St. Daniel, Nov. 23.  
 St. Finian, Dec. 12.  
 St. Columba, Dec. 12.  
 St. Jarlath, Dec. 26.

## NATIVES OF OTHER COUNTRIES.

St. Eugendus, Jan. 1.  
 St. Genevieve, Jan. 3.  
 St. Gregory, Bishop of Langres, Jan. 4.  
 St. Melanius, Bishop of Rennes, Jan. 9.  
 St. Theodosius, Abbot, Cappadocia, Jan. 11.  
 St. Salvius, Bishop of Amiens, Jan. 11.  
 St. Maurus, Abbot, Jan. 15.  
 St. Avitus, Archbishop of Vienne, Feb. 5.  
 St. Vedast, Bishop of Arras, Feb. 6.  
 St. Severinus, Abbot of Agaunum, Feb. 11.  
 St. Eleutherius of Tournay, Feb. 20.  
 St. Pretextatus, Archbishop of Rouen, Feb. 24.  
 St. Leander, Bishop of Seville, Feb. 27.  
 St. Proterius, Priest of Alexandria, M. Feb. 28.  
 St. Albinus, Bishop of Angers, March 1.  
 St. Benedict, March 21.  
 St. Gontran, King of France, March 28.  
 St. Nizier, Archbishop of Lyons, April 2.  
 St. Hermenegild, Spain, April 13.  
 St. Paternus, Bishop of Avranches, April 15.  
 St. Marcou, Abbot of Nanteau, May 1.  
 St. Sigismund, King of Burgundy, May 1.  
 St. John the Silent, May 13.  
 St. Germanus, Bishop of Paris, May 28.  
 St. Clotilda, Queen of France, June 3.  
 St. Lifard, Abbot, June 3.  
 St. Medard, Bishop of Noyon, June 8.  
 St. Godard, Bishop of Rouen, June 8.  
 St. Avitus, Abbot, June 17.  
 St. Aaron, Abbot, June 21.  
 St. Maxentius, Abbot, June 26.  
 St. Gal, July 1.  
 St. Calais, July 1.  
 St. Simon, Egypt, July 1.  
 St. Thierry, July 1.  
 St. Cybar, July 1.  
 St. Monegondes, July 2.  
 St. Goar, Priest, July 6.  
 St. Eugenius, Carthage, July 13.  
 St. Ennodius, July 17.  
 St. Radegundes, Queen of France, Aug. 13.  
 St. Justinian, Hermit, Aug. 23.  
 St. Cæsarius, Archbishop of Arles, Aug. 27.  
 St. Simeon Stylites the Younger, Sept. 3.  
 St. Cloud, France, Sept. 7.  
 St. Sequanus, Sept. 19.  
 St. Lo, Sept. 21.  
 St. Remigius, Archbishop of Rheims, Oct. 1.  
 St. Galla, Oct. 5.  
 St. Hospicius, Oct. 15.  
 St. Elesbaan, King of Ethiopia, Oct. 27.  
 St. Chef, Abbot, Oct. 29.  
 St. Germanus, Bishop of Capua, Oct. 30.  
 St. Leonard, Hermit, Nov. 6.  
 St. Vanne, Bishop of Verdun, Nov. 9.  
 St. Gregory, Bishop of Tours, Nov. 17.  
 St. Sabas, Abbot, Cappadocia, Dec. 5.  
 St. Nicetius, Bishop of Triers, Dec. 5.  
 St. Servulus, Dec. 23.  
 St. Evroul, Abbot, Dec. 29.

## HERETICS.

A. D.

506 Deuterius.  
 512 Severus, Chief of the Acephali, Sept. 20,  
 March 2, Jan. 11, June 20.  
 530 Themistus, Chief of the Agnoites, Sept. 13.  
 535 The Jacobites, Mar. 11.  
 537 The Tritheists, mov. feasts.  
 550 Facundus Hermianeus, and Ferrandus

A. D.

Deacon of Carthage, wrote against the  
 5th General Council.  
 553 Origenists, April 22.  
 564 Incorrupticolæ, April 21, Dec. 5, March 12  
 Timothy Elurus, and Peter Mongus, Feb. 28.

## EVENTS.

## CONVERSION OF NATIONS.

532 St. Eleutherius converts the people about  
 Tournay, Feb. 20.  
 536 St. Vedas converts the people in Artois,  
 Feb. 6. Baptism of Clovis, Feb. 6,  
 Oct. 1.  
 557 St. Paternus converts the people in the  
 diocese of Coutances, April 15.  
 The Church of Spain received its faith  
 from Rome, Feb. 27.  
 596 St. Augustin sent into England by St.  
 Gregory the Great, March 12, May 26.  
 SS. Columban and Gallus convert many  
 idolaters near the lake of Constance,  
 Nov. 21.  
 537 The people of Little Brittany received the  
 faith from St. Paul de Leon, March 12.  
 596 St. Leander converts Spain from Arianism  
 to the Catholic faith, Feb. 27.  
 The Picts, with their king, Bridius, con-  
 verted by St. Columkille, June 9.

## DOCTRINE AND DISCIPLINE.

On the baptism, penance, sacrifice, July 13.  
 White garment, July 13.  
 The body and blood of our Lord received on  
 death-bed, March 21.  
 St. Hermenegild refuses communion from an  
 Arian bishop, April 13.  
 Commemoration of the faithful departed,  
 June 16.  
 Altar-cloths, body and blood of Christ, July 13.  
 On the ancient Gallican Liturgy, or mass,  
 May 28.  
 Confession, Nov. 21.  
 The office of the Church, Nov. 21.  
 Gloria sung at mass, July 19.  
 Tabernacle, images, July 19.  
 Purgatory, July 19.  
 The patronage of the Martyrs, Jan. 1.  
 Intercession of Saints, Feb. 28, July 13.  
 Respect to relics, Jan. 11, July 6.  
 Respect to the sign of the cross, Jan. 3, Feb. 6,  
 March 1, May 13.  
 Celibacy of the Clergy, Feb. 27.  
 Blessing of the paschal candle and Agnus  
 Dei's, July 17.  
 On the election of Popes, July 19.  
 Supremacy of the Roman See, June 20, July 13.  
 Superiority of Popes, July 19.  
 Unity of the Church, out of which no one can  
 be saved, Jan. 1.  
 Episcopacy in Scotland, July 6.  
 See of St. Asaph, May 1.  
 Relics sent by pope Symmachus to St. Fulgen-  
 tius, Jan. 1.  
 Miracle of speaking without tongues, July 13.

A. D.

## RELIGIOUS INSTITUTES.

On the Monastic Orders established in the  
 West, March 12.

- A. D.  
 529 Monastery of Mount Cassino, by St. Benedict, March 21.  
 The Abbey of St. Maur, and Maurist, Monks, Jan. 15.  
 St. Bride, Foundress of Nunneries in Ireland, Feb. 1.  
 St. Columba founds Monasteries in Ireland and Scotland.  
 On the Maronites, Feb. 14.

MISCELLANEOUS EVENTS.

- On the remains of Augusta Veromandurum, June 8.  
 On the irruption of the Lombards, March 2, Oct. 5.  
 Vandals and Vandalic persecution, July 13.  
 On the Saracens, July 13.  
 On Belisarius, June 20.  
 On the origin of the French, Oct. 1.  
 On the origin of languages, Oct. 1.

SEVENTH AGE OF THE CHURCH.

POPES.

- A. D.  
 590—604 St. Gregory the Great, March 12.  
 604—605 Sabinian, Nov. 21.  
 606—606 Boniface III., Nov. 21.  
 607—614 Boniface IV., Nov. 21.  
 614—617 Deusdedit.  
 617—625 Boniface V.  
 626—638 Honorius I. March 11, June 28.  
 640—640 Severinus.  
 640—642 John IV., March 11.  
 642—649 Theodorus, Nov. 12.  
 649—655 St. Martin I., March 11, Nov. 12  
 655—658 Eugenius I.  
 658—672 Vitalian.  
 672—676 Adeodatus.  
 676—679 Domnus, Jan. 10.  
 679—682 St. Agatho, Jan. 10.  
 682—683 St. Leo II., May 7, June 28.  
 684—685 Benedict II., May 7.  
 685—686 John V.  
 686—687 Conon, July 8.  
 687 Sergius, Nov. 7, Feb. 13.

ANTIPOPE.

- 687 Pachal.

EMPERORS OF THE EAST.

- 602 Mauritius.  
 610 Phocas.  
 641 Heraclius.  
 641 Constantine.  
 641 Heracleonas.  
 668 Constans.  
 685 Constantine Pogonatus.  
 Justinian II.

ENGLAND.

THE HEPTARCHY.

KINGS OF FRANCE.

- 628 Clotaire II.  
 638 Dagobert I.  
 654 Sigebert II.  
 660 Clovis II.  
 668 Clotaire III.  
 265

- A. D.  
 673 Childeric II.  
 679 Dagobert II., Nov. 7.  
 690 Thierry III.  
 695 Clovis III.  
 Childebert III.

COUNCILS.

- 610 At Rome.  
 619 Of Seville, April 4.  
 633 Fourth of Toledo, April 4.  
 649 At Rome, against the Monothelites, in which were censured the Ecthesis of Heraclius, and the Typus of Constans, Nov. 12.  
 650 Chalons sur Saône.  
 670 At Heouitford, or at Thetford, Nov. 19.  
 680 At Hatfield, in Hertfordshire, Sept. 19.  
 Third of Constantinople, 6th General Jan. 10, May 7, Feb. 13.  
 692 Conc. of Trullo, Quini, or Sext. Oct. 23, Feb. 13.

ECCLESIASTICAL WRITERS.

- 606 St. John Climachus, March 30.  
 609 Venantius Fortunatus, Nov. 1, Aug. 13.  
 615 St. Columban, Nov. 21.  
 616 Antiochus.  
 619 John Moschus, March 11.  
 630 George, Patriarch of Alexandria.  
 636 St. Isidore of Seville, April 4.  
 639 St. Sophronius, March 11.  
 646 Braulio, Bishop of Saragossa, March 27.  
 657 St. Eugenius of Toledo, Nov. 15.  
 659 St. Eligius, Dec. 1.  
 660 Maculphus.  
 662 St. Maximus, Dec. 30.  
 667 St. Ildefonsus, Bishop of Toledo, Jan. 23.  
 670 St. Fructuosus of Brasua, April 16.  
 690 St. Julian of Toledo, March 8.  
 St. Theodorus, Archbishop of Canterbury, Sept. 19.  
 695 Cresconius.

SAINTS.

*Amongst the great numbers of British Saints are distinguished the following holy Princes and Princesses :*

- St. Wereburge, Feb. 3.  
 St. Ethelbert, Feb. 24.  
 St. Etheldreda, June 23.  
 St. Sexburg, July 6.  
 St. Oswald, Aug. 5.  
 St. Oswin, Aug. 20.  
 St. Ebba, Aug. 25.  
 St. Sebbi, Aug. 29.  
 St. Eanswide, Sept. 12.  
 St. Edwin, Oct. 4.  
 St. Ethelburge, Oct. 11.  
 St. Hilda, Nov. 18.

*The following were likewise eminent for their sanctity :*

- St. Cedd, Bishop of London, Jan. 7.  
 St. Bennet Biscop, Jan. 12.  
 St. Lawrence, Archbishop of Canterbury, Feb. 2.  
 St. Mildred, Feb. 20.  
 St. Chad, March 2.  
 St. Erconwald, April 30.  
 St. Eadbert, May 6.  
 St. Botolph, June 17.

St. Aidan, Aug. 31.  
 SS. Ewalds, Oct. 3.  
 St. Vulgan, Nov. 2.

## SAINTS OF SCOTLAND AND IRELAND.

St. Kentigern, Bishop of Glasgow, Jan. 13.  
 St. Furse, Abbot, Ireland, Jan. 16.  
 St. Deicolus, Abbot, Ireland, Jan. 18.  
 St. Laserion, Bishop, Ireland, April 18.  
 St. Beuno, Abbot, Ireland, April 21.  
 St. Cronan, Abbot, Ireland, April 28.  
 St. Fiachna, Ireland, April 29.  
 St. Comgall, Ireland, May 10.  
 St. Carthagh, Bishop, Ireland, May 14.  
 St. Dympha, V. Ireland, May 15.  
 St. Genebrard, Ireland, May 15.  
 St. Oduvald, Abbot, Scotland, May 26.  
 St. Maguil, Recluse, Ireland, May 30.  
 St. Kewin, Bishop, Ireland, June 3.  
 St. Colman, Bishop of Dromore, June 7.  
 St. Syra, Virgin, Ireland, June 8.  
 St. Psalmodius, Hermit, Ireland, June 14.  
 St. Molingus, Ireland, June 17.  
 St. Moloc, Scotland, June 25.  
 St. Peregrinus, Hermit, Ireland, Aug. 1.  
 St. Luanus, Abbot, Ireland, Aug. 4.  
 St. Cumin, Bishop, Ireland, Aug. 19.  
 St. Eugenius, Bishop, Ireland, Aug. 23.  
 St. Fiaker, Anchorite, Ireland, Aug. 30.  
 St. Ullan, Bishop, Ireland, Sept. 3.  
 St. Bees, Virgin, Ireland, Sept. 6.  
 St. Rouin, Abbot, Ireland, Sept. 17.  
 St. Colman, Abbot, Ireland, Sept. 26.  
 St. Gall, Abbot, Ireland, Oct. 16.  
 St. Monon, M. Scotland, Oct. 18.  
 St. Fintan, Abbot, Ireland, Oct. 21.  
 St. Foillan, M. Ireland, Oct. 31.  
 St. Killian, Priest, Ireland, Nov. 13.  
 St. Columban, Abbot, Ireland, Nov. 21.  
 St. Colman, Abbot, Ireland, Dec. 12.

## SAINTS OF OTHER COUNTRIES.

St. Sulpitius, Archbishop of Bourges, Jan. 17.  
 St. Ildefonsus, Archbishop of Toledo, Jan. 23.  
 St. Prix, Bishop of Clermont, Jan. 25.  
 St. Bathildes, Queen of France, Jan. 26.  
 St. John the Almoner, Jan. 30.  
 St. Aldegondes, V. Abbot, Jan. 30.  
 St. Amandus, Bishop, Feb. 6.  
 St. Paul, Bishop of Verdun, Feb. 8.  
 St. Barbatus, Bishop of Beneventum, Feb. 19.  
 St. Gombert, Archbishop of Sens, Feb. 21.  
 St. Pepin of Landen, Feb. 21.  
 St. Galmier, Feb. 27.  
 St. Felix, Bishop, March 8.  
 St. Julia, Archbishop of Toledo, March 8.  
 St. Gertrude, Virgin, Abbess, March 17.  
 St. Cuthbert, Bishop of Lindisfarne, March 20.  
 St. Braulio, Bishop of Saragossa, March 26.  
 St. Rupert, Bishop of Saltzbourg, March 27.  
 St. Eustasius, Abbot of Luxen, March 29.  
 St. John Climachus, Abbot, March 30.  
 St. Isidore, Bishop of Seville, April 4.  
 St. Waltrude, Widow, April 9.  
 St. Fructuosus, Archbishop of Braga, April 16.  
 St. Anastasius, Anchorite, April 21.  
 St. Theodorus, Bishop, April 22.  
 St. Mellitus, April 24.  
 St. Bona, V. April 24.  
 St. Richarius, Abbot, April 24.

St. Mauront, Abbot, May 5.  
 St. Rictrudes, Abbot, May 12.  
 St. Honoratus, Bishop of Amiens, May 16.  
 St. Sospis, Recluse, May 21.  
 St. Desiderius, Bishop of Vienne, May 23.  
 St. Genesisius, Bishop, June 3.  
 St. Clodulphus, Bishop of Metz, June 8.  
 St. Landry, Bishop of Paris, June 10.  
 St. Nennus, Abbot, June 14.  
 St. Landelin, Abbot, June 15.  
 St. Deodatus, Bishop of Nevers, June 19.  
 St. Meen, Abbot, June 21.  
 St. Babolen, June 26.  
 St. Gal, Bishop of Clermont, July 1.  
 St. Bertran, July 3.  
 St. Arbogastus, Bishop of Strasbourg, July 21.  
 St. Vandrille, Abbot, July 22.  
 St. Gery, Bishop of Cambray, Aug. 11.  
 St. Philibert, Abbot, Aug. 22.  
 St. Owen, Archbishop of Rouen, Aug. 24.  
 St. Syagrius, Bishop of Autun, Aug. 27.  
 St. Agilus, Abbot, Aug. 30.  
 St. Giles, Abbot, Sept. 1.  
 St. Lupus, Archbishop of Sens, Sept. 1.  
 St. Remaclus, Bishop of Maestricht, Sept. 3.  
 St. Omer, Bishop, Sept. 9.  
 St. Amatus, Bishop, Sept. 13.  
 St. Amatus, Abbot, Sept. 13.  
 St. Aicard, Abbot, Sept. 15.  
 St. Theodore, Archbishop of Canterbury, Sept. 19.  
 St. Emmeran, Bishop of Poitiers, Sept. 22.  
 St. Germet, Abbot, Sept. 24.  
 St. Aunaire, Bishop of Auxerre, Sept. 25.  
 St. Theodota, M. Sept. 29.  
 St. Honorius, Archbishop of Canterbury, Sept. 30.  
 St. Bavo, Archbishop of Ghent, Oct. 1.  
 St. Wasnulf, Patron of Condé, Oct. 1.  
 St. Leodegarius, Bishop, M. Oct. 2.  
 St. Aurea, V. Abbot, Oct. 4.  
 St. Guislain, Abbot, Oct. 9.  
 St. Paulinus, Archbishop of York, Oct. 10.  
 St. Mummolin, Bishop of Noyon, Oct. 16.  
 St. Anstrudis, V. Abbot, Oct. 17.  
 St. Romanus, Archbishop of Rouen, Oct. 23.  
 St. Faro, Bishop of Meaux, Oct. 28.  
 St. Bertille, Abbot, Nov. 5.  
 St. Justus, Archbishop of Canterbury, Nov. 10.  
 St. Lewin, Nov. 12.  
 St. Elay, Bishop of Noyon, Dec. 1.  
 St. Birinus, first Bishop of Dorchester, Dec. 3.  
 St. Siran, Abbot, Dec. 4.  
 St. Fara, Virgin, Abbess, Dec. 7.  
 St. Romaric, Abbot, Dec. 8.  
 St. Valery, Abbot, Dec. 12.  
 St. Jodoc, Dec. 13.  
 St. Aubert, Bishop of Cambray, &c., Dec. 13.  
 St. Begga, Widow, Dec. 17.  
 St. Maximus, Dec. 30.

## A. D. HERETICS.

609 Mahomet, March 11, May 6, Dec. 30.  
 610 Philoponus, mov. feasts.  
 630 Monothelites, Jan. 10, March 11, Feb. 13,  
 Dec. 30.

## EVENTS.

Persecution under Cosroes, Jan. 22,  
 Sept. 14.

CONVERSION OF NATIONS.

- St. Wilfrid converts the South Saxons, Oct. 12.
- The West Saxons converted by St. Birinus, Dec. 3.
- The East Angles converted by St. Felix, March 8.
- Great numbers in the Island converted by St. Paulinus, Sept. 10.
- St. Ceadda preaches among the Mercians, March 2.
- Edward, king of Northumberland, baptized by St. Paulinus, Oct. 4.
- Conversion of Ethelbert, Feb. 21.
- St. Swibert preaches in Germany, Nov. 7. March 1.
- St. Willibrord authorized by pope Sergius to preach in Friesland, Nov. 7.
- St. Kilian is commissioned by pope Conon to preach in Franconia, July 8.
- St. Columba preaches among the Swedes.
- St. Eligius preaches among the Flemish, Nov. 7, Dec. 1.

DOCTRINE AND DISCIPLINE.

- Eucharist, April 21.
- Viaticum, March 20.
- Mass, May 26.
- Masses for the dead, April 4, March 12, Aug. 5.
- Sacramentaries, March 12.
- Mosarabic Missal, April 4.
- Sacred Vessels, Altar Clothes, Vestments, May 26.
- Confession, Oct. 1, Dec. 1.
- Blessing of Holy Oils, March 12.
- The religion which was preached and established in England at the time of its conversion to Christianity, was the same as the Catholic religion of the present time, and of all ages, May 26.
- The ancient British bishops did not deny the Pope's authority: they agreed in faith with the Universal Church, May 26.
- Authority of the see of Rome, Jan. 10, March 12.
- St. Augustin ordained Bishop, with license of pope Gregory, May 26.
- St. Augustin is authorized by pope Gregory to ordain Archbishops and Bishops in England, May 26, viz.: the Archiepiscopal pall is sent to him, with authority to ordain twelve Bishops to be subject to his Metropolitan see, and afterwards twelve Bishops suffragans to the Archbishop of York.
- On the authority of the archbishops of Canterbury, Sept. 30.
- Veneration of the Cross, March 12.
- Processions, March 12.
- Invocation of Saints, March 12.
- Relics, Jan. 12, March 12, May 26.
- Festivals of Martyrs and Fasting-days, April 4.
- Holy Water, March 12.
- Pictures, Jan. 12, 22, March 13.
- Images, March 13.
- Miracles, May 26, Dec. 7.
- Celibacy of the Clergy extended to Subdeacons, March 12.

MISCELLANEOUS EVENTS.

- A. D. St. Theodore's Penitential, Sept. 19.
- Cathedral of Canterbury founded, May 26.
- St. Mellitus, first Bishop in London.

A. D.

- The foundations of St. Paul's in London laid, April 24, 30.
- The foundation of Westminster, April 24.
- Rich presents made to churches by English kings, several of whom embraced the monastic state, May 26.
- School at Canterbury, Sept. 19.
- Bede's protrait of the Clergy and People of England, after their conversion, May 26, Aug. 31.
- 613 Jerusalem taken by the Persians, Sept. 14.
- On the Exaltation of the Cross, Sept. 14.
- 622 The Egeira of the Mahometans, Dec. 30.
- 629 The Holy Cross brought to Jerusalem, Sept. 14.
- 636 Damascus taken by the Mahometans.
- 638 Jerusalem taken by the Mahometans.
- 639 Heraclius publishes his Ecthesis, March 11, Nov. 12.
- Constans publishes his Typus, Nov. 12.
- The three chapters, Nov. 21.
- St. Winefrid's Well, Nov. 3.
- The History of Wales, April 21.
- On the British and Irish Monks, May 10.
- Monks of Bangor massacred by a Pagan king, after the death of St. Augustine, not at his instigation, May 26.
- Origin of the Saxons, English, and Jutes, May 26.
- The foundation of the English Saxon kingdom of the Northumbers, Aug. 5.
- Stones in the form of serpents, Nov. 18.
- On the origin of the Beguines, Dec. 17.

EIGHTH AGE OF THE CHURCH.

A. D.

POPES.

- 701 Sergius, Feb. 13, March 1, Nov. 7.
- 701—705 John VI., Feb. 13.
- 705—707 John VII., Feb. 13.
- 708—708 Sisinnius, Feb. 13.
- 708—715 Constantine, Feb. 13, March 12.
- 715—731 St. Gregory II., Feb. 5, 13, June 5.
- 731—741 Gregory III., June 5.
- 741—752 St. Zachary, March 15, June 5.
- 752 Stephen II., four days.
- 752—757 Stephen III., June 5.
- 757—767 Paul I.
- 768—772 Stephen IV., Aug. 25.
- 772—795 Adrian, Feb. 25.
- 795 Leo III.

ANTIPOPES.

- 757 Theophilactus.
- 767 Constantine.

EMPERORS OF THE EAST.

- 711 Justinian II.
- 713 Philippicus.
- 714 Anastasius II.
- 716 Theodosius III.
- 741 Leo the Isaurian.
- 775 Constantine Copronymus.
- 780 Leo Porphyrogenita.
- 790 Constantine VI. and Irene.

ENGLAND.

THE HEPTARCHY.

## KINGS OF FRANCE.

- A. D.  
 711 Childebert III.  
 715 Dagobert III.  
 720 Chilperic II.  
 736 Thierry IV.  
 750 Childeric III. is dethroned, the last king of the first Race, June 5.  
     *Second Race.*  
 768 Pepin.  
     Charlemagne.

## COUNCILS.

- 742 Council in Germany, June 5.  
 745 { At Athens, } June 5.  
     { At Rome, }  
 747 Of Clove shoe, or Abington.  
 787 Second of Nice, Jan. 7, Feb. 25.  
 791 Of Friuli.  
 794 Of Francfort, Jan. 28, Feb. 12, May 7.

## ECCLESIASTICAL WRITERS.

- 709 St. Adelmus, May 25.  
 730 George Syncellus.  
 731 Bathelamy.  
 735 Ven. Bede, May 27, Oct. 29.  
 740 St. Germanus. of Constantinople, May 12.  
 755 St. Boniface of Mentz, June 5.  
 760 Fredegarius.  
 766 Ecbert, Archbishop of York, May 7.  
     St. Chrodegandus.  
 778 St. Ambrose.  
     Autpert, Bishop of Benevento.  
 780 St. John Damascen, May 6.  
 798 Beaton Bioco.  
     Paul of Aquileia.  
     St. Adamnan, July 6, Sept. 23.

## SAINTS.

*Saints of England, distinguished for their Piety in this Age, are :*

- King Ethelbert, May 20.  
 Queen Withburge, July 8.  
 Queen Cuthburge, Virgin and Abbess, Aug. 31.  
 Queen Frideswide, Oct. 19.  
 St. Alemund, March 19.  
 St. Guthlake, April 11.  
 St. John of Beverly, May 7.  
 St. Aldhelm, May 25.  
 St. Bede, May 27.  
 St. Adelbert, June 25.  
 St. Hedda, July 7.  
 St. Wigbert, Aug. 13.  
 St. Alemund, Sept. 7.  
 St. Sola, Dec. 3.  
 St. Lebwinn, Nov. 12.  
 St. Eadburge, Dec. 12.

## SAINTS OF SCOTLAND AND IRELAND.

- St. Blaithmaic, Scotland, Abbot, Jan. 19.  
 St. Malrubius, Irish, April 21.  
 St. Gybrian, Priest, Irish, May 8.  
 St. Guthagon, Irish, July 3.  
 St. Plecheln, Scotland, July 15.  
 St. Turninus, Irish, July 17.  
 St. Disen, Bishop, Irish, Sept. 8.  
 St. Adamnan, Abbot, Irish, Sept. 23.  
 St. Fridherleus, Abbot, Irish, Oct. 1.  
 St. Constant, Priest, Irish, Nov. 13.  
 St. Virgil, Bishop, Irish, Nov. 27.  
 St. Samthana, Virgin, Abbess, Dec. 19.

*Saints of other countries in this Age.*

- St. Rigobert, Bishop of Rheims, Jan. 4.  
 St. Bonitus, Bishop of Auvergne, Jan. 15.  
 St. Chrodegang, Bishop of Metz, March 6.  
 St. Wulfran, Archbishop of Sens, March 20.  
 St. Ursmar, Bishop, Abbot of Laubes, April 19.  
 St. Dumhade, Abbot, May 25.  
 St. Claude, Archbishop of Besançon, June 6.  
 St. Marina, Virgin, June 18.  
 St. Leufredus, Abbot of Evereux, June 21.  
 St. Rumold, Bishop and Martyr, July 1.  
 St. Bertha, Widow, July 4.  
 St. Hidulphus, Bishop, July 11.  
 St. Turiaf, Bishop of Dol, July 13.  
 St. Ulmar, Abbot, July 20.  
 St. Meneve, Abbot, July 22.  
 St. Gregory, Abbot, Aug. 25.  
 St. Merri, Abbot, Aug. 29.  
 St. Bertin, Abbot, Sept. 5.  
 St. Madelberte, Virgin, Abbess, Sept. 7.  
 St. Corbinian, Bishop of Frissengen, Sept. 8.  
 St. Lambert, Bishop of Maestricht, Sept. 17.  
 St. Ceolfried, Abbot, Sept. 25.  
 St. Gummar, Confessor, Oct. 11.  
 St. Andrew of Crete, Martyr, Oct. 17.  
 St. Aidan, Bishop, Oct. 20.  
 St. Hubert, Bishop of Liege, Nov. 3.  
 St. Winoc, Nov. 6.  
 St. Stephen the Younger, Martyr, Nov. 28.  
 St. Othilia, Virgin, Abbess, Dec. 13.

## HERETICS.

- A. D.  
 725 Leo the Isaurian, Chief of the Iconoclasts, Feb. 25, May 6, 12.  
 744 Adelbert.  
     Clement.  
 748 Samson.  
 783 Elipandus of Toledo, Jan. 28, May 7.  
 791 Felix of Urgel, Jan. 28, Feb. 12, May 7.  
     Bulgarians, Aug. 4.

## EVENTS.

## CONVERSION OF NATIONS.

- 719 St. Boniface, an Englishman, is sent by pope Gregory II. to preach in Germany; he converts the Hessians, Thuringians, &c., and is martyred amongst the East Frisons, (June 5,) with St. Eoban, &c., priests, deacons, and laymen, to the number of fifty.  
 755 The other English apostolic men, who laboured in propagating the faith in Germany, were St. Lullus, Oct. 16, Bp. of Mentz; St. Burchard, Bishop of Wurtzbourg, Oct. 14; St. Willibald, Bishop of Eychstadt, July 7; St. Witt, Bishop of Burabourg; St. Wigbert, Aug. 13; St. Wenebald, Dec. 18; St. Sola, Dec. 3.  
 719 The English virgins invited into Germany by St. Boniface, were St. Lioba, Sept. 28; St. Tecla, St. Walburgha, &c., June 5.  
 St. Willehad, an Englishman, first Bishop of Bremen, converted Saxony, Nov. 8; St. Willibrord, first Bishop of Utrecht, Nov. 7.  
 St. Adelbert, June 25, &c., preached in different parts of Germany and Holland. St. Plecheln in Guelderland, July 15.

**A. D. DOCTRINE AND DISCIPLINE.**

- Confession, March 6, July 15, Aug. 13.  
 Mass for the Dead, June 5, May 27, (Oct. 29.)  
 Viaticum, Aug. 31.  
 Infallibility of the Church, May 6.  
 The authority of the holy see in general  
 councils, Feb. 25.  
**719** Veneration and invocation of saints, May  
 27, (Oct. 29,) May 6.  
 Prayers for the dead, May 27, (Oct. 29.)  
 Respect shown to relics, May 27, (Oct. 29.)  
 June 5.  
 Respect shown to images, crosses, sacred  
 vessels, Feb. 7, May 6, 12, 27, (Oct. 29.)  
 Sign of the cross, holy water, May 7.  
 Miracles, April 11, June 5.  
 Fast of Lent, May 6.

**MISCELLANEOUS EVENTS.**

- 726** King Ina goes to Rome, and builds a school  
 for the English, May 20, 26, July 7.  
**794** The Peter pence established among the  
 West Saxons,—extended to the Mercians,  
 May 20.  
**744** On the abbey of Fulde, which is exempted  
 from episcopal jurisdiction, June 5.  
 Croyland abbey, April 11.  
 On the Antipodes, March 15, June 5.  
 On the revolution by which Pepin came to  
 the throne of France, &c. See June 5.

**NINTH AGE OF THE CHURCH.**

**POPEES.**

- A. D.**  
**816** Leo III., Nov. 22.  
**816—817** Stephen V.  
**817—824** Paschal, Nov. 22.  
**824—827** Eugenius II., Dec. 22.  
**827—827** Valentine.  
**828—844** Gregory IV., Feb. 3.  
**844—847** Sergius II., July 17.  
**847—855** St. Leo IV., July 17.  
 On pope Joan. See July 17.  
**855—858** Benedict III., July 17.  
**858—867** Nicholas I., Apr. 6, Oct. 23, Dec. 16, 22.  
**867—872** Adrian II., March 26, Oct. 23.  
**872—882** John VIII., Oct. 23, Dec. 22.  
**882—884** Marin, or Martin II., Oct. 23.  
**884—885** Adrian III., Oct. 23.  
**885—891** Stephen IV., Oct. 23.  
**891—896** Formosus.  
**896—897** Stephen VII.  
**897—898** Romanus.  
**898—898** Theodorus II.  
**898—900** John IX.

**ANTIPOPEES.**

- 824** Zizimus.  
**855** Anastasius.  
**891** Sergius.

**EMPERORS OF THE WEST.**

*Established in 800, in favour of*

- 814** Charlemagne, Jan. 2.  
**840** Louis le Debonnaire, Jan. 2, Feb. 12, July 18.  
**855** Lothaire I.  
**875** Louis II.  
**877** Charles II.  
**878** Louis III.  
**888** Charles III.

**A. D.**

- 899** Arnoul.  
 Louis IV.

**EMPERORS OF THE EAST.**

- 802** Irene, Feb. 25, Nov. 22.  
**811** Nicephorus and Stauratius, Nov. 22.  
**813** Michael Curopalatus, April 4, Oct. 23.  
**820** Leo the Armenian, Feb. 25, March 13,  
 Oct. 23.  
**829** Michael the Stutterer, Feb. 25, June 14.  
**842** Theophilus, Oct. 23.  
**867** Michael III., March 13, June 14.  
**886** Basil the Macedonian, Oct. 23.  
 Leo the Philosopher.

**KINGS OF ENGLAND.**

- 837** Egbert, July 15.  
**857** Ethelwolf, July 4, 15.  
**860** Ethelbald, July 15.  
**866** Ethelbert.  
**872** Ethelred.  
**899** Alfred the Great, July 4, 15, Oct. 28.  
 Edward.

**KINGS OF FRANCE.**

- 814** Charlemagne, Jan. 2.  
**843** Louis le Debonnaire.  
**877** Charles le Chauve.  
**879** Louis le Beque.  
**882** Louis III.  
**884** Carloman.  
**888** Charles le Gros.  
**898** Eudes.  
 Charles le Simple.

**COUNCILS.**

- 813** Capitulars of Charlemagne, Feb. 12.  
**849** Quiescy, April 6, 26.  
**853** Quiescy II., April 6.  
**817** Aix la Chapelle, Feb. 12.  
**848** At Mentz against Gotescalcus, April 6.  
**855** Valence, April 6.  
**869** Fourth of Constantinople, 8th Gen. Oct. 23.

**ECCLESIASTICAL WRITERS.**

- 800** George Syncellus, March 13.  
**804** Alcuin, Deacon of York, May 7, Nov. 11,  
 March 26, Jan. 28.  
 St. Paulinus of Aquileia.  
**809** St. Ludger, March 26.  
**818** The Abbot Theophanes, March 13.  
**821** St. Benedict of Anian, Feb. 12.  
 Theodolphus, Bishop of Orleans, April 6.  
**826** St. Theodorus the Studite, Nov. 22.  
**827** St. Adalard, Jan. 2.  
**828** St. Nicephorus of Constantinople, March 13.  
**830** Halitgar.  
**834** The Abbot Ansegisus.  
**835** The Abbot Smaragdus.  
**840** Agebardus of Lyons, April 6.  
 Ratramnus of Corbie, April 6, 26.  
**840** }  
 or } Amalarius, Deacon of Mentz, May 20.  
**850** }  
**841** Jonas of Orleans.  
**842** Hilduin, Abbot of St. Denis.  
**844** Eginhardus, June 5, Oct. 28.  
**846** St. Methodius, Confessor, Priest, June 14.  
**849** Walafriidus Strabo, May 20.

## A. D.

- 852 Florus, Deacon of Lyons, April 6.  
Amolon, April 6.  
856 Rabanus Maurus, Archbishop of Mentz.  
858 Photius, Oct. 23.  
859 St. Eulogius of Cordova, March 11.  
861 St. Prudentius, Bishop of Troyes, April 6.  
862 Lupus, Abbot of Ferriere, April 6, Dec. 16.  
865 Theodorus Aboucara.  
St. Paschasius Radbertus, Jan. 2, April 26.  
St. Ansharius, Feb. 3.  
866 St. Ralph, June 21.  
872 Anastasius Bibliothecarius, July 17.  
875 St. Remigius of Lyons, April 6.  
876 St. Alderic, Bishop of Mans.  
880 Ado of Vienne, Dec. 16.  
882 Hincmar of Rheims, Jan. 2, 4, April 6.  
884 John Scotus, April 6.  
St. Theodorus Grapt, Dec. 27.  
880 Usuard.  
899 Alfred the Great, King of England, Oct. 28.  
Isidor Mercator.

## SAINTS.

## SAINTS OF ENGLAND.

- St. Ebba, &c., April 2.  
St. Winstan, June 1.  
St. Modwena, July 5.  
St. Swithin, July 15.  
St. Alfrida, Aug. 2.  
St. Clarus, Nov. 4.  
St. Edmund, K. M. Nov. 20.  
St. Humbert, Nov. 20.  
St. Offa, Nov. 20.  
St. Kenelm, Dec. 13.

## SAINTS OF SCOTLAND AND IRELAND.

- St. Guinoch, Scotland, April 13.  
St. Modwena, Ireland, July 5.  
St. Drostan, Scotland, July 11.  
St. Andrew, Ireland, Aug. 22.  
B. Constantine II., King of Scotland, April 2.

## SAINTS OF OTHER COUNTRIES.

- St. Adelard, Abbot, France, Jan. 2.  
St. Theodora, Empress, Feb. 11.  
St. Benedict of Anian, Feb. 12.  
St. Tarasius of Constantinople, Priest, Feb. 25.  
St. Ludger, Bishop of Munster, March 26.  
St. Nicetas, Abbot, Bithynia, April 3.  
St. Plato, Abbot, April 4.  
St. Leo IV., Priest, July 17.  
St. Frederic, Bishop of Utrecht, July 18.  
St. Odulph, July 18.  
St. Ida, Widow, Sept. 4.  
St. Columba, V. M. Sept. 17.  
St. Maura, Virgin, Sept. 21.  
St. Osith, Virgin, Oct. 7.  
St. Nunilo, &c., Martyrs, Oct. 22.  
St. Danatus, Bishop of Frisoli, Oct. 22.  
St. Ignatius, P. of C. P. Oct. 23.  
St. Neot, Anchorite, Oct. 28.  
St. Joannicius, Abbot, Nov. 4.  
SS. Flora and Mary, Virgins and Martyrs, Nov. 24.  
St. Ado, Archbishop of Vienne, Dec. 16.  
St. Cyril, Dec. 22.

## HERETICS.

## A. D.

- 828 Claudius Clement, April 26.  
867 Goteschal, April 6.  
John Scotus Erigena, April 6, 19, 26.

## A. D.

- Paulicians, Nov. 22.  
890 Photius, Oct. 23.

## EVENTS.

## CONVERSION OF NATIONS.

- The Slavonians are converted by SS. Cyril and Methodius, Dec. 22.  
Slavonian Liturgy, Dec. 22.  
848 St. Cyril preaches to the Chazari, Dec. 22;  
sent by St. Ignatius of Constantinople.  
865 The Bulgarians are converted, and send ambassadors to pope Nicholas I., Dec. 22.  
894 The Moravians and Bohemians are converted; St. Methodius is made archbishop of Moravia by pope Adrian II., Dec. 22.  
The Danes, Swedes, and north of Germany are converted by St. Ansharius and St. Rembert, Feb. 3, 4, Sept. 2.

## DOCTRINE AND DISCIPLINE.

- Confirmation given to the Bulgarians, Dec. 22.  
Real presence, March 13, April 6.  
Mass, March 26, Nov. 22, Dec. 22.  
Viaticum and Extreme Unction, Jan. 2, April 6, Sept. 21, Nov. 22.  
Confession, April 6.  
Supremacy of the Roman See, Nov. 22.  
Apostolical Vicar, Dec. 22.  
Holy Images, March 13, Nov. 22.  
An end is put to the Iconoclast Heresy, Feb. 11.

## A. D. \* RELIGIOUS INSTITUTES, &amp;c.

- The Monastic Order restored in the West by St. Benedict Anian, Feb. 12.  
History of the Greek Schism, Oct. 23.  
The Normans invade England, Oct. 28.  
The Danes make an irruption into England, July 15, Oct. 28, Nov. 20.  
Ethelwolf rebuilds the School for the English at Rome, July 15.  
On the Cathedral at Winchester, July 15.  
Coldingham Abbey, April 2.  
Translation of St. Cuthbert, Sept. 4.  
877 } The University of Oxford founded by the  
or } advice of St. Neot, Oct. 23.  
883 } St. Edmundsbury, Nov. 20.  
The Moors infest Spain, Oct. 22.

## TENTH AGE OF THE CHURCH.

## POPES.

## A. D.

- 903 Benedict IV.  
903—905 Leo V.  
905—911 Sergius III.  
911—913 Anastasius III.  
913—914 Lando.  
914—928 John X.  
928—929 Leo VI.  
929—931 Stephen VIII.  
931—936 John XI.  
936—939 Leo VII., July 7.  
939—943 Stephen IX.  
943—946 Martin III.  
946—956 Agapetus II. Nov. 1, Dec. 16.  
956—964 John XII., May 19, Dec. 16.  
964—964 Leo VIII.  
964—965 Benedict V.  
965—972 John XIII., Dec. 16.



A. D.

- 972—974 Benedict VI.  
 974—975 Domnus II.  
 975—984 Benedict VII.  
 984—985 John XIV.  
 986—996 John XV., April 23.  
 996—999 Gregory V., April 23.  
 999 Sylvester II.

ANTIPOPES.

- 973 Boniface VII.  
 997 John XVI.

KINGS OF ENGLAND.

- 925 Edward, July 4.  
 940 Athelstan, July 4.  
 948 Edmund, July 4.  
 955 Edred, July 4, May 19, Aug. 1.  
 957 Edwi, May 19, July 4.  
 975 Edgar, Feb. 29, May 19, July 4.  
 977 St. Edward, March 18.  
 Ethelred II.

KINGS OF FRANCE.

- 929 Charles le Simple.  
 954 Louis d'Outremer.  
 986 Lothaire.  
 987 Louis le Fainéant.

*Third Race.*

- 996 Hugues Capet.  
 Robert.

COUNCILS.

- Synod at Winchester, May 19.

ECCLESIASTICAL WRITERS.

- 909 Asterius of Minevia, Oct. 28.  
 911 Leo the Philosopher.  
 912 Notker, Monk of St. Gal  
 940 Eutychius, Patriarch of Alexandria.  
 942 St. Ado Abbot of Cluni, Nov. 18.  
 Simeon Metaphrastes, Introductory Discourse.  
 956 Alto of Vercelli.  
 959 St. Gerard, Oct. 3.  
 960 Constantine Porphyrogenita, July 24.  
 961 St. Odo, Archbishop of Canterbury, July 4.  
 966 Flodoard of Rheims.  
 968 Luitprand, Bishop of Cremona.  
 972 Notger, Bishop of Liege.  
 973 St. Ubric, Bishop of Augsburg, July 4.  
 974 Ratheir of Verona.  
 975 Edgar, King of England, July 4, May 19.  
 977 Severus the Egyptian.  
 980 Lautfred, July 15.  
 985 Abbo of Fleury, Nov. 20.  
 998 St. Dunstan, Abp. of Canterbury, May 19.  
 Sisinnius of Constantinople.  
 Suidas the Grammarian is supposed to have lived in this age.

SAINTS.

*The following were remarkable for their sanctity in this Age:*

SAINTS OF ENGLAND, SCOTLAND, AND IRELAND.

- St. Dunstan, May 19.  
 St. Odo, July 4.  
 St. Oswald, Feb. 29.

- St. Edward, K. M. March 18.  
 St. Ethelwold, Aug. 1.  
 St. Editha, Sept. 16.  
 St. Birnstan, Nov. 4.  
 St. Wulfhilde, Dec. 9.  
 St. Mund, Scotland, April 15.  
 St. Cormac, Ireland, Sept. 14.  
 St. Paul, Hermit, Dec. 20.

SAINTS OF OTHER COUNTRIES.

- St. Adelbert, April 23.  
 St. Maieul, May 11.  
 St. Wincelas, Sept. 28.  
 St. Gerard, Oct. 3.  
 St. Gerald, Oct. 13.  
 St. Wolfgang, Oct. 31.  
 St. Harold, Nov. 1.  
 St. Odo of Cluni, Nov. 18.  
 St. Alice, Dec. 16.  
 St. Maud, March 14.  
 St. Gerard, April 23.  
 St. Bobo, May 22.  
 St. Ulric, July 4.  
 St. Grimbold, July 8.  
 St. Nicun, Nov. 26.  
 St. Conrad, Nov. 26.  
 St. Radbod, Nov. 29.

EVENTS.

A. D. CONVERSION OF NATIONS.

- 60 The conversion of the Rugi, Dec. 16.  
 The conversion of the Hungarians, Sept. 2.  
 The establishment of Christianity in Prussia, April 23.  
 The Poles converted by St. Adelbert, April 23.  
 The Polish Russians converted by St. Bruno, or Boniface, June 19, receiving faculties from pope John XVIII.  
 The north of Germany converted by St. Adelbert, April 23.  
 The faith was propagated in Denmark by St. Poppo.  
 The faith was preached in Gothland and Sweden by St. Sigefrid, an Englishman, Feb. 15.

DOCTRINE AND DISCIPLINE.

- Mass and Office, July 4, Sept. 28, Nov. 4, 26.  
 Viaticum and Extreme Unction, Feb. 29, May 19, July 8, Sept. 27, 28.  
 A Miracle in proof of the Real Presence, July 4.  
 Sign of the Cross, July 4.

RELIGIOUS INSTITUTES, &c.

- On Cathedral Churches, Aug. 1.  
 Thorney Abbey, Aug. 1.  
 Peterborough Abbey, Aug. 1  
 Glastonbury, May 19.  
 Guy of Warwick, Nov. 14.  
 Titles of Honour among our Saxon Ancestors, Feb. 29.

ELEVENTH AGE OF THE CHURCH.

A. D. POPES.

- 1003 Sylvester II., Sept. 2.  
 1003—1003 John XVII.  
 1004—1009 John XVIII., June 19, July 15.

- A. D.  
 1009—1012 Sergius IV.  
 1012—1024 Benedict VIII., March 3, July 15.  
 1024—1033 John XIX.  
 1033—1044 Benedict IX., Jan. 1, Sept. 2.  
 1045—1046 Gregory VI., Feb. 23.  
 1046—1047 Clement II., Feb. 23.  
 1048—1048 Damasus II., April 19.  
 1049—1054 St. Leo IX., Feb. 23, April 19, 21, 23, Oct. 31.  
 1055—1057 Victor II., Feb. 23, April 19, May 25.  
 1057—1058 Stephen X., Feb. 23, May 25.  
 1058—1061 Nicholas II., Feb. 23, April 19, 21, May 25, Oct. 13.  
 1061—1073 Alexander II., Feb. 23, April 19, 21, May 7, 25, July 12.  
 1073—1085 St. Gregory VII., April 19, May 25, July 18.  
 1086—1087 Victor III., May 25, July 18.  
 1087—1099 Urban II., April 21, May 20, 25.  
 1099 Paschal II., May 25.

## ANTIPOPES.

- 1012 Gregory.  
 1044 John, called Sylvester III.  
 1058 John, Bishop of Valettri, called Benedict.  
 1061 Cadalous, called Honorius II.  
 1080 Guibert, called Clement III.  
 1100 Albert.  
 Theodoric.  
 Maginulf.

## KINGS OF ENGLAND.

- 1016 Ethelred II., April 19, Oct. 13.  
 1017 Edmund, June 10, Oct. 13.  
 1036 Canute, June 10, Oct. 13.  
 1040 Harold, June 10, Oct. 13.  
 1042 Hardicanute, June 10, Oct. 13.  
 1053 Alfred, Oct. 13.  
 1066 St. Edward III., June 10, Oct. 13.  
 Harold, June 10.  
 1087 William the Conqueror, June 10, April 12, Aug. 3, Dec. 29.  
 1100 William Rufus, April 21.

## KINGS OF FRANCE.

- 1031 Robert.  
 1060 Henry I.  
 Philippe I.

## COUNCILS.

- 1005 Dortmund in Westphalia, July 15.  
 1009 Oenham, April 19.  
 1049 At Rheims, April 21.  
 1050 At Rome, April 19.  
 At Vercelli, April 19.  
 At Paris, April 19.  
 1054 At Florens, April 19.  
 1059 At Rome, April 19.  
 1063 At Rouen, April 19.  
 1076 At Poitiers, April 19.  
 1079 At Rome, April 19.  
 At Tours, May 25.  
 1054 Lyons, May 25.  
 1095 Clermont, Aug. 20.  
 1098 Bari, April 21.  
 1099 Rome, April 21.

} Against Berengarius.

## ECCLESIASTICAL WRITERS.

- 1003 Sylvester II., Sept. 2.  
 1004 St. Abbo, Abbot of Fleury, Nov. 10.

- A. D.  
 1005 Aimo, Monk of Fleury.  
 1007 Hariger, Abbot of Lobbes.  
 1009 Guy of Arezzo, inventor of the Gamut, June 24.  
 St. Bruno, Archbishop of Prussia, June 19  
 1019 Ditmar, Bishop of Mersburgh.  
 1026 Bouchard, Bishop of Worms.  
 1029 Fulbert, Bishop of Chartres.  
 1030 Ademar, or Aimar.  
 1033 Aderan of Sens.  
 1043 Alexis, Patriarch of Constantinople.  
 1045 Bruno of Wurtzburg, Oct. 6.  
 Glaber of Cluni.  
 1049 St. Odilo, Jan. 1.  
 1050 Adelman, April 19.  
 1054 Herman, Contract, Sept. 2.  
 1057 Alfano, Archbishop of Florence.  
 1060 Durand, April 19.  
 1072 St. Peter Damian, Cardinal, Feb. 3.  
 1070 Theophylactus the Commentator, Jan. 27.  
 1079 Guitmund, April 19.  
 1086 Lanfranc of Canterbury, April 19, 21.  
 St. Gregory VII., May 25.  
 St. Anselme of Lucca.  
 On the writers against Berengarius, see April 19.

## SAINTS.

*The following were remarkable for their sanctity in this Age :*

- St. Ulfried, Brittany, Jan. 18.  
 St. Wulstan, Bishop, England, Jan. 19.  
 St. Sigefride, Bishop, England, Feb. 15.  
 St. Elphege, Archbishop of Canterbury, April 19.  
 St. Walstan, England, May 30.  
 St. Eskill, Bishop, England, June 12.  
 St. William, England, Sept. 2.  
 St. Edward, Confessor, England, Oct. 13.  
 St. Osmund, Dec. 4.  
 St. Margaret, Queen of Scotland, June 10.  
 St. Marlrubius, Scotland, Aug. 27.  
 St. Lucy, Virgin, Scotland, Sept. 19.  
 St. Colman, Martyr, Ireland, Oct. 13.  
 St. Gerald, France, April 5.  
 St. Walker, France, April 8.  
 St. Odilo, France, Jan. 1.  
 St. Theobald, France, July 1.  
 St. Arnoul, Bishop, France, Aug. 15.  
 St. Canutus, King of Denmark, Jan. 19.  
 St. Godard, Bishop, Germany, May 4.  
 St. Bernward, Bishop, Germany, Nov. 20.  
 St. Anno, Archbishop, Germany, Dec. 4.  
 St. Stephen, King of Hungary, Sept. 2.  
 St. Olave, King of Norway, July 29.  
 St. Henry II., Emperor, July 15.  
 St. Cunegunda, Empress, March 3.  
 St. Stanislas, Bishop, Poland, May 7.  
 St. Ladislas, first King of Hungary, June 27.  
 St. Romanus, &c., Muscovy, July 24.  
 St. Gerard, Venice, Sept. 24.  
 St. Poppo, Jan. 25.  
 St. Alice, Virgin, Abbess, Feb. 5.  
 St. Romuald, Ravenna, Feb. 7.  
 B. Robert, April 24.  
 St. Godeschalc, Martyr, June 7.  
 St. Bernard of Menthon, June 15.  
 St. Hemma, Widow, June 29.  
 St. Guy, Sept. 12.  
 St. Nilus the Younger, Sept. 26.  
 St. Dominic Loricatus, Oct. 14.

HERETICS.

- A. D.  
 1001 Leutard and Vilgar.  
 1017 Stephen and Lisay, Manicheans.  
 1050 Berengarius, April 19, 21.  
 1053 Michael Cerularius renews the Greek schism, April 19, July 24, Oct. 23.  
 1095 Roscelin, Feb. 24, April 21.

EVENTS.

CONVERSION OF NATIONS.

- St. Ulfrid preaches to the Swedes, Jan. 18.  
 St. Eskill preaches in Sweden, June 12.  
 1055 The Norwegians converted, July 29.  
 St. Boniface of Camaldoli preaches in Russia, June 19.  
 The Muscovites did not receive the faith from the Greek Schismatics, but were in their first conversion Catholics, July 24.

DOCTRINE, DISCIPLINE, &c.

- Confession and Communion, Jan. 19.  
 Mass, Jan. 19, Feb. 23, March 3, April 19.  
 Viaticum and Extreme Unction, Jan. 1, April 19, June 10.  
 Fast on Friday, April 19.  
 Annual Commemoration of the faithful departed, Jan. 1.  
 On the History of the Huns, Sept. 2.  
 On Ordeals, Oct. 13.  
 On Ancient Titles, Oct. 13.  
 On the Laws of Edward the Confessor, Oct. 13.  
 On Westminster Abbey, Oct. 13.  
 On the King's Evil, Oct. 13.  
 On the Sarum Use, Dec. 4.  
 Treaty, called the Truce of God, Jan. 1.

RELIGIOUS INSTITUTES, &c.

- 1009 St. Romuald founds the Order of Camaldoli, Feb. 7.  
 1040 The Abbey of Bec founded, April 21.  
 1078 St. John Gualbert founds the religious Order of Vallis Umbrosa, July 12.  
 1084 St. Bruno founds the Order of the Carthusians, April 1, Oct. 6.  
 1098 The Cistercian Order is founded, April 17, 29.  
 1099 On the Monastery of Montirraud, Feb. 4.  
 On the Russians, June 19.  
 On the Russian Schismatics, July 24.  
 The empire of the West restored, July 15.  
 On the Origin of the Muscovites, July 24.  
 On the Origin of the Poles, Bohemians, Dalmatians, and Istrians, Sept. 2.

TWELFTH AGE OF THE CHURCH.

POPES.

- A. D.  
 1118 Paschal II., April 17, 21, May 25, July 2, Aug. 1.  
 1118—1119 Gelasius II., May 25, June 6.  
 1119—1124 Calixtus II., May 25, April 17, June 6.  
 1124—1130 Honorius II., May 16, June 6, July 2, Aug. 20.  
 1130—1143 Innocent II., Feb. 8, April 1, 17, June 6, Aug. 20.  
 1143—1144 Celestine II., Aug. 20.  
 1144—1145 Lucius II., June 6, Aug. 20, Oct. 28.

A. D.

- 1145—1153 Eugenius III., Feb. 4, 10, May 8, July 15, Aug. 20.  
 1153—1154 Anastasius IV., June 8.  
 1154—1159 Adrian IV., Jan. 19, Feb. 15, April 18.  
 1159—1181 Alexander III., Feb. 15, April 18, July 1, Nov. 13, Dec. 29.  
 1181—1185 Lucius III., May 18, July 18.  
 1185—1187 Urban III., Feb. 8.  
 1187—1187 Gregory VIII.  
 1187—1191 Clement III., July 2.  
 1191—1198 Celestine III., May 8, June 27, July 12.  
 1198 Innocent III., Aug. 4.

ANTIPOPES.

- Guibert, July 2.  
 1118 Maurice Bourdin, called Gregory VIII.  
 1130 Peter, called Anacletus II., June 6, Aug. 20, Nov. 3.  
 1138 Gregory, called Victor.  
 1159 Octavian, called Victor III.  
 1164 Guy, called Paschal III.  
 1168 John, called Calixtus III.  
 1178 Landon, called Innocent III.

KINGS OF ENGLAND.

- 1135 Henry I., April 21, Aug. 20, Dec. 29.  
 1154 Stephen, Dec. 29.  
 1189 Henry II., Nov. 14, Dec. 29.  
 1199 Richard I., Aug. 25, Nov. 17.  
 John Sans-terre.

KINGS OF FRANCE.

- 1108 Philippe I.  
 1137 Louis VI. le Gros.  
 1180 Louis VII. le Jeune.  
 Philippe II. Auguste.

COUNCILS.

- 1102 Westminster, April 21.  
 1119 Rheims, June 6, Aug. 20.  
 1121 Soissons, Aug. 20.  
 1123 First of Lateran, 9th Gen.  
 1128 Troyes, April 17.  
 1131 Rheims, June 6.  
 1134 Pisa, Aug. 20.  
 1139 Second of Lateran, 10th Gen.  
 1140 Sens, Aug. 20.  
 1147 Auxerre, Aug. 20.  
 1163 Tours, Dec. 29.  
 1179 Third of Lateran, 11th Gen. Nov. 13.

ECCLESIASTICAL WRITERS.

- 1101 St. Bruno, Oct. 6.  
 1109 St. Hugh of Cluni, April 29.  
 Ingulphus, April 11.  
 St. Anselm, Archbishop of Canterbury April 21.  
 St. Stephen, Abbot of Citeaux, April 17.  
 1110 St. Robert, April 29.  
 1113 Sigebert of Glenbour.  
 Odo, Bishop of Cambrai.  
 1115 Ives of Chartres, May 20.  
 Leo of Marsica, Cardinal Bishop of Ostia  
 1116 Robert of Arbissels, Feb. 24.  
 1121 Eadmer, May 19, April 20.  
 1124 Guibert, Abbot of Nogent, Aug. 20, Oct. 6.

## A. D.

- 1125 St. Bruno, Bishop of Segni, July 18, Oct. 6.  
 1131 Alger, Monk of Cluni, wrote on the blessed Eucharist, April 29.  
 1132 St. Hugh, Bishop of Grenoble, April 1.  
 1133 Hildebert, Archbishop of Tours.  
 1134 St. Norbert, June 6.  
 1135 Robert, Abbot of Duits.  
 1139 St. Otho of Bamberg, July 2.  
     William, Abbot of Thierry, Aug. 20.  
 1142 Hugh of St. Victor, July 21, Aug. 20.  
 1148 St. Malachy, Nov. 3.  
 1153 St. Bernard, Aug. 20.  
 1156 Peter the Venerable, June 26, Oct. 6.  
 1158 Otho, Bishop of Frisingern.  
 1170 Gratian the Canonist, Jan. 23, May 20.  
 1164 Peter Lombard, April 21, July 14.  
 1170 St. Thomas of Canterbury, Dec. 29.  
 1171 Achard of Avranches, May 10.  
 1173 Richard of St. Victor.  
 1180 John of Salisbury.  
 1198 Peter Comestor.  
     William of Malmesbury.

## SAINTS.

## SAINTS OF ENGLAND, SCOTLAND, AND IRELAND.

- St. Aelred, Abbot of Rieval, Jan. 12.  
 St. Henry, Archbishop of Upsal, (English,) Jan. 19.  
 St. Gilbert, Abbot, England, Feb. 4.  
 St. Ulrick, Recluse, England, Feb. 20.  
 St. William, Martyr, Norwich, March 24.  
 St. Celsus, Archbishop of Armagh, April 6.  
 St. Caradoc, Brecknockshire, April 13.  
 St. Mans, Bishop, Scotland, April 16.  
 St. Stephen, Abbot of Citeaux, England, April 17.  
 St. Silave, Bishop, Ireland, May 17.  
 St. Godrick, England, May 21.  
 St. Walter, Abbot, England, June 4.  
 St. Robert, Abbot, England, June 7.  
 St. William, Archbishop of York, June 8.  
 St. Watheof, Abbot of Melross, England, Aug. 3.  
 St. Richard, Bishop of Andria, England, Aug. 21.  
 St. Malachy, Archbishop of Armagh, Ireland, Nov. 3.  
 St. Laurence, Archbishop of Dublin, Ireland, Nov. 14.  
 St. Thomas, Archbishop of Canterbury, England, December 29.

## SAINTS OF OTHER COUNTRIES.

- St. Stephen, Abbot, France, Feb. 8.  
 St. William of Maleval, France, Feb. 10.  
 St. Martinianus, Cæsarea, Feb. 13.  
 B. Robert of Arbrissel, Feb. 24.  
 Charles the Good, Emperor of Flanders, March 2.  
 St. Hugh, Bishop of Grenoble, France, April 1.  
 St. Aibert, Tournay, April 1.  
 St. Benezet, France, April 14.  
 St. Druon, Recluse, Flanders, April 16.  
 St. Galdin, Archbishop, Milan, April 18.  
 St. Anselm, Archbishop of Canterbury, Aoust, April 21.  
 St. Robert, Abbot of Molesme, France, April 29.  
 St. Hugh, Abbot of Cluni, France, April 29.  
 St. Ajutre, Confessor, Normandy, April 30.  
 St. Avertin, Confessor, May 6.  
 St. Peter, Archbishop of Tarentaise, France, May 8.

- St. Isidore of Madrid, Spain, May 10.  
 St. Ubaldus, Bishop of Gubio, Italy, May 16.  
 St. Eric, King of Sweden, Martyr, May 18.  
 B. Yvo, Bishop of Chartres, France, May 20.  
 St. Norbert, Abbot of Magdebourg, Confessor, June 6.  
 St. Elizabeth of Sconauge, Abbot, June 18.  
 St. William of Monte Virgine, Piedmont, June 25.  
 St. Anthelm, Bishop of Bellay, June 26.  
 The Venerable Raingarda, Widow, France, June 26.  
 St. Otho, Bishop of Bamberg, Suabia, July 2.  
 St. Bruno, Bishop of Segni, Piedmont, July 3.  
 St. Helen of Skofde, Martyr, Sweden, July 31.  
 St. Bernard, Abbot, Burgundy, Aug. 20.  
 St. Rosalia, Virgin, Sicily, Sept. 4.  
 St. Hildegardis, Virgin, Abbess, Germany, Sept. 17.  
 St. Bruno, founder of the Carthusians, Oct. 6.  
 St. Godfrey, Bishop of Amiens, France, Nov. 8.  
 St. Homobonus, Confessor, Lombardy, Nov. 13.  
 St. Leopold, Marquess of Austria, Nov. 15.

## A. D.

## HERETICS.

- 1110 Basil, Chief of the Bogomiles.  
 1124 Tanchelin, June 6.  
 1139 Arnold of Brescia, Aug. 4, 24.  
 1140 Abelard, Aug. 20.  
 1147 The Albigenses, Jan. 31, Aug. 4.  
     The Henricians, Aug. 4, 20.  
     Peter of Bruis, Aug. 4, 20.  
 1148 Gilbert of Porré, Aug. 20.  
 1166 Demetrius.  
 1167 The Publicans.  
 1184 The Cathari, April 29, Aug. 4.  
     Peter Valde, Aug. 4.

## EVENTS.

## CONVERSION OF NATIONS.

- 1124 St. Otho preaches the faith in Pomerania, by commission from Honorius II., July 3.  
 1151 St. Henry preaches the faith in Finland, Jan. 19.  
 On the conversion of Sweden, Jan. 19.  
 Nicholas Breakspear, an Englishman, afterwards Pope Adrian IV., preaches the faith in Norway, Jan. 19, Feb. 15.

## DOCTRINE AND DISCIPLINE.

- Eucharist, June 6.  
 Mass, Feb. 8, May 16, 18, Aug. 3, 20, Oct. 3, Nov. 8, Dec. 29.  
 Viaticum, Feb. 8, June 26, Aug. 20, Nov. 3.  
 Extreme Unction, Feb. 8, June 26, Aug. 20, Nov. 3.  
 Confession, June 6, Nov. 3, 15, Dec. 29.  
 Sign of the Cross, May 16, Aug. 20.

## RELIGIOUS ESTABLISHMENTS, &amp;c.

- The Order of the Gulielmites, instituted by St. William, Feb. 10.  
 The Order of the Gilbertines, founded in England, Feb. 4.  
 1125 The Order of Premontré, instituted by St. Norbert, is confirmed, June 6.  
 1122 Fountains Abbey in Yorkshire, June 7.  
 The Congregation de Monte Virgine, founded by St. William, June 25.  
 1186 St. Stephen of Grandmont founds his Order, Feb. 8.

- A. D.  
 General Chapters of Religious Orders, April 17.  
 1133 Sacred studies are restored at Oxford by Robert Poléyn, and great privileges are granted to the University by Pope Lucius II., Oct. 28.  
 On the University of Paris, Aug. 20.  
 1109 A correct copy of the Latin Bible is written by St. Stephen of Citeaux, April 17.  
 On the Pallium, June 8.  
 On the Crusades, Aug. 20, 25.  
 On the Teutonic Knights, May 5.  
 The Knights of Malta, and the Knights Templars, May 5.  
 On the History of Ireland, Nov. 13.  
 On the History of Austria, Nov. 15.  
 On Frederic Barbarossa, April 18, May 8.

THIRTEENTH AGE OF THE CHURCH.

POPE.

- A. D.  
 1216 Innocent III., Feb. 4, 8, March 3, April 8, Aug. 4, Oct. 4.  
 1216—1227 Honorius III., Feb. 8, April 6, Aug. 4, 25, Oct. 4, Nov. 13.  
 1227—1241 Gregory IX., Jan. 23, Aug. 4, 25.  
 1241—1241 Celestin IV., Aug. 25.  
 1243—1254 Innocent IV., Feb. 8, March 7, June 10, Aug. 25.  
 1254—1261 Alexander IV., Feb. 10, July 14.  
 1261—1264 Urban IV., March 7.  
 1265—1268 Clement IV., Feb. 8, 16, July 14.  
 1271—1276 Gregory X., Feb. 16, March 7 May 19, July 14.  
 1276—1276 Innocent V., July 14.  
 1276—1276 Adrian V.  
 1276—1277 John XX. or XXI.  
 1277—1280 Nicholas III., May 16, June 8.  
 1281—1285 Martin IV.  
 1285—1287 Honorius IV.  
 1288—1292 Nicholas IV., May 19, Oct. 2.  
 1294—1294 St. Peter Celestin V., May 19.  
 1294 Boniface VIII., May 19, Oct. 21.

KINGS OF ENGLAND.

- 1216 John Sans-terre.  
 1273 Henry III., Feb. 16, April 3.  
 Edward I., Feb. 18, June 8.

KINGS OF FRANCE.

- 1223 Philippe II., Auguste.  
 1226 Louis VIII.  
 1270 St. Louis IX.  
 1285 Philippe III., le Hardi.  
 Philippe IV., le Bel.

COUNCILS.

- 1215 Fourth of Lateran, 12th General, April 8, Aug. 4, Oct. 4.  
 1222 Oxford, Oct. 13.  
 1245 Lyons, 13th General, Feb. 16, Aug. 25.  
 1274 Fourteenth Gen. 2d of Lyons, Feb. 10, 16, March 7, July 14, Aug. 23, Oct. 2.

ECCLESIASTICAL WRITERS.

- 1202 Abbot Joachim, March 17.  
 1213 St. John of Matha Alanus, Aug. 4.

- A. D.  
 1214 Theodorus Balsaman.  
 1216 Pope Innocent III., Feb. 4, 8, March 3 April 8, Aug. 4, Oct. 4.  
 1228 Stephen Longton.  
 1231 St. Anthony of Padua, June 13.  
 1240 Cardinal Vitry, June 23.  
 1242 St. Edmund, Nov. 16.  
 1245 Alexander of Hales, July 14.  
 1256 Vincent of Beauvais.  
 1250 Rainerius Lacho, Oct. 4.  
 1256 St. Peter Nolasco.  
 Luke, Bishop of Tuy in Spain, Aug. 4, Oct. 4.  
 1259 Matthew Paris.  
 1263 Hugh of St. Cher.  
 1271 Henry of Lusa.  
 Robert Sorbon.  
 1272 William of St. Amour, March 7, July 14.  
 1274 St. Thomas of Aquin, March 7.  
 Haymo, July 14.  
 St. Bonaventure, July 14.  
 1275 St. Raymund of Pennafort, Jan. 23.  
 1278 Martinus Polonus.  
 1280 Albertus Magnus, March 7.  
 1292 Henry of Ghant.  
 St. Gertrude, Nov. 15.  
 1296 William Durand, Jan. 1.  
 1297 Peter John d'Olive.  
 1298 John Veccus.  
 James of Voragine.

SAINTS.

SAINTS OF ENGLAND.

- St. Serapion, Martyr, Jan. 31.  
 St. Richard, April 3.  
 St. Simon Stock, May 16.  
 St. Hugh of Lincoln, Aug. 27.  
 St. Hugh, Bishop of Lincoln, Nov. 17.  
 St. Thomas, Bishop of Hereford, Oct. 2.  
 St. Gilbert, Scotland, April 1.

*In this Age, the following were distinguished for their Sanctity in other Countries.*

- St. Raymund, Jan. 23.  
 Five Friars Minors, Jan. 16.  
 St. Margaret, Princess of Hungary, Jan. 28.  
 St. Peter Nolasco, Jan. 31.  
 St. Margaret of Cortona, Feb. 22.  
 B. Albert, April 8.  
 St. William, April 6.  
 St. Herman Joseph, April 7.  
 St. Peter Gonzales, April 15.  
 St. Zita, April 27.  
 St. Peter, Martyr, April 29.  
 St. Angelus, May 5.  
 St. Ferdinand III., King of Castile, May 30.  
 St. Antony of Padua, June 13.  
 St. Mary of Oignies, June 23.  
 B. Theobald, July 8.  
 St. Ceslas, July 20.  
 St. Cunegundes, July 24.  
 St. William, July 29.  
 St. Dominic, Aug. 4.  
 St. Louis of Toulouse, Aug. 19.  
 St. Clare, Aug. 12.  
 St. Philip Beniti, Aug. 23.  
 St. Lewis, King of France, Aug. 25.  
 St. Raymond Honnatus, Aug. 31.  
 St. Isabel, Aug. 31.  
 B. Margaret, Sept. 2.

St. Rose of Viterbo, Sept. 4.  
 St. Francis of Assisium, Oct. 4.  
 Seven Friars Minors, Oct. 13.  
 St. Hedwiges, Oct. 17.  
 St. Gertrude, Nov. 15.  
 St. Elizabeth of Hungary, Nov. 19.  
 St. Felix of Valois, Nov. 26.  
 St. Sylvester Gozzolini, Nov. 26.

A. D. HERETICS.

1210 Amauri.  
 1252 The Stadings.  
 1259 The Flagellants.  
 1287 The Apostolici.  
 1296 The Fraticelli, July 14.  
 1300 Segarellus.

EVENTS.

CONVERSION OF NATIONS.

1257 St. Hyacinth preaches the Faith to the Northern Nations, Aug. 16.  
 1274 The Greek Church unites with the Latin in the Council of Lyons, Feb. 10, 16, March 7, July 14, Aug. 23, Oct. 2.

DOCTRINE AND DISCIPLINE.

Eucharist, Jan. 28, March 7, June 23, July 14.  
 Viaticum, March 7, May 30.  
 Mass, Jan. 28, March 7, April 6, 27, May 19, Oct. 17.  
 Confession, Jan. 23, March 7, May 30.  
 Extreme Unction, March 7, May 19, July 14.  
 Cross, Jan. 28, April 8.

A. D. RELIGIOUS INSTITUTES, &c.

1209 B. Albert compiles rules for the Carmelites, April 8; on the Antiquity of that Order, *ibid*.  
 St. Francis of Assisium lays the foundation of his Order, Oct. 4. On the different Orders of Franciscans, *ibid*. On the settlement of the Franciscans in England, *ibid*.  
 1212 The Carmelites established in England, April 8, May 16.  
 The Order of the Poor Clares is founded, Aug. 12.  
 1215 The Order of the Dominicans is founded, Aug. 4.  
 1223 The Order for the Redemption of Captives instituted, Jan. 3, 23.  
 1233 On the Origin of the Inquisition, Aug. 4.  
 1254 The several Congregations of the Hermits of St. Augustine united in one Order, by Alexander IV.; its present Constitutions compiled, Aug. 28.  
 1274 The Order of Celestines approved, May 19.  
 Order of the Trinitarians instituted, Feb. 8, Nov. 20.  
 The Sylvestrin Monks instituted, Nov. 26.  
 The Order of Servites instituted, Aug. 23, June 19.  
 The Roman Breviary revised by Haymo, July 14.  
 Institution of the Rosary, Aug. 4.  
 1264 The festival of Corpus Christi ordered to be observed in the whole church, by Pope Urban IV., *mov. feasts*.  
 Office of the Blessed Sacrament compiled by St. Thomas of Aquin, March 7.

A. D.

1239 The Holy Crown of Thorns is brought to Paris, Aug. 25.  
 1252 The House of Sorbon established, Aug. 25  
 The Moors defeated in Spain, May 30.  
 On the Oriflame, Aug. 25.  
 On Architecture, Aug. 25.  
 On the Cure of the King's Evil, Aug. 25.  
 On the Study of Medicine, Aug. 23.  
 The prose *Veni Sancte Spiritus* composed, according to some, by Pope Innocent III., Oct. 4.  
 1248 St. Lewis sets sail for Cyprus in his expedition for the Holy War, Aug. 25.  
 1234 The five books of Decretals are compiled by St. Raymond of Pennafort, and confirmed by Pope Gregory IX., Jan. 23.

FOURTEENTH AGE OF THE CHURCH.

POPES.

A. D.

1303 Boniface VIII., May 19, July 7.

*The following Popes sat at Avignon.*

1303—1304 Benedict XI., July 7.  
 1305—1314 Clement V., Feb. 8, May 19.  
 1316—1334 John XXII., May 7, April 30, Oct. 2.  
 1334—1342 Benedict XII., April 30.  
 1342—1352 Clement VI., April 30.  
 1352—1362 Innocent VI., April 30.  
 1362—1370 Urban V., Feb. 4, April 30.  
 1370—1378 Gregory XI., April 30.

*The following Popes sat at Rome, while others at the same time sat at Avignon.*

1378—1389 Urban VI., April 30.  
 1389 Boniface IX., Oct. 8.

*Contemporary Popes at Avignon.*

1378—1394 Clement VII., April 5, July 5.  
 1394—1398 Benedict XIII., chosen by the French and Spaniards, April 5.

KINGS OF ENGLAND.

1307 Edward I.  
 1328 Edward II.  
 1377 Edward III.  
 1399 Richard II., July 5.  
 Henry IV., April 5.

KINGS OF FRANCE.

1314 Philippe IV. le Bel.  
 1316 Lewis Autin.  
 1322 Philippe le Long.  
 1328 Charles le Bel.  
 1350 Philippe de Valois.  
 1364 Jean.  
 1380 Charles V.  
 Charles VI.

COUNCILS.

1312 Vienne in Gaul, 15th General, May 5.

ECCLESIASTICAL WRITERS.

1305 William of Nanges.  
 1308 John Scotus, July 14.  
 1313 Cardinal le Moine.  
 1316 Giles of Rome.  
 1333 Durand of St. Porcian.

- A. D.  
 1347 William Ockam, July 14.  
 1340 Nicholas Delire.  
 Nicephorus Calixtus.  
 Adam the Carthusian, Nov. 17.  
 Alvarez Pelagius.  
 1342 Pope Benedict XII.  
 1348 Peter Bertrandi.  
 1350 B. Bernard.  
 1360 Nicephorus Gregords.  
 1365 Henry Suso, Sept. 5.  
 1367 St. John Columbin, July 31.  
 1370 John of Tinmouth, Dec. 9.  
 1373 St. Brigit, Oct. 8.  
 1380 St. Catherine of Sienna, April 30.  
 1381 John Rouisbrocius.  
 1384 Nicholas Oresmus.  
 1384 Peter Paludanus.  
 Guido Carmelita.  
 B. John of Burlington.  
 John Bacon.  
 1399 Nicholas Eymerrick.  
 Gregory of Arminum.  
 John Thauler.

SAINTS.

*The following were remarkable for their sanctity in this Age.*

- St. Andrew Corsini, Feb. 4.  
 St. Catharine of Sweden, March 22.  
 St. Mactildes, Virgin, Abbess, April 10.  
 St. Antony, &c., Martyrs, April 14.  
 B. Lidwina, Virgin, Holland, April 14.  
 St. Joachim of Sienna, April 16.  
 St. Agnes of Monte Pulciano, April 20.  
 St. Catharine of Sienna, April 30.  
 St. Nicholas, Bishop, Sweden, May 9.  
 St. Brynoth, Bishop, Sweden, May 9.  
 St. John Nepomucen, Martyr, May 16.  
 St. Yvo, Brittany, May 22.  
 St. Meriadec, Bishop of Vannes, June 7.  
 B. Henry of Treviso, June 10.  
 St. Juliana Falconieri, June 19.  
 St. Peter of Luxembourg, July 5.  
 St. Elizabeth, Queen of Portugal, July 8.  
 St. John Columbini, Sienna, July 31.  
 St. Roch, Aug. 16.  
 St. Clare, Monte Falco, Aug. 18.  
 St. Bernard, Ptolemy, Sienna, Aug. 21.  
 St. Nicholas of Tolentino, Sept. 10.  
 St. Elzear and Delphina, Sept. 27.  
 St. Brigit, Widow, Oct. 8.  
 St. John of Bridlington, England, Oct. 10.  
 St. Peter Pascal, Bishop, Martyr, Spain, Dec. 6.

HERETICS.

- A. D.  
 1312 Beguardi and Beguini, July 14.  
 1317 Arnaud of Villeneuve.  
 1341 The Quietists, Nov. 24.  
 1376 Raymundus Lullus.  
 1377 John Wicliff.  
 The Guelphs and Gibelins, April 30.

DOCTRINE AND DISCIPLINE.

- Mass, Feb. 4, April 5, May 16, 22, July 8, Sept. 10.  
 Confession, May 16, Sept. 10.  
 Viaticum, July 8.

RELIGIOUS ESTABLISHMENTS, &c.

- A. D.  
 1367 The Order of the Jesuats instituted, July 31.  
 The Order of the Olivetans founded, Aug. 21.  
 1344 The Brigittins founded, Oct. 8.  
 An account of Sion-house, Oct. 8.  
 1300 The Foundation of the Turkish Monarchy at Iconium, by Othman, May 5.  
 1310 Rhodes taken by the Knights of Malta, May 5.  
 1356 Charles IV., the author of the Golden Bull, May 16.

FIFTEENTH AGE OF THE CHURCH.

POPES.

- A. D.  
 At Avignon. { 1403 Benedict XIII., restored.  
 1417 Deposed, March 6.  
 Clement VIII., elected but not acknowledged.  
 1404 Boniface IX.  
 1404—1406 Innocent VII.  
 1406 Gregory XII.  
 1409 Deposed.  
 1409—1410 Alexander V.  
 1410 John XXIII.  
 1415 Deposed.  
 1417—1431 Martin V., April 5, Oct. 23.  
 1431—1447 Eugenius IV., May 10, Oct. 23, Sept. 5.  
 1447—1455 Nicholas V., May 10, Oct. 23, Sept. 5.  
 1455—1458 Calixtus III., April 5, Oct. 23.  
 1458—1464 Pius II., April 5, May 10.  
 1464—1471 Paul II., April 2.  
 1471—1484 Sixtus IV., Jan. 16, April 2, July 14.  
 1484—1492 Innocent VIII., April 2.  
 1492 Alexander VI., Feb. 4, April 2.

ANTIPOPE.

- 1439 Felix V., Oct. 23.

KINGS OF ENGLAND.

- 1413 Henry IV., April 5.  
 1422 Henry V.  
 1461 Henry VI., dethroned, Nov. 20.  
 1483 Edward IV.  
 1485 Richard III.  
 Henry VII.

KINGS OF FRANCE.

- 1422 Charles VI.  
 1461 Charles VII.  
 1483 Louis XI.  
 1498 Charles VIII.  
 Louis XII.

COUNCILS.

- 1409 Pisa.  
 1413 Constance, March 9, April 5.  
 1431 Basil, Oct. 23.  
 1437 Removed to Ferrara, Oct. 23.  
 1439 Removed to Florence, Oct. 23.  
 1442 Concluded in the Lateran, Oct. 23.

## A. D. ECCLESIASTICAL WRITERS.

- 1419 St. Vincent Ferrer, April 5.  
 1425 Petrus ab Alliaco.  
 1429 John Gerson, Nov. 10.  
     Simeon of Thessalonica.  
 1430 Thomas Walden.  
 1444 St. Bernardin of Sienna, May 20.  
     Paulus Burgensis.  
 1454 Alphonsus Tostatus.  
 1455 St. Laurence Justinian, Sept. 5.  
 1456 St. John Capestran, Oct. 23.  
 1459 Nicholas Panormitanus.  
     St. Antoninus, May 10.  
 1460 George Scholarius, Patr. Constant.  
 1464 Cardinal of Cusa.  
     Eneas Sylvius, Oct. 23.  
 1468 Cardinal Turri-cremata, Oct. 8.  
 1471 Dionysius Carthusianus.  
 1471 Thomas à Kempis, Nov. 10.  
 1472 Bessarion, P. C. P.  
 1480 Platina.  
 1484 Pope Sixtus IV.  
     John Capgrave, Introd. Discourse.  
 1494 John Picus of Mirandola.

## SAINTS.

*The following were remarkable for their Sanctity  
 in this Age.*

- St. Veronica, Milan, Jan. 13.  
 St. Casimir, Prince of Poland, March 4.  
 B. Colette, Picardy, March 6.  
 St. Frances, Widow, Rome, March 9.  
 St. Catharine of Bologna, March 9.  
 St. Simon, Martyr, March 24.  
 St. Vincent Ferrer, Valentia, April 5.  
 St. James of Slavonia, April 20.  
 St. Antoninus, Archbishop of Florence, May 10.  
 St. Peter Regalati, May 13.  
 St. Bernardin of Sienna, May 20.  
 St. Peter of Pisa, June 1.  
 St. John of Sahagun, Spain, June 12.  
 St. Laurence Justinian, Venice, Sept. 5.  
 St. John Capistran, Anjou, Oct. 23.  
 St. Didacus, Spain, Nov. 13.  
 St. James of La Marca, Italy, Nov. 28.

## HERETICS.

- A. D.  
 1402 John Huss, Oct. 23.  
 1416 Jerom of Prague.  
 1479 Peter of Osmá.

## DOCTRINE AND DISCIPLINE.

- Mass, March 4, 6, 9.  
 Confession, March 6, May 10.  
 Viaticum, May 10.  
 Extreme Unction, May 10.

## A. D. RELIGIOUS INSTITUTES, &amp;c.

- 1425 St. Francis founds the Monastery called  
 Oblates, or Collatines, March 9.  
 1436 The Order of the Minims is founded by  
 St. Francis of Paula, April 2.  
     The Hermits of St. Jerome founded,  
     June 1.  
 1439 The Decree of Union formed at Florence,  
 Oct. 23.  
 1453 Constantinople taken by Mahomet II.,  
 April 2, 5.

SIXTEENTH AGE OF THE  
CHURCH.

## POPES.

- A. D.  
 1503 Alexander VI.  
 1503—1503 Pius III.  
 1503—1513 Julius II., April 2, Aug. 7.  
 1513—1521 Leo X., March 6, April 2.  
 1522—1523 Adrian VI., May 10.  
 1523—1534 Clement VII., July 5.  
 1534—1549 Paul III., July 31.  
 1550—1555 Julius III.  
 1555—1555 Marcellus II., Feb. 13, Aug. 7.  
 1555—1559 Paul IV., May 5, Aug. 7, Nov. 4.  
 1559—1565 Pius IV., May 5, Nov. 4.  
 1566—1572 St. Pius V., March 7, May 5, Nov. 4.  
 1572—1585 Gregory XIII., Feb. 5, May 26, Oct.  
     10, Nov. 4.  
 1585—1590 Sixtus V.  
 1590—1590 Urban VII.  
 1590—1591 Gregory XIV.  
 1591—1591 Innocent IX.  
 1592 Clement VIII.  
 1599 Henry VII.

## KINGS OF ENGLAND.

- 1547 Henry VIII., May 5.  
 1553 Edward VI.  
 1558 Mary.  
     Elizabeth, movable feasts.  
     Mary Stuart, May 5.

## KINGS OF FRANCE.

- 1515 Louis XII.  
 1547 Francis I.  
 1559 Henry II.  
 1560 Francis II.  
 1574 Charles IX.  
 1589 Henry III.  
     Henry IV.

## COUNCIL.

- 1542 }  
 1564 } Of Trent, Gen. July 31, Oct. 9, Nov. 4.

## ECCLESIASTICAL WRITERS.

- 1507 St. Francis of Paula, April 2.  
 1517 Cardinal Ximenes.  
 1515 John Trithemius.  
 1527 Jacobetius.  
     James Hochstrat.  
 1534 Cardinal Cajetan.  
 1535 John Fisher, Nov. 4.  
     Thomas More, Nov. 4.  
 1536 Erasmus.  
 1539 Longspergius, Nov. 15.  
 1541 Santes Pagninus.  
 1543 Ekius.  
 1550 St. John of God, March 8.  
     Lippomanus, Introductory Discourse.  
 1552 Ambrosius Catharinus.  
 1558 Alphonsus à Castro.  
 1558 Cardinal Pole, July 31, Nov. 4.  
 1560 Vega.  
     Melchior Cano, Nov. 4, Oct. 10.  
 1563 Lewis Blossius, Nov. 15.  
     Richard Smith, vide Dodd.  
 1569 Venerable John d'Avilo, March 8.  
     Sixtus Senensis.  
 1576 Cornelius Jansenius of Gant.  
 1578 Surlius.



- A. D.  
 1579 Cardinal Hosias.  
 1581 Richard Bristow, vide Dodd.  
 Nicholas Sanders, vide Dodd.  
 Edmund Champion.  
 1582 St. Teresa, Oct. 15.  
 Baltazar Alvares, July 3, Oct. 15.  
 1583 Maldonat.  
 1584 St. Charles Borromæus, Nov. 4.  
 1585 Salmeron.  
 1586 Navarrus.  
 1588 Lewis of Granada, Oct. 9.  
 1590 Bartholomew de Martyribus.  
 1593 Toletus.  
 1594 William Allen.  
 William Reynolds, vide Dodd.  
 1595 St. Philip Neri.  
 1598 Arias Montanus.  
 Thomas Stapleton, vide Dodd.  
 William Sheprey, vide Dodd.  
 1599 Robert Turner, vide Dodd.  
 1600 Lewis Molina.  
 Dominic Soto, March 8.  
 Peter Soto.  
 Alphonsus Rodriguez, July 31.

SAINTS.

*The following were remarkable for their Sanctity in this Age.*

- St. Jane, Queen of France, Feb. 4.  
 St. John of God, Portugal, March 8.  
 St. Francis of Paula, April 2.  
 St. Paschal Baylon, Spain, May 17.  
 St. Felix of Cantilicio, Italy, May 21.  
 St. Philip Neri, Florence, May 26.  
 St. Aloysius Gonzaga, Castiglione, June 21.  
 Martyrs of Gorcum, July 9.  
 St. Jerom Emiliani, Venice, July 20.  
 St. Ignatius of Loyola, July 31.  
 St. Cajetan of Thienna, Aug. 7.  
 St. Catharine of Genoa, Sept. 14.  
 St. Thomas of Villanova, Sept. 18.  
 St. Lewis Bertrand, Spain, Oct. 9.  
 St. Francis Borgia, Spain, Oct. 10.  
 St. Teresa, Spain, Oct. 15.  
 St. Peter of Alcantara, Oct. 19.  
 St. Charles Borromæo, Nov. 4.  
 St. Andrew Avellino, Nov. 10.  
 St. Stanislas Kostka, Poland, Nov. 13.  
 St. John of the Cross, Spain, Nov. 24.  
 St. Francis Xavier, Navarre, Dec. 3.  
 B. John Marinoni, Venice, Dec. 13.

HERETICS.

- A. D.  
 1504 The Brothers of Bohemia.  
 1518 Luther, Aug. 28.  
 Melancthon, mov. feasts.  
 Carlostadt.  
 Zuinglius.  
 1523 Le Clerc.  
 1524 Ecolampadius, Aug. 4, mov. feasts.  
 1525 Anabaptists, mov. feasts.  
 Muncer, Chief of Anabaptists.  
 1526 Sacramentarians.  
 1527 Ubiquitarians.  
 Faber.  
 1529 The Lutherans are called Protestants.  
 1528 Bucer.  
 1531 Michael Servetus, Chief of the Antitrinitarians.  
 1534 John of Leyden, Anabaptist.

- A. D.  
 1535 Calvin, Aug. 28, mov. feasts.  
 1553 Servetus, mov. feasts.  
 John a Casco, mov. feasts.  
 1550 Osiander.  
 1558 Valentine Gentilis, mov. feasts.  
 1561 Faustus Socinus, mov. feasts.  
 1562 Episcopalians—Presbyterians.  
 1568 Puritans.  
 1583 Robert Brown.  
 1590 Blandrata, mov. feasts.  
 Baius, July 19.

PERSECUTIONS.

Many Catholics suffer the loss of their goods, imprisonment, and death, on account of their religion, in England, from 1577 to 1684. See Miss. Priests.

CONVERSION OF NATIONS.

St. Francis Xavier preaches in the Indies, Dec. 3.  
 The Conversion of the Chinese, Feb. 5.  
 On the Martyrs of China and Japan, Feb. 5.  
 A solemn embassy of obedience, from three kings of Japan, to Pope Gregory XIII., Feb. 5.  
 On the Sects in China, Dec. 3.  
 St. Lewis Bertrand preaches in America, Oct. 9.

DOCTRINE AND DISCIPLINE.

Eucharist, March 8.  
 Mass, March 8, May 26.  
 Confession, March 8, April 2.  
 Viaticum, May 26.  
 Extreme Unction, March 8, May 26.

RELIGIOUS INSTITUTES.

- A. D.  
 1500 The Order of the Nuns of the Annunciation of the Blessed Virgin instituted.  
 St. Jerom Æmiliani founds the Congregation of Regular Clerks, July 20.  
 1540 The Society of Jesus was approved by Paul III., July 31, Dec. 3.  
 The Order of Charity founded by St. John of God, March 8.  
 1551 The Reformation of the Franciscans or Capuchins, April 24.  
 1562 The Constitutions of St. Teresa, for the Reformation of the Carmelites, is approved, Oct. 15.  
 1564 The Congregation of Oratorians founded by St. Philip Neri, May 26.  
 On the Congregation of Regular Clerks, Aug. 7.  
 St. Camillus founds an Order, July 14.  
 The Order of Theatins, Aug. 7.  
 1567 Pope Pius V., condemns seventy-six propositions under the name of Baius.  
 1568 Cardinal Allen founds the English College at Douay.

MISCELLANEOUS SUBJECTS.

- 1571 The Turks are defeated in the battle of Lepanto, May 5.  
 Architecture in Churches, Aug. 25, Nov. 18.  
 Description of Churches, Nov. 9.  
 On the Calendar, Jan. 1, Oct. 15.  
 On the Arabic Ciphers, Oct. 15.  
 On the Invention of Printing, Dec. 3.

SEVENTEENTH AGE OF THE  
CHURCH.

## POPES.

- A. D.  
1605 Clement VIII., Feb. 13, Jan. 23, 29,  
March 7.  
1605—1605 Leo XI., Feb. 13.  
1605—1621 Paul V., Jan. 29, Feb. 4, May 17.  
1621—1623 Gregory XV., Feb. 4, 13.  
1623—1644 Urban VIII., Feb. 4, March 8,  
July 19.  
1644—1655 Innocent X., July 17.  
1655—1667 Alexander VII., June 15, July 19,  
Sept. 18.  
1667—1669 Clement IX.  
1670—1676 Clement X., Jan. 23.  
1676—1689 Innocent XI., Nov. 24.  
1689—1691 Alexander VIII., March 8, May 17.  
1691—1700 Innocent XII., April 8, June 10,  
Nov. 24.

## KINGS OF ENGLAND.

- 1603 Elizabeth.  
1625 James I., Jan. 29.  
1649 Charles I., May 26.  
Commonwealth.  
1684 Charles II.  
1688 James II.  
William III.

## KINGS OF FRANCE.

- 1610 Henry IV.  
1643 Louis XIII.  
Louis XIV.

## ECCLESIASTICAL WRITERS.

- 1604 Vasquez.  
Richard Hall, vide Dodd.  
1610 Laurence Scupoli, Nov. 10.  
Robert Passons, vide Dodd.  
1612 Richard White, vide Dodd.  
1613 William Estius, July 9.  
George Blackwell, vide Dodd.  
1616 John Pitts.  
1618 Gregory Martin, vide Dodd.  
Cardinal Perron, Jan. 29.  
Richard Stonyhurst, vide Dodd.  
1619 Cardinal Baronius, May 26, Nov. 4.  
1620 Alvarez de Paz, July 31, Oct. 15.  
1621 Cardinal Bellarmin, Jan. 27.  
Lessius.  
Arcudius.  
1622 St. Francis de Sales, Jan. 29.  
Thomas Worthington, vide Dodd.  
Thomas Wright, vide Dodd.  
1624 Martin Becanus.  
Lewis de Ponte, July 31.  
1625 Antonio de Dominis.  
1626 Comitulus.  
Thomas More, vide Dodd.  
1629 Cardinal Berulle, May 26.  
Thomas Lemos.  
1631 Sirmondus.  
1632 Richard Gibbons, vide Dodd.  
1633 Edward Weston, vide Dodd.  
1634 Richard Broughton, vide Dodd.  
1636 Tirinus.  
John Jones, vide Dodd.  
1637 Corn. à Lapide.  
1638 Corn. Pantenius of Ypres, Nov. 7.  
1639 William Wright, vide Dodd.

## A. D.

- 1640 Edmund Stratford, vide Dodd.  
Thomas Fitzherbert, vide Dodd.  
1641 David Baker, vide Dodd.  
John Floyd, vide Dodd.  
Mathew Kellison, vide Dodd.  
1643 De Lugo.  
Anthony Champney, vide Dodd.  
1645 Alvarez.  
1649 Sylvius.  
1651 Peter Dupuy.  
1652 Michael Alford, vide Dodd.  
Petavius.  
1655 Menochius.  
Richard Smith, vide Dodd.  
1656 James Dupuy.  
Robert Jenison, vide Dodd  
1659 Morinus.  
1661 Walton Polygl.  
1662 Peter de Maria.  
Peter Paschal.  
1663 Peter Theophilus.  
Raynaldus.  
1665 Holden.  
Bollandus.  
1667 Philip Labbe.  
1669 Leo Allatius.  
1669 } Fratres Wallemburgenses.  
1675 }  
1672 Godeau.  
1674 Arnold D'Andilly.  
Bonacina.  
Hugh Cressy, vide Dodd.  
1676 Henry de Valois.  
Thomas White, vide Dodd.  
1677 Suarez.  
1679 Combefis.  
1680 Christopher Davenport, vide Dodd.  
1684 Saei.  
1685 D'Acheri.  
Cabasutius.  
1686 Cotelier.  
L. Maimbourg.  
1688 Thomas Ward, vide Dodd.  
Thomas Godden, vide Dodd.  
1690 Hermant.  
1694 Anthony Arnauld.  
1695 Thomassin.  
Peter Nicole.  
1698 Tillemont.  
1699 Anthony Pagi.  
Cardinal d'Aguirre  
1700 Abbé de Rancé.

## SAINTS.

*The following were remarkable for their sanctity  
in this Age:*

- St. Francis of Sales, Jan. 29.  
The Martyrs of Japan.  
St. Turibius Leon, March 23.  
St. Fidelis, Martyr, Sigmaringen, April 24.  
St. Mary Magdalen of Pazzi, May 25.  
St. Gr. Lewis Barbadigo, Venice, June 15.  
St. John Francis Regis, Languedoc, June 13.  
St. Camillus de Lellis, July 14.  
St. Vincent of Paul, Gascony, July 19.  
St. Francis Solano, Spain, July 24.  
St. Jane Francis de Chantal, Burgundy, Aug. 21  
St. Joseph Calasanctius, Spain, Aug. 27.  
St. Rose of Lima, Aug. 30.  
St. Joseph of Cupertino, Naples, Sept. 18.

HERETICS.

- A. D.  
 1603 Arminius, Aug. 28  
 Gomar.  
 1611 Vorstius.  
 1618 Scots Presbyterians.  
 1623 The Illuminated.  
 1638 Corn. Jansenius, July 19, Nov. 7.  
 Cyrillus Lucaris.  
 1655 George Fox, mov. feasts.  
 Preadamites.  
 1670 Spinosa.  
 1678 Swicker, mov. feasts.  
 1687 Molinos, Nov. 24.  
 Bayle.  
 Richer.  
 Molindus.  
 Claude.  
 Jurieu.

CONVERSION OF NATIONS.

- On the Origin and Conversion of the Americans, Aug. 30.  
 The inhabitants of Brazil are converted by F. Joseph Anchietta, &c., Feb. 5.  
 The country of Paraguay is converted by the Jesuits.  
 1641 The Augustinus of Jansenius was condemned by Urban VIII.  
 1654 The five Propositions extracted from Jansenius's book, were censured by Innocent X.  
 1656 These Decrees were confirmed by Alexander VII.  
 1687 Innocent XI. condemns sixty-eight Propositions extracted from Molinos's Book.  
 1699 The Book, entitled the Maxims of the Saints, censured and condemned.

RELIGIOUS INSTITUTES, &c.

- 1603 The Carmelite Nuns settle in France, Aug. 30.  
 1604 The Order of the Celestial Annunciades established, Feb. 4.  
 1610 The Order of the Visitation is founded by St. Francis de Sales, Jan. 29, Aug. 21.  
 1611 The French Oratory is founded by Cardinal Berulle, May 26.  
 1617 The Congregation of the Mission founded by St. Vincent of Paul, July 19.  
 The poor regular Clergy of the pious schools, founded by St. John Calasancius, July 31, Aug. 27.  
 1642 The Seminary of St. Sulpice instituted, May 26.  
 1643 The Eudists founded, May 26.  
 1664 The reform of La Trappe, April 29.  
 Mass, Viaticum, and Extreme Unction, March 23.

EIGHTEENTH AGE OF THE CHURCH.

POPES.

- A. D.  
 1721 Clement XI., May 21, July 19.  
 1721—1724 Innocent XIII.  
 1724—1730 Benedict XIII., July 19.  
 1730—1740 Clement XII., Feb. 13.  
 1740—1758 Benedict XIV., Feb. 13.  
 1758—1769 Clement XIII.

A. D.

- 1769—1774 Clement XIV.  
 1775—1799 Pius VI.  
 1800 Pius VII.

KINGS OF ENGLAND

- 1714 Queen Anne.  
 1727 George I.  
 1760 George II.  
 George III.

KINGS OF FRANCE.

- 1715 Lewis XIV. Le Grand.  
 1774 Lewis XV. Le bien aimé.  
 1793 Lewis XVI.

COUNCIL.

- 1725 Rome, under Pope Benedict XIII.

ECCLESIASTICAL WRITERS

- 1702 Genet.  
 1704 John Gother.  
 Bossuet, Nov. 24.  
 Bourdaloue.  
 Cardinal Norris.  
 1706 Baillet.  
 1707 John Sergeant, vide Dodd Mills.  
 Mabillon, Aug. 20.  
 1709 Mauduit.  
 Papin.  
 Ruinart.  
 1710 Flechier.  
 1712 Richard Simon.  
 1713 Juenin.  
 1715 Helyot.  
 Lami.  
 Fenelon, Nov. 24.  
 Witassa.  
 Sylvester Jenlis, vide Dodd.  
 1717 Carrieres.  
 1718 Habert.  
 1720 Dupin.  
 Renaudat.  
 1721 Huet.  
 1723 Fleury.  
 Pouget.  
 1724 Natalis Alexander.  
 1725 Semelier.  
 1727 Marsollier.  
 1728 Van Esper.  
 Maselef.  
 Pontas.  
 1729 Houdry.  
 Tournely.  
 1730 Robert Manning, vide Dodd.  
 1734 Babin.  
 1735 Edward Hawarden, vide Dodd.  
 1736 Gibert.  
 1737 Cardinal Bissy.  
 1738 Robert Witham, vide Dodd.  
 1739 Turnemin.  
 1740 Argentré.  
 1741 Montfaucon.  
 P. Colonia.  
 1742 Drouin.  
 Massilon, Aug. 20.  
 1753 Hericourt.  
 Langret.  
 1756 Concina.

- A. D.  
 1757 Calmet.  
 1758 Benedict XIV.  
 1761 Cellier.  
 1764 Sevay.  
 1765 L'Avocat.  
 1769 Sheffmacher.  
 1770 Collet.  
 Macquer.  
 1773 Alban Butler.  
 1774 Girardeau.  
 1775 Bullet.  
 1781 Challoner.  
 1782 Berthier.  
 1783 Houbigant.  
 1783 Kennicot.  
 1790 Bergier.

## SAINTS.

Martyrs in China, Feb. 5.  
 Though many have died in the odour of sanctity, since the beginning of this age, none of them have yet been canonized.

## HERETICS.

- A. D.  
 1729 Clark, mov. feasts.  
 Quesnel, July 19.  
 1770 Justinus Febronius, alias Hontheim.  
 1786 Scipio de Ricciis, Bishop of Pistoria.

- A. D.  
 1786 On Voltaire, Rousseau, and the Deists, Atheists, Illuminated, and other enemies of all religion and civil government, see l'Abbé Barruel.

## CONVERSION OF NATIONS.

On the Conversion of China, Feb. 5.  
 On the Propagation of the Gospel in China, and other parts of the East. See the *Lettres Edifiantes et Curieuses*.

## A. D. DOCTRINE AND DISCIPLINE.

- 1705 Clement XI., publishes the Constitution *Vineam Domini*, against the Jansenists.  
 1708 Clement XI. condemns Quesnel's book on Moral Reflections; and in 1713, by his Constitution *Unigenitus*, censures 101 Propositions extracted from it.  
 1753 Pope Benedict XIV. publishes the Rules to be observed in the English Missions.  
 1773 The Bull of Pope Clement XIV., for the suppression of the Jesuits, was published and put in execution in France.

## PERSECUTIONS.

- 1792 &c. The Church of France was illustrated by the glory of its Martyrs, the first fruits of whom were offered, Sept. 2.

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